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COMMENTARY

on the New Testament

by D. D. Whedon, LL.D.

Volume 3
Acts,
Romans

Whedon's Commentary

Daniel D. Whedon (born in 1808 in Onondaga, N.Y.) was well qualified as a commentator. He was Professor of Ancient Languages in Wesleyan University, studied law and had some years of pastoral experience. He was editor of the *Methodist Quarterly Review* for more than twenty years. Besides many articles for religious papers he was also the author of the well-known and important work, *Freedom of The Will.* He was one of the most important theological figures in America. His strong defense of Arminian theology makes his notes in that area specially valuable, as in the book of Romans.

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BS 2341 .W6 1977 v.3
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Commentary on the New Testament.

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COMMENTARY

ON THE

NEW TESTAMENT

INTENDED FOR POPULAR USE

BY D. D. WHEDON, D.D.

ACTS—ROMANS

PROPERTY OF
THE CHURCH ON THE WAY

1871

Twenty-second Thousand

Schmul Publishers
Rare Reprint Specialists
Salem, Ohio 44460

77

2341
.W6
1977
v.3

Entered according to Act of Congress, in the year 1871, by

NELSON & PHILLIPS,

in the Office of the Librarian of Congress at Washington.

PREFACE.

THIS third volume of our Commentary of the New Testament embraces St. Luke's specimen of Apostolic History, and St. Paul's grand summary of Apostolic Doctrine. To bring a satisfactory treatment of two such books into so small a compass is hardly possible. It can be scarcely possible, especially, to meet any high expectations in discussing the book of Romans in so brief a style, when we note that, while so many ponderous volumes have within a few years past been published giving an Augustinian exposition, scarce anything has appeared in accordance with the views of the primitive Church of the first three centuries. Two more volumes of similar style and size will finish our work. Our trust is that the present and future volumes will be as favorably received as the previous, and our prayer is that the Divine blessing may render them an instrument of good to the Church and world.

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INTRODUCTION.

ACCURACY OF THE NEW TESTAMENT GREEK TEXT.

How the wide circulation of the copies of the New Testament documents served as a check upon corruptions and forgeries we have illustrated in our note upon Matt. i, 1. No ancient documents were ever so securely guarded.

First. *The public reading, weekly, of them was universally practiced in the Christian Churches.* Thirty-five years after the death of St. John Justin Martyr says: "On the day called Sunday there is a meeting of all those residing in cities and the country, and then are read the memoirs (ἀπομνεύματα, reminiscences, records) of the apostles, or the writings of the prophets, as long as suitable. Then, when the reader has finished his part, the president (προεστώς) delivers an exhortation to encourage the audience in imitation of these noble examples." This, of course, presupposes that every Church customarily had a copy deposited in its place for use. The *anagnostes*, or *reader*, was a regular official, superior to the deacon. Private Christians, by the mere hearing, sometimes committed the sacred books to memory. So St. John, Rev. i, 3, "Blessed is he that readeth, and they that hear the words of this prophecy;" where the *reader* is in the singular and the *audience* in the plural. In the very first written book of the New Testament, 1 Thess. v, 27, Paul says, "I charge you by the Lord, that this epistle be read unto all the holy brethren." So, also, he required an exchange of epistles (in Col. iv, 16) between Churches. Circular epistles, like Ephesians, were written to a circuit of Churches. John addressed the seven Churches of Asia. Authoritative documents thus coming from apostles, men of confessed inspiration, superior to the prophets of old, immediately assumed the rank of *Scripture.* So that 2 Peter iii, 16 gives the name of *Scriptures* to the writings of Paul. And thus the sacred canon arose, with a marked boundary line enclosing the apostolic documents and excluding all others. Isolated Churches, or sections of country, now and then might add the productions of some eminent character, as of Clement of Rome or Ignatius the martyr, but the great body of the Church omitted them. So that the canon of the New Testament had neither editors nor council decrees to select its books; they selected themselves, as we may say, and took their place spontaneously.

Second. *The great apostolic Churches became safe custodians for the*

New Testament books. They were safeguards against corrupters, heretics, and apocryphal writers. Thus could Tertullian challenge all cavillers: "Run through the apostolic Churches, in which the chairs of the apostles still preside, in which the authentic letters of the apostles are read, uttering the voice and representing the face of each. Is Achaia nearest you? you have Corinth; if you are not far from Macedonia, you have Philippi, you have Thessalonica; if in Asia, you have Ephesus; if in Italy, Rome."

THIRD. *The succession of pastors and bishops was a trustworthy conductor of a safe transmission of the true books.* So against the heretic Marcion, who attempted to corrupt the Gospel of Luke: "We have also the Churches fostered by John. For though Marcion reject his Revelation, yet the series of bishops in those Churches, reckoned back to their beginning, will rest upon John as the author. In the same manner, also, the original of other Churches is known. I say, therefore, that the Gospel of Luke which we defend has been approved and established in those Churches from the time it was first published, and not in the apostolic Churches alone, but in all those which are joined in communion with them. But the Gospel of Marcion is unknown to most of them, and known to none who do not condemn it. . . . The same authority of the apostolic Churches will also sustain the other Gospels, which are equally conveyed down to us by them; I mean those of John, Matthew, and Mark."

FOURTH. *The great multitude of Churches in Europe, Asia, and Africa was a security against collusion of any one set of Churches.* Andrews Norton reckons that at a moderate calculation the number of Christians at the close of the second century would be three millions; and supposing, as we safely may, one copy of the Gospels to every fifty Christians, there would be sixty thousand copies scattered over Europe, Asia, and Africa in different languages. From these and other passages that might be quoted it is plain: 1. That the authenticity and purity of the sacred documents were held by the early Church as a life-and-death matter. 2. That apostolic Churches and bishops who first received the documents were the true conservators and historical conductors of them down to the next generation. 3. That by that generation, the era of the great writers, Tertullian, Irenæus, Clemens, and others in various quarters of the globe, they were received as historically transmitted, universally received, and possessed of an exclusive Divine authority as the sole rule of faith. By all these checks the possibility of the acceptance of forgeries, apocryphal documents, and corrupted copies, was shut out from the proper historical Churches of the apostles, and so from the genuine Catholic Church.*

* This *historical transmission* must be distinguished from *ecclesiastical tradition.* The latter seeks to inculcate unwritten and unauthenticated *dogmas* upon the authority of a successional series of men. The former simply uses the

But in process of time another great danger arose, namely, *errors and corruptions arising from the carelessness of transcribers.* Before the art of printing the art of the copyist formed a great profession. But the thousands of copies made by hand had no inspired transcribers. Hence in the progress of centuries a great abundance of variations have arisen, against which the only remedy is an extensive comparison of copies.

When the art of printing made the multiplication of thousands of copies from a single impression possible, it was unfortunately the fact that the first copies printed from were far from being correct. This was true of Erasmus' editions, from which our authorized English translation was essentially derived. The business of comparing copies and attaining a pure text has become a *biblical science*, in which the names of Griesbach, Bengel, Wetstein, Scholz, Lachmann, Tischendorf, and Tregelles have become eminent. This purification of the original does affect some important texts that touch upon both doctrines and morals, but not so as to disturb the foundations of our evangelical faith. These modifications are one of the foundations of the argument for, not a new translation, but a revision of our existing version. In such a revision, no doubt, all the great religious bodies that speak the English language could and should unite.

It is a matter of solemn interest to look with our own eyes upon a Codex or manuscript copy of the sacred text fourteen centuries old. Such a copy is the Codex Sinaiticus, discovered by Tischendorf in 1859 in the Convent of St. Catharine, on Mount Sinai. Nearly as old is the Codex Alexandrinus, which was presented by Cyril Lascar, Patriarch of Constantinople, to Charles I., and deposited in the British Museum. The Codex Vaticanus is, perhaps, as old as either; it is in the Vatican Library at Rome, guarded by Papal jealousy to a great degree, from the examination of scholars. These are the oldest three in existence, being severally in the possession of the Greek, the Protestant, and the Romish Church. The entire number of manuscripts in existence is about fifteen hundred. Of these a number, and those the earliest, are written, according to ancient custom, entirely in capital letters, and are thence called *uncials.* The large majority are written in a small or running hand, and are thence called *cursives.*

More important even than the various manuscripts are the early versions of the New Testament. "From the first century to the fifth," says Professor Stowe, "there are not less than ten translations, and they are certainly a much better authority than the manuscripts which had no

succession as an historical witness to the identity of an original written document; and this proof from succession has to be confirmed by the agreement of numerous and widely distant copies.

existence until early in the fourth century." Again, great aid is derived, especially in important texts, from their quotation by early Christian writers from the first to the fifth centuries. "There are," says Professor Stowe, "some seventy-five of these writers, and their quotations are so numerous, that if every manuscript of the New Testament were lost, the substance of it could be reproduced from their writings." From these three sources, the manuscripts, the early versions, and the quotations of the early writers, we find ourselves assured that we have the text essentially pure as it came from the pens of the original authors. In our Commentary we have noted those few passages only in which the sense is materially varied.

The most important early versions are: 1. The *Italic*, being a Latin translation made in North Africa about fifty years after the death of St. John. It seems singular that the first Latin should have been not made at Rome; but this fact arose from the prevalence of Greek in that metropolis. The Italic version was revised by Jerome about the year 381; and Jerome's version, called the Vulgate, was not only the standard version for Christendom for a thousand years, but was most absurdly declared by the Romish Council of Trent of equal authority with the original! The Vulgate is a version of great value, and all modern translations have been aided and influenced by its renderings. 2. The *Peshito*, or Syriac version, made about the same time with the Italic, in the language vernacular in Palestine at the time. It is in some respects the most valuable of versions, not only aiding to verify the meaning of the original, but serving to demonstrate the authenticity of the Sacred Canon itself.

THE BOOK OF ACTS.

ITS AUTHORSHIP AND AUTHENTICITY.

1. The first verse of the book claims it to be by the author of the Gospel of Luke. 2. It was undoubtedly in the canon of *Scriptures* of the apostolic Church, growing as we have above described. The Syriac translation of the New Testament, called the *Peshito*, made probably, or at least commenced, before the canon was complete, contains Luke in its present position. 3. Eusebius places it as Luke's among those books that were *never disputed in the Church.* It is quoted by the earliest Christian writers, as Polycarp, the Clementine Recognitions, and the Churches of Lyons and Vienna. 4. It is expressly attributed to Luke by Irenæus, who was the hearer of Polycarp, the hearer of St. John the Apostle. 5. It is connected with Paul's Epistles (as was amply and ingeniously shown by Paley in his Horæ Paulinæ) by the most striking

and obviously undesigned coincidences, showing with a most convincing power to the patient student the authenticity and genuineness of both. 6. In its immense amount of connections with contemporaneous geography and history it is forcibly confirmed as accurate by history, coins, and medals. 7. The narrative of Paul's shipwreck has been minutely examined by modern science, and all its details have been found completely true to nature and to the seamanship of the Mediterranean of Paul's day. 8. The internal style has been closely analyzed by scholars, and found to confirm the sameness of the authorship of the Gospel and the Acts. And though there is an appearance of documents being used, and though the traits of Paul's style appear in places, showing Paul to have furnished some matter, yet there is every appearance that the hand of Luke modelled the whole into one historical piece. No unhistorical work would have the slightest chance of standing such varied tests.

The Book of Acts might be shown to be so bound by occult ties, such as no unhistorical books could exhibit, with both the Gospel of Luke and the Epistles of Paul, as to prove beyond any fair refutation even *the truth of Christianity*. Not only the authenticity of the documents, but the truth of the history, would appear in a light very difficult for the candid mind to resist. What is true of the Gospel history is true of the Acts of the Apostles, the historical and miraculous texture of the narrative is so interwoven; that it cannot be separated. Professor Fisher says, in his Supernatural Origin of Christianity, p. 24, that "Holtzman shows that those individual touches in the evangelists' portrait of Christ, the marvellous conjunction of which produces the highest grade of historical evidence, have come to us in the closest, most indissoluble connection *with the narratives of miracles*." This argument, which requires detail to show its force, and is most convincing to the scholarly mind, not only proves the authenticity of the document, but disproves the charge of dishonesty upon the writer.

ITS PURPOSE AND PLAN.

Luke's professed object is to present to Theophilus, as a representative of the class of sincere inquirers into the *origines* of Christianity, a counterpart, a second volume to his Gospel. As the Gospel shows how Christianity was *presented* to the world in the person of Christ, so the Acts must show how it was *founded* in the world through the instrumentality of his chosen apostles and preachers. The book presents to the first view some irregularity of form. But as it is studied it seems to shape itself, as it were, into a half unconscious plan. Why some things are expanded and unfolded in all their particulars, and others are slightly touched or not touched at all; why particular individuals, as Paul, are minutely traced, and others, as the main body of the apostles, are but

named, seems at first difficult to be explained. Luke's purpose being to give an idea how Christianity grew and expanded after the ascension, he seems governed partly by his amount of knowledge of facts—yet not so as to be said to tell us all he knows—and partly by the importance of his topic—yet not so but that he omits many a point that we seem to ourselves to need to know.

The commencing and terminal points of Luke's picture of the apostolic founding of Christianity are Jerusalem and Rome, the spiritual capital and the secular capital of the world. How Jerusalem was left and Judaism was rejected; how Christianity spread from Jewish limits toward world-wide dimensions; how in its regular progressive expansion the Roman capital was apostolically possessed and quietly held by Paul, and thus the heathen world mastered in its representative capital; and now, even here in Rome itself, the taking of Gentilism is preceded by a rejection by and of Judaism, Luke tells in a narrative inflexibly progressive and symmetrical. The moment we catch this fair view we see that every paragraph of the book is in its right place. We see that the book has a single author. And when the story is told, it ends with a sudden silence which admonishes every preacher who reads it promptly to stop when he is done.

Two apostles are made to predominate, Peter in the former, and Paul in the latter part. The former part is far more Jewish, more emotionally spiritual, more miraculous. It is as if the full miraculous power of the Pentecostal outpouring gradually waned. The Divine seems purposely to recede, and leave the human more and more to its own free work. The extraordinary, as in the providence of God, gradually subsides toward the ordinary.

The publication of Renan's Life of St. Paul in our country has presented in a popular form the theory of the learned German sceptic, Baur, in regard to this book. It claims that the early Christians were divided into two hostile camps on the subject of Judaism and Gentilism, with the flags of Peter and Paul at their opposite heads. The Acts is, then, claimed to be a semi-historical narrative written as late as the middle of the second century, with the purpose of conciliating the two parties by presenting the two apostles in a harmonizing position. James of Jerusalem, it is said, was bitterly hostile to Paul, and the Epistle of Jude is an invective against Paul's followers, who are the Nicolaitans denounced in the Apocalypse. But, 1. This late date of the Acts of the Apostles is contradicted by the positive proof of its earlier existence above indicated. 2. Renan has no authentic proof, from any other source than Acts itself, that any great party strife existed between Judaism and Gentilism. He assumes, then, an attempt at reconciliation without any valid independent proof of any thing to reconcile. 3. Paul's own account

of the degree and measure of the strife and reconciliation, as by him given in Galatians, (admitted by Renan to be genuine,) while adding new points, entirely accords with Luke's. 4. Renan's entire treatment of the character of James the Just is less extendedly, but even more intensely, a caricature than his treatment of St. Paul. 5. The absurd interpretations by which St. Jude and the Apocalyptist are made to write denunciations of the followers of Paul have no claim to respect, or even refutation, from biblical scholars. They do not present the *prima facie* plausibility justifying a serious extended notice. 6. If the Acts of the Apostles was an attempt to reconcile the followers of Peter and Paul, it is on the face of it more absurdly done than can be imputed to a writer of half Luke's ability. If the book were so late a production, why were not Peter and Paul described as working heartily and extendedly together, as did Barnabas and Paul? Why are Peter and Paul so little brought into full association, as little, in fact, as Paul's own Galatians would suggest? 7. No fierce partisan of Peter's would be greatly conciliated by Luke's cavalier abandonment of Peter at xii, 17, while Paul takes entire possession, as Dr. Schaff says, like the ascending sun before the receding moon. Luke's narrative was quite as likely to offend as to conciliate. On the whole, we affirm that Luke's purpose was simply and purely historical, and that Baur's theory is entirely imaginary. Renan's work, we may add, was amply refuted, before it was published in America, by Professor Fisher's Essays on the Origin of Christianity.

ITS CHRONOLOGY.

The twenty-eight chapters of Acts cover a period, from the ascension to the close of Paul's two years' imprisonment at Rome, of about thirty years. As Luke, though giving internal measurements of time, does not mark his narrative with the dates of public chronology, only an approximation can be made to the real time-periods of the book. By the connexion of his narrative with known history we are able to fix with an approach to accuracy four leading points: 1. The death of Herod Agrippa, Acts xii, 23; 2. The famine under Claudius, xi, 28; 3. The expulsion of the Jews from Rome, xviii, 2; 4. The entry of Festus upon his office. These furnish as respective dates the years 44, 45, 52, and 60. For the intervening events in Acts we can only *estimate* the probable times. We have given the apparent chronology in a series of Historical Notes in the course of our work.

PLAN OF THE BOOK.

BAUMGARTEN considered it a discredit to biblical science that it had fully confessed itself unable, down to his time, to discover any proper Plan of this Book, and so himself disclosed one which we consider the best outline that can be made, based upon our Lord's words, i, 8.

We might divide the work into two parts: the *Local*, i, 1–viii, 3, and the *Itinerant*, viii, 3–xxviii, 31. To the former part belongs the Jerusalem or Pentecostal Church; and to the second, the expanding or Missionary Church. In the former, we have the Church engaged in self-concentration and self-intensification; in the latter, unfolding herself in energetic diffusion of Divine truth through the world.

Another division is nearly that of the Rhemish (Romanistic) Testament into the Petrine Part, i, 1–xii, 17, and the Pauline the remainder. Under the first is included the acts of the deacons, as being but subordinate to the Petrine predominance. And this is in many respects a suggestive division.

We adopt Baumgarten's *threefold outline* only; the entire filling up is our own.

I. THE PENTECOSTAL CHURCH; OR, CHRISTIANITY WITHIN THE JEWS.

TYPICAL CHARACTER—**Peter**; TYPICAL CITY—**Jerusalem.**

INTRODUCTION ..... i, 1–3

1. Preparation for the Pentecost 4–26

1) Waiting at Jerusalem 4–14

2) Gift of power 4–14

3) The Ascension 4–14

4) Recompletion apostolic number. Peter's *First Speech* 15–26

2. Event of the Pentecost ..... ii, 1–47

1) Effusion of the Pentecostal Spirit 1–13

2) Peter's *Second Speech* 14–40

3) Pentecostal Church—*First Repose Period*, with community of goods 41–47

3. Pentecostal Church unfolding in miracle and endurance of persecution ..... iii, 1–iv, 31

1) The temple miracle—healing lame-born ..... iii, 1–11

2) Peter's *Third Speech* 12–26

3) Arraignment before Sanhedrin. Peter's *Fourth Speech* ..... iv, 1–22

4) Church prayer strengthened and firm 23–31

5) *Second Repose Period*—Community of goods 32–37

4. Pentecostal Church unfolding in penal power ..... v, 1–16

1) Ananias and Sapphira 1–11

2) *Third Repose Period* 12–16

5. Pentecostal Church in second Persecution..... v, 17–42
1) Imprisonment of apostles and arraignment..... 17–33
2) Speech of Gamaliel—Peaceful results..... 34–42
6. Pentecostal Church forming its economy—Seven deacons chosen..... vi, 1–8
7. Pentecostal Church in last struggle and dispersion..... vi, 8–viii, 4
1) Zeal and arraignment of Stephen..... vi, 9–15
2) His defence and martyrdom..... vii, 1–60
3) The funeral; the **dispersion** of the **Pentecostal Church**..... viii, 1–4

II. THE TRANSITION CHURCH—FROM JEWS TO GENTILES.

TYPICAL CHARACTER—**Philip**; TYPICAL CITY—**Antioch.**

1. The deacon Philip evangelizes Samaria..... viii, 5–25
1) Simon Magus—Gift by laying on of hands—Peter and Simon..... 5–25
2) Philip gathers the first-fruit of Africa, the Ethiopian Eunuch..... 26–40
2. The new Apostle of the Gentiles called..... ix, 1–30
1) The persecuting Saul, on his way to Damascus, converted..... 1–9
2) Ananias baptizes and authenticates Saul..... 10–18
3) Saul at Damascus—Jerusalem—Tarsus..... 19–30
4) *Fourth Repose Period*—Peter at Lydda and at Joppa..... 39–43
3. Gentile induction; new Christian center, Gentile ANTIOCH, x, 1–xi, 30
1) Gentile Cornelius's vision—Mission to Peter..... x, 1–30
2) Uncircumcised Christianity sanctioned by Holy Ghost and baptism 36–48
3) Peter's defence for baptizing the uncircumcised..... xi, 1–18
4) The new (Gentile) Christian center formed—Antioch..... 19–26
5) Antioch sends a relief deputation to Jerusalem..... 27–30
4. Desolation of Jerusalem Church by Herod; its avenging....xii. 1–25
1) James slain; Peter imprisoned, released; he abandons Jerusalem.. 1–19
2) Herod's judicial death..... 20–23
3) Return of relief deputies from Jerusalem to Antioch..... 24, 25

III. CHURCH AMONG THE GENTILES.

TYPICAL CHARACTER—**Paul**; TYPICAL CITY—**Rome.**

1 **Paul's FIRST MISSION from Antioch, through Cyprus into Asia, as far as Lystra and Derbe, thence back to Antioch,** xiii, 1–xiv, 28
1) Spirit-commissioned mission from Antioch—Paul and Barnabas.. xiii, 1–3
2) At Cyprus—Elymas, Sergius Paulus at Perga..... 4–13
3) At Pisidian Antioch synagogue address; results..... 14–43
4) Second Sabbath at Pisidian Antioch; Jewish unbelief and Gentile faith..... 44–52
5) At Iconium; at Lystra, revered as gods, then expelled the city. xiv, 1–20
6) From Derbe return by same route to Antioch..... 20–28

2. Jerusalem Council on Circumcision ..... xv, 1–34
1) Paul and Barnabas, Peter and James, and elders, all in council... 1–12
2) James's opinion; circular letter issued; reception and stay at Antioch 12–34
3. Paul's SECOND MISSION from Antioch, through Syria and Asia Minor, into Europe: namely, in Northern Greece; Philippi, Thessalonica, and Berea; in Southern Greece; Athens and Corinth; thence back by sea, touching Ephesus, Cesarea, and Jerusalem, to Antioch ..... xv, 35–xviii, 23
1) Leaves Antioch; strife about Mark; through Syria and Cilicia. xv, 36–31
2) At Derbe and Lystra; Timothy called; through Phrygia, Galatia, and Mysia to Troas ..... xvi, 1–6
3) Man of Macedonia; at Philippi, Lydia, jailer, First European Church 7–40
4) Second European Church, Thessalonica; Third, Berea; Athens. xvii, 1–34
5) Fourth great European Church, Corinth; return by sea to Antioch xviii, 1–22
4. Paul's THIRD MISSION, from Antioch, to and from Ephesus, through Greece to Corinth, back by sea past Asian and Syrian coasts to Jerusalem ..... xviii, 23–xxi, 17
1) Leaving Antioch—Apollos ..... xviii, 23–28
2) At Ephesus—Twelve John's disciples—Diana, and her Temple.. xix, 1–41
3) Into Southern Greece; thence back, through Macedonia and Troas xx, 1–12
4) Ship to Miletus; charge to Ephesian Elders 13–38
5) From Miletus to Cesarea ..... xxi, 1–8
6) Philip and daughters at Cesarea; Agabus; to Jerusalem 8–17
5. Paul in council with James—Arrest—Sent to Cesarea xxi, 18–xxiii, 35
1) Paul in council with James and elders ..... xxi, 18–25
2) Paul's arrest; his rescue by the Romans 26–40
3) Paul's *First Defence*—to his Jerusalemite assailants ..... xxii, 1–23
4) Paul and the Chiliarch 24–30
5) Paul before Sanhedrin—his *Second Defence* ..... xxiii, 1–9
6) Rescued by Chiliarch and sent to Cesarea 10–35
6. Paul two years at Cesarea ..... xxiv, 1–xxvi, 32
1) Paul before Felix; *Third Defence;* results ..... xxiv, 1–27
2) Jews, Festus, and Paul—the appeal to Cesar ..... xxv, 1–12
3) Agreement and preparation for speech before Agrippa 13–27
4) Paul's *Fourth Defence*—that before Agrippa ..... xxvi, 1–32
7. Paul in route for Rome, at Rome ..... xxvii, 1–xxviii, 31
1) By Adramyttine ship, with adverse winds, to Myra ..... xxvii, 1–5
2) Alexandrine ship, by storm and wreck, to Malta 6–44
3) At Malta; from Malta, by Syracuse and Puteoli, to **Rome** .. xxviii, 1–16
4) Interview and discussion with Jews at Rome—results 17–29
5) Roman two-year residence 30, 31

PROPERTY OF
THE CHURCH ON THE WAY

THE

ACTS OF THE APOSTLES.

CHAPTER I.

THE former treatise have I made, O [a] Theophilus, of all that Jesus began both to do and teach, 2 [b] Until the day in which he was taken up, after that he through

a Luke 1. 3.—b Mark 16. 19; Luke 9. 51; 24. 51; verse 9; 1 Tim. 3. 16.

The Acts—The *doings* of the Apostles. This title, though older than any existing manuscript, and too early for any trace of its origin, was probably not given by Luke himself. It apparently expresses more than the real amount of the book, since little is said of more than two apostles, namely, Peter, who is the principal figure in the first twelve chapters, and Paul, who is the main subject of the remainder. Two chapters are more strictly the acts of the deacons rather than of the apostles. But as the Gospels could only give the *do and teach* (v. 1) of Jesus by parts and specimens, (John xxi, 25,) so this book can give but partial samples of the apostolic *acts*, of which the doings of the deacons, being under their administration, are in some sense a part. Finally, some good manuscripts, omitting both definite articles, read "Acts of Apostles," which well fits the book.

PART FIRST.

1. THE PENTECOSTAL CHURCH; OR, CHRISTIANITY WITHIN THE JEWS.

CHAPTER I

THE INTRODUCTION, 1–3.

Luke's Gospel introduction explains why he wrote: the present explains how the Acts grows out of and is based upon the Gospel. This introduction, also, defines the ascension as the dividing point between the Gospel and the apostolic history. Thereafter the field is left to the Acts of the Apostles.

1 **The former treatise**—Or *narrative.* **That is, Luke's Gospel. Have I made**—Rather, *did I make.* **Began**—To this word Baumgarten, followed by Alford, assigns a meaning somewhat fanciful, yet pregnant with a rich truth. It assumes that the Gospel was Christ's *beginning* of his mediatorial doings, and the Acts the great *continuance:* the former on earth, the latter in the heavens over the earth. The Gospel shows us Jesus terrene, the Acts, Christ celestial: the former as suffering, the latter as reigning. Hereby we see that our great Head, while allowing his Church to struggle amid trial and probation, does still overrule the whole; all to the good of his redeemed and his own glory. This brings into view the great number of instances in the Acts in which the transactions of the Church below are ascribed to the Lord of the Church above. So Baumgarten: "He it is, for instance, who again appoints the twelfth witness, (i, 24;) who, after he himself has received the Spirit, sends him down from on high on his Church, (ii, 33;) who adds to his Church in Jerusalem, (ii, 47.) He it is who works miracles, both of healing and destruction, in testimony to his apostles' preaching, (iii, 6; iv, 10, 30; ix, 34; xiii, 11; xiv, 3; xix, 13.) To his dying martyr Stephen he reveals himself standing at the right hand of God, (vii, 55, 56;) his angel speaks unto Philip, (viii, 26;) it is his Spirit that caught him away, (viii, 39;) he appears to Saul of Tarsus, (xix, 5, 27; xxii, 8, 26;) his hand established the first Church among the Gentiles, (xi, 21;) his angel delivers St. Peter, (xii, 7, 11, 17;) his angel strikes the

hostile Herod, (xii, 23;) he again it is who appears to St. Paul in the temple, and commits to him the conversion of the Gentiles, (xxii, 17, 21;) to him the apostles and brethren address themselves on the occasion of the first mission to the Gentiles, (xiii, 2, cf. v, 47;) to him are the infant Churches commended, (xiv, 23;) his Spirit prevents the apostolic missionaries from preaching in Bithynia, (xvi, 7;) he calls them by the voice of the man of Macedonia into Europe, (xvi, 10;) he opens the heart of Lydia and effects the first conversion in Europe, (xvi, 14;) he comforts and encourages Paul at Corinth, (xviii, 9, 10;) he strengthens him in prison, and informs him of his journey to Rome, (xxiii, 11.) These interventions of Jesus, so numerous, express, and decisive, are a sufficient warrant for our regarding his ascension as essentially his really sitting on his throne. We are, therefore, fully justified in ascribing all to his influence, even in those instances where, without any express mention of his name, we are referred to the invisible world. In this way, therefore, we must consider the conversion of the Samaritans by miracles, (viii, 6–12;) the restoration to life of Tabitha, (ix, 36–42;) the vision of St. Peter, (x, 10–16.) And in like manner in those passages, also, where the Holy Ghost is spoken of as the efficient cause, as, for example, xiii, 2, we must bring before our minds the Lord himself, for the Holy Spirit is the Spirit of Jesus, cf. xvi, 6, 7. And, also, in every mention of the name of God, as at xxvii, 23, we are to understand the person of Jesus, for, from i, 22, iv, 30, we learn that God works by Him." We recognise the fact thus beautifully expanded, but do not recognise it as implicitly embraced in this word *began*. Luke, we think, refers to this beginning as a *great commencement;* the continuance is implied in the word *until;* the termination is at *the day* in which he was *taken up*. **Do and teach**—His *miracles*, and his *discourses* authenticated by his miracles.

HISTORICAL NOTE I.—As we have intimated in notes introductory to, and also upon, Luke iii, 1, our Saviour was born under the reign of AUGUSTUS CESAR, who was succeeded, when Jesus was about seventeen years of age, by TIBERIUS.

TIBERIUS was the first of that line of imperial tyrants whose crimes hastened the downfall of the Roman Empire. It was during his reign that the manhood and ministry of our Saviour were passed, and in its eighteenth year took place the crucifixion. While his imperial crimes were contributing to the dissolution of society the Pentecostal Church was rising, destined by the Divine hand to reconstruct the modern civilization of Europe and of our own America. About the period of Stephen's rise the hand of one of the court favourites relieved the world of the imperial monster, March 16, A. D. 36.

CALIGULA, his successor, ruled four years, signalizing his reign by a series of fooleries and cruelties disgraceful to history. It is a fact which curiously illustrates his character, that, while his real name was Caius, yet his nickname Caligula (Little Boots) became his permanent historical appellation. One of his freaks was a project of requiring worship to be paid to his statue throughout the Empire. This brought him into a fearful collision with the Jews, who were ready to sacrifice their own lives in mass rather than commit an act of idolatry so heinous. So intense was the concentration of their minds on this subject that for the time being they forgot to persecute the Christians, and the Church had a period of repose. This emperor fell by the hand of an assassin, January 24, A. D. 41, in the twenty-ninth year of his age. It was during the four years of this man's imperial pranks that the most earnest man of any age, Saul of Tarsus, was passing through the solemn scenes of his persecution of the Christian Church, his conversion, his residence in Damascus and Arabia, and his return to Jerusalem. Such are the contrasts of history. (See Hist. Note II at ix, 31.)

2. **He was taken up**—The Rhemish version has it, *he was assumpted;*

the Holy Ghost [c] had given commandments unto the apostles whom he had chosen: 3 [d] To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 [e] And [1] being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise

c Matt. 28. 19; Mark 16. 15; John 20. 21; chap. 10 41, 42.—*d* Mark 16. 14; Luke 24. 36; John 20. 19, 26; 21. 1, 14; 1 Cor. 15. 5.—*e* Luke 24 48, 49.—1 Or, *eating together with them.*

that is, into heaven by God the Father. So the ecclesiastical phrases, *The assumption of the Virgin*, *the assumption of Moses*, to express their supposed resurrection and ascension. **Through the Holy Ghost**—Richly dwelling in himself; for in him dwelt all the fulness of the Godhead bodily, and through its power he rose and ascended **Had given commandments**—Such as contained in verse 4.

3. **Showed himself alive**—Gloriously and repeatedly displayed himself in his resurrection nature. **Infallible proofs**—As Christ is the great miracle, so in him the resurrection is the central miracle apparent to men; and it was important, therefore, that this miracle should be sustained by infallible proofs. The evangelists record nine appearances of Jesus. In regard to Jesus' risen body, see note on Luke xxiv, 36. **Forty days**—Compare note on Luke xxiv, 44, 45.

Between the Passover (when Christ was crucified) and the Pentecost were, inclusive, fifty days; during forty of which the various *showings* of himself took place, and the remaining ten days were the *those days* of verse 15. *Forty*, *seventy*, and *one hundred and twenty* are the three primal sacred numbers multiplied by the decimal. See on verse 15. Forty days according to Wordsworth, on this passage, is the period indicating "a probation before some great event;" that is, the completion of some preparatory stage. Such was the fact with Moses before the giving of the law, Exod. xxiv, 18; xxxiv, 28; Deut. ix, 9; x, 10; with Hebrew spies, Num. xiii, 25; xiv, 34; with Elias, 1 Kings xix, 8; with Nineveh, Jonah iii, 4. And as the purification by the presentation of a male child in the temple required a period of forty days, so forty days was Jesus' probation before he was presented, Luke ii, 22; *forty days* his probationary temptation, Mark i, 13; and forty days his earthly resurrection stage before ascension. And this last forty days were the apostolic probation before the Pentecostal preparatories commenced. **Things pertaining**—Doubtless fully and clearly as their advancement in knowledge allowed, yet not so successfully but that they asked the unwise question in verse 6. **Kingdom of God**—Not that a large body of new teachings was given, but the *kingdom of God* was the topic of all he did say.

I.—Preparatories for the Pentecost, 4–26.

From among the events of the forty days Luke selects those only now which are preparatory to the great manifestation at the Pentecost. For, just as the section of the Gospel immediately succeeding the introduction narrates the preparation for the advent of the Son; so this section presents the preparation for that great advent of the Spirit. Hence, we have here successively, 1. The command to wait at Jerusalem for the Pentecostal baptism, 4, 5; 2. The promise of the gift or charisma of power, 6–8; 3. The ascension, which was the necessary condition of the Spirit's mission, 9–14; 4. The re-completion of the apostolic number, in order that the full twelve may receive the Pentecostal inauguration, 15–26.

1. *The waiting at Jerusalem*, 4, 5.

4. **Not depart from Jerusalem**—Though the disciples had already been in Galilee, and though Jerusalem was the most dangerous spot in the world for them, yet now they are there divinely imprisoned by the Lord's word. And

of the Father, [f] which, *saith he*, ye have heard of me. **5** [g] For John truly baptized with water; [h] but ye shall be baptized with the Holy Ghost not many days hence. **6** When they therefore were come

[f] Luke 24. 49; John 14. 16, 26; 15. 26; chapter 2. 33.

[g] Matt. 3. 11; chap. 11. 16; 19. 4.—[h] Joel 3. 18; chap. 2. 4; 11. 15.

this for several reasons: 1. In Jerusalem Jesus had performed mighty works, had been rejected and slain, and just there it was fitting that his name should be first received and maintained; 2 In no place could the Pentecostal manifestation and other first displays of the power of the new religion so startle the attention of the nation as at its theocratic capital; 3. As there the sacrifices had for ages been offered, and there the last sacrifice, namely, of the Lamb of God, so that was the true starting-point for the religion of the Cross. 4. All this accorded with the prophecy, Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isa. ii, 3. 5. And finally, together they must stay in order that together they may receive the one Pentecostal unction.

Promise of the Father—See notes on Luke xxiv, 49; John xiv, 16–26; xv, 28; xvi, 7–11. So called because predicted in the Old Testament as from God. See note on ii, 16; Joel iii, 1, 2.

5. **Baptized with the Holy Ghost**—Under the old dispensation it was the law, the type, the ritual, and the shadow that were prominent, and the Spirit was in the background; under the new, reversely, all these retreat into the background, and the Spirit is predominant. This is the dispensation not of the ritual but of the Spirit. Hence it must be inaugurated by a full and overwhelming manifestation of the Spirit, as the old was inaugurated by the physical splendour of Sinai. And if this dispensation be ever glorious in its realization, if it ever attain a latter-day glory worthy to be the antitype of which the Pentecost was the type, it must be by the power of the Spirit poured forth upon men of the advanced culture of the future. **Baptized**—By a curious contradiction Lechler on this verse tells us that this baptism was an *immersion*, and yet on verse seventh calls it an *outpouring*. Now, no one would say that a shower, however copiously outpoured, immersed a man. Nor would the most inconsiderate reasoner say that the person was plunged into the Holy Ghost. The element is applied to the person, not the person to the element. Nor does the Greek preposition *εν*, *in*, reasonably imply immersion. Thus, the Greek Septuagint renders Ezekiel xvi, 9, "I washed thee with water, *εν ὑδατι*, and anointed thee *in* oil, *εν ελαίῳ*." The Pentecostal baptism was certainly not by immersion. **Not many days hence**—Though the days of delay of fulfilling the promise were to be *not many*, yet why so many? Why not the immediate charisma? The reasons may be several: 1. Their hearts must be trained by yet further experiences before they are fitted to become recipients of so wonderful an outpouring of the Spirit. Errors (like their question in verse 6) must be corrected; trials like the last departure of their Lord must be endured; hours of earnest supplication (verse 14) must be passed before their own hearts, minds, and wills are ready to co-operate freely, fully, and energetically with the Divine Spirit. 2. As we shall soon illustrate, the final departure of the Son was a requisite condition before the advent of the Spirit. 3. As it was at the Passover that the crucifixion was to take place, so the founding of the new Church must in the Divine order be placed at the Pentecost. An epochal event must have its epochal day.

2. *The gift of power*, 6–8.

6. **Come together**—Not a second assembling different from verse 4, but a furnishing of the apostles' part at the same assembling. **Therefore**—In consequence of his assurance that a stupendous blessing was in wait for them, they are stimulated to inquire unitedly whether the restoration of national

together, they asked of him, saying, [k] Lord, wilt thou at this time [l] restore again the kingdom to Israel? 7 And he said unto them, [1] It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 [m] But ye shall receive [2] power, [n] after that

i Matt. 24. 3.—*k* Isaiah 1. 26; Dan. 7. 27; Amos 9. 11.—*l* Matt. 24. 36; Mark 13. 32; 1 Thess. 5. 1.

m Chap. 2. 1, 4.—2 Or, *the power of the Holy Ghost coming upon you.*—*n* Luke 24. 49.

sovereignty *to Israel* is included in it. **The kingdom**—The independence and nationality which the Romans had taken from Israel. Unenlightened as yet by the Pentecostal illumination, the apostles speak more in the spirit of Jewish patriots than of heavenly-minded Christians. They have full faith that Jesus is the Messiah; they doubt not that he has power and purpose to render Israel not only independent of Rome, but make her head of the *theocracy* or new *kingdom of God* and master of the world, and their inquiry is whether he will do it *at this time.*

7. **The times or the seasons**—Without confirming, denying, or correcting their notion, postponing the right informing of their views to the Pentecost, Jesus gently reproves their impatience in regard to the *time.* He gives an admonition which Christians of all ages would do well to note. The attempting by prophetic calculations to fix the precise date of any future event reduces the Scripture to a mere fortune-teller's manual. Few errors within the limits of Christianity have been more dangerous or disgraceful in effect either upon the credit of the Bible, or upon the mind of the individuals.—The word *times* here signifies the great *current*, and *seasons* the particular *points* or *epochs* of time. **Put in his own power**—A very striking expression, indicating that the Omnipotent reserves for his own decision the great events of the world, and especially the world's "last things." God is his own counsellor, and, like a wise sovereign, keeps his own secrets of state. Nay, more, the free actions of men being undecreed are intrinsically alternative, and able to proceed in either of diverse ways. See note on Matt. xi, 23, 25, and Rom. ii, 1–10; viii, 29, 30. Israel was able to accept Messiah-Jesus. And had all Israel been thus true to her national mission, the Pentecostal outpouring would not have been confined to the precincts of an *upper room.* The latter glory would have forthwith filled the temple and the nation, and such would have been its wondrous manifestation of splendour and of power that Rome would have bowed the knee, and the fulness of the Gentiles would have been gathered in. Christ would have even seen the travail of his soul and been satisfied. The consummation and the advent might have been hastened by centuries, perhaps by millenniums. The Father thus reserves *the times and seasons in his own power*, in view of the contingencies of the world's future events and courses. (See note ii, 1.) This reservation by the *Father* is in striking harmony with our Lord's declaration in Mark xiii, 32, where not only men and angels, but even the Son, is excluded from a knowledge of *the day and the hour.* (See our note.) This declaration of our Lord furnishes the key-note for St. Paul's *times and seasons*, 1 Thess. v, 1, and other similar passages.

Bengel remarks, however, "The thing *itself* is true, otherwise there would be no *time* for the thing." True, it may be replied; but what the true nature of the *thing* is—that is, of the restoration of the kingdom or nationality to Israel—our Lord stops not to explain. It may be that the *true kingdom*—the Church of God—is to be restored to the natural Israel only by his becoming a part of the true Israel. And this is implied by the universal spread of the Gospel, described in verse 8. Thus much is certain, that the New Testament contains not one explicit literal declaration that the Jewish nation is to be so restored to the land of Palestine, or that Jerusalem is to be again the local head of the theocracy or kingdom of God. Neither

the Holy Ghost is come upon you: and [o] ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. **9** [p] And when he had spoken these things, while they beheld, [q] he was taken up; and a cloud received him out of their sight. **10** And while they looked steadfastly toward heaven as he went up, behold, two men stood by them [r] in white apparel; **11** Which also said, [s] Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into

[o] Luke 24. 48; John 15. 27; verse 22; chap. 2. 32. [p] Luke 24. 51; John 6. 62.——[q] Verse 2.

[r] Matt. 28. 3; Mark 16. 5; Luke 24. 4; John 20. 12; chap. 10. 3, 30.——[s] Chap. 2. 7; 13. 31.

Jerusalem nor the Jew is recognised as a distinct department or element in the new dispensation.

8. **But**—Although the kingdom of your carnal hopes should be dismissed from mind, yet *ye shall receive power* which shall be the very essence of the true kingdom. This *power* should be first *personal*. As the coming of the Spirit of the Lord (Judges xiv, 6) strengthened the lower faculties of Samson so as to make him mighty in bodily vigour, so this coming of the Spirit should empower their higher faculties so as to render them Samsons in soul. The *power* should, secondly, be *organic*, giving them the visible headship in the theocracy; placing them upon the twelve thrones of viceroyalty in the kingdom. Matt. xix, 28. Such was to be the compensation in place of their vanishing visions of national restoration. **Witnesses**—(See note on verses 21, 22.) **Jerusalem... Judea ... Samaria ... earth**—Like the ever widening circles of water into which a stone has dropped, the Gospel should from its original center include the whole earth in its circumference. These names trace the enlarging advances in beautiful climax. And so Jesus at the beginning designed a universal religion. This was his last testimony before his ascension. **Uttermost part**—Parts as yet unknown to that age, which future geography was to reveal, and the Gospel of Christ to cover.

3. *The Ascension—the necessary condition before the advent of the Spirit*, 9–14.

Compare note on Luke, entire § 156. We assume that on Olivet, about a sabbath day's journey from the city, yet within the limits of the Bethany territory, took place this converse and departure.

How truly the ascension of Christ was the preceding condition to the sending of the Spirit, we, in fact, learn by turning from the writings of Luke to the Gospel of John. So do the different evangelists supplement and confirm each other. The narrators are several, the truth is one. See our notes to John xvi, 6–11.—"The ascension of Elijah," says Baumgarten, "was as the flight of a bird, which none can follow; the ascension of Christ, as a bridge from earth to heaven for all who will to ascend."

9. **Taken up**—Lifted up as the commencement of the movement. **Out of their sight**—The terminal fact.

10. **Two men**—Men in form, *angels* in nature, or at least in office. So Luke xxiv, 4, calls the two angels at the sepulchre *men*, which were perhaps identical with these. May they not have been the *two men* who were with Christ upon the Mount of Transfiguration, Moses and Elias? **Stood by them**—Without having *visibly* come there. **White apparel**—Their unseen approach, their white raiment, and their heavenly words, attested their supernatural character.

11. **Men of Galilee**—Galilean men; a pathetic epithet now, sending back their thoughts to their origin and home. **Stand... gazing**—After Jesus receded from sight they stood a long while gazing into the vacant sky, their eyes longing to recover that loved form now henceforth translated. The angels' words rebuke their distrust and re-

heaven, [t] shall so come in like manner as ye have seen him go into heaven. **12** [u] Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. **13** And when they were come in, they went up [v] into an upper room, where abode both [w] Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and [x] Simon Zelotes, and [y] Judas *the brother* of James. **14** [z] These all continued with one accord in prayer and supplication,

[t] Dan. 7. 13; Matt. 24. 30; Mark 13. 26; Luke 21. 27; John 14. 3; 1 Thess. 1. 10; 4. 16; 2 Thess. 1. 10; Rev. 1. 7.

[u] Luke 24. 52.—[v] Chapter 9. 37, 39; 20. 8.—[w] Matthew 10. 2, 3, 4.—[x] Luke 6. 15.—[y] Jude 1.—[z] Chap. 2. 1, 46.

assure their faith. **In like manner**—This passage is an immovable proof-text of the actual personal second advent of our Jesus. It is *the same* personal, visible Jesus which ascended that shall *come*. The coming shall be *in like manner* with the going. A figurative or spiritual coming would clearly not be a coming of the *same Jesus*, and still more clearly not a coming *in like manner*. So in Matt. xxiv, 30, "They shall *see* the Son of man *coming* in the clouds of heaven." See notes on that chapter. Very natural was it for these apostles to infer, what was not said, that they should *see* him during their own day instead of the day of their resurrection.

12. **Mount called Olivet**—Luke's language here implies that Theophilus was unfamiliar with the locality. **A sabbath day's journey**—About half a furlong less than a mile. "It would appear from the Talmudics that it was no violation of the sabbath day, while in the desert, to traverse the whole camp, which is believed to have been twelve miles square; nor was it unlawful to walk through a city on that holy day, no matter how extensive it might be. But after the erection of the mple, sabbath locomotion seems to have been greatly circumscribed without the city. No one was permitted to go beyond the limits of the suburbs of the city on that sacred day—a distance of one mile—and this seems to have regulated a sabbath day's journey. Some have estimated it as high as two miles, and some, by way of accommodation, as low as seven, or seven and a half furlongs; but there is no just reason to question the correctness of the ordinary estimate. The Jewish mile was composed of one thousand paces of five feet, or one thousand six hundred and sixty-six yards, and was therefore nearly one hundred yards shorter than our mile."—*Barclay's City of the Great King*, p. 69.

Why does Luke mention that it was a sabbath day's journey? Perhaps to identify the locality. But Chrysostom thinks because it was sabbath day; and Alford adds, perhaps in order to obviate the offence taken at its being a longer walk on that day.

13. **Come in**—To the city. **Upper room.** Probably the same as the room of the Pentecost. Not, as some have supposed, in the temple, for the Jewish authorities would not have permitted so bold proceedings on the part of the disciples of the lately crucified Jesus. (See note, ii, 1.)

It accords with ecclesiastical tradition, and seems in itself probable, that it was the same room where the Passover was celebrated, where Matthias was elected, where the Pentecostal effusion was bestowed, where the seven deacons were appointed, and where the first council of Jerusalem was held. **Abode**—Rather, *were abiding* That is, were customarily staying there as their special place of prayer. This no way contradicts Luke xxiv, 53, which simply asserts that they also constantly frequented the temple. On the catalogue of apostles which follows, compare Matthew x, 2–4 and Luke vi, 13–16.

14. **All continued**—During the ten days to the feast of Pentecost. **Prayer and supplication**—The word *suppli*

with [a]the women, and Mary the mother of Jesus, and with [b]his brethren. **15** And in those days Peter stood up in the midst of the

a Luke 23. 49, 55; 24. 10.

b Matt. 13. 55.

cation, being wanting in some manuscripts, is of doubtful genuineness. *Prayer* is the more general term, including all sorts of uttered or mental worship, whether of simply thanks or petition. *Supplication* is simply the ardent expression of our wants. **With the women**—Our minds naturally revert to the women from Galilee, who supplied the wants, watched the cross, and visited the sepulchre of Jesus. But as the phrase is simply *with women*, the article being omitted from the Greek, we cannot be absolutely certain that they are the same. It may simply mean that both sexes were present. **Mary.** (See note on Matt. i, 18.) **Brethren.** (See note on Matt. xiii, 55.) It is perfectly clear from this passage that these brothers of Jesus were not the same with the apostles of the same name. The semi-scepticism with which they were animated in John vii, 3 (where see our note) has passed away. The scenes, perhaps, of the cross and the ascension have sobered their spirit and deepened their faith.

From the mount of the ascension, where their first dismay at the loss of Jesus was dismissed by the words of the angels, the apostles hasten with joy to the high place of prayer. Inspired with that measure of the Spirit once preparatorily breathed upon them by Jesus, instructed by the lessons of the forty days closed by the final ascent of the Lord, they now have attained a point at which they comprehend their position and joyfully understand their duty. They know how they are to tarry at Jerusalem for the great baptism of the Spirit and the gift of power. (Verses 5, 8.) Then with what immediateness, continuity, and oneness of accord do they set themselves to prayer and supplication! When men object that the powerful rush of the Pentecostal Spirit implies an unseemly overthrow of the free agency of this holy company, they forget with what devout persistence in prayer their whole souls had been consecrated to the occasion, so that their clarified intellects, their inmost hearts, and their eager wills were ready at the moment to co-operate with the fulness of the Spirit, so that the most perfect freedom, both of God and man, united in the blessed work.

4. *The recompletion of the apostolic number.* Verses 15–26.

On the apostolic number twelve, see our vol. ii, p. 81. As Jesus is now enthroned on high over the house of Israel, temporal and spiritual, so it befits that his viceroys (see our note on Matt. xix, 28) should in their complete significant number receive the unction of the Pentecostal Spirit. Accordingly, we see (ii, 14) that the full *twelve* stand up on that occasion as the divinely recognised number. In this we recognise the full disproof of the opinion sometimes maintained, that Paul, not Matthias, was "the twelfth apostle." If the apostles in this election acted mistakenly and without Divine guidance, it was an act of most officious impertinence, and it is utterly unsupposable that Luke should record it in full as among truly apostolic *acts*. His closing assertion that Matthias was "numbered with the eleven apostles" no doubt expresses the permanent acceptance of the Church, even after the day of Pentecost. We do not hesitate, therefore, to reckon it as one of the *preparatories for the Pentecost* that the organic number of the apostles should be complete.

15. **In those days**—The ten days between the ascension and the Pentecost. **Peter stood up.**—After his terrible fall, and his full restoration by Jesus himself, (see John's account in the closing chapter of his Gospel,) Peter resumes his place as eminent among his equals of the apostolic body. He has, indeed, no popish power to elect an apostle or a bishop, but he is leader

disciples, and said, (the number [c] of names together were about a hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, [d] which the Holy Ghost by the mouth of David spake before concerning Judas, [e] which was guide

[c] Rev. 3. 4.—[d] Psalm 41. 9; John 13. 18.—[e] Luke 22. 47; John 18. 3.—[f] Matt. 10. 4; Luke

in the process of election by others equally with himself. **Names**—For the persons bearing the names, which were probably enrolled upon some record. So Rev. iii, 4, "Thou hast a few *names* (for persons) even in Sardis which have not defiled their garments," where, doubtless, allusion is made to the Church record. (See note on iii, 16.) **About a hundred and twenty**—The hundred and twenty satraps, says Grotius, of a kingdom much greater than the realm of Darius. (Dan. vi, 1.) We rather think this number to be the apostolic twelve, multiplied by the Gentile or national *ten:* just as the *seventy deacons* were the sacred *seven* multiplied by *ten*, and the *forty days* (see note on verse 3) are the sacred *four* multiplied by *ten*. So the beast of seven heads has *ten* Gentile or national *horns;* and the commandments for *all nations* are *ten*. We suppose that the number of Christians in Jerusalem was larger than this; and very probably this exact number was seldom present, but only *about* that named figure. Hence it is hardly too much to suspect that this *about one hundred and twenty* were an enrolled organic number hinted here by Luke to be symbolically representative of the whole Church of the Christian ages. (See on Sacred Numbers, vol. i, pp. 79, 105.) As such they received the pentecostal outpouring. (See note on ii, 1.)

Peter's First Speech—that to the one hundred and twenty, 16–22.

16. **Must needs have been fulfilled**—The divine foresight, anticipating what Judas would freely do, has provided for and adopted it into its plan for its own conduct. (See note on

to them that took Jesus. **17** For [f] he was numbered with us, and had obtained part of [g] this ministry. **18** [h] Now this man purchased a field with [i] the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. **19** And it

6. 16.—[g] Verse 25; chap. 12. 25; 20. 24; 21. 19.—[h] Matt. 27. 5, 7, 8.—[i] Matt. 26. 15; 2 Pet. 2. 15

Matt. xi, 25.) They must, therefore, accept it as no unexpected event, and act accordingly. **Holy Ghost.. spake**—The inspiring Spirit, perhaps, had a higher and broader meaning than David himself understood.

17. **Numbered**—Chosen, counted and registered as one of the sacred *twelve*. **Obtained part**—Rather, *received lot*. Intimating that the apostolic office was no mere human choice, but a divine *allotment*.

18, 19. These two verses we hold, in accordance with the opinion of Olshausen and others, to be not the words of Peter, but an explanatory parenthesis inserted in the speech by Luke. Peter's hearers might know all the circumstances, but Luke's readers might not. (See note on verses 19, 20.)

18. **Purchased a field**—He did not purchase the field in his own person, nor intentionally. He did it through the priests, by setting agoing the causes by which it became *purchased*. He hoped to enrich himself; he only bought a burial-ground for refugees like himself. So often our human thought attributes an effect back to an earlier cause or agent. So Joseph "laid the body of Christ" in the tomb through others' hands. Matt. xxvii, 60. (See note on John iv, 2.) **Burst asunder**—Matthew says that Judas *went and hanged himself*. Luke here adds that he also fell, burst asunder, and his bowels gushed out. It is impossible for objectors to make out any contradiction here, for all the circumstances may be true of the same person as successive items in the same event. Judas may have hung himself on some dizzy precipice, and the rope breaking may have let him fall, break-

was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood. **20** For it is written in the book of Psalms, [k]Let his habitation be desolate, and let no man dwell therein: and, [l]His [3]bishopric let another take. **21** Wherefore of these men which have companied with us all the time that the Lord Jesus went in

k Psa. 69. 25.—*l* Psa. 109. 8.

3 Or, *office or charge.*

ing himself asunder on some projecting point of rock and crushing him at bottom by the force of his fall. No one can say this was the method; but this hypothesis, at least, shows that there is no impossibility for both accounts to be true. (See notes on Matt. xxvii, 5–8.) But, it is asked, Why does each omit what the other states, precisely as if he knew nothing of it? Matthew, we answer, like a rapid historian, intends only to mark his death by suicide; Luke, whose account evidently intends to be incomplete, presupposing an abundance of circumstances he does not narrate, is painting those opprobrious points in the traitor's death which indicate the Divine abhorrence of his wickedness.

19. **Known unto all**—A bold appeal to public notoriety, indicating the full confidence of the writer in the public truth of the narrative. The crucifixion of Jesus, we infer, was no obscure event, but had made a wide and solemn impression on the minds of the people of Jerusalem. **In their proper tongue**—The Aramaic, or Syro-Chaldaic. This was probably the very dialect in which Peter was speaking. He could not, therefore, have called it "*their* proper tongue," for it was his own, nor would the name have needed translation. The words are, therefore, Luke's, and intended for more distant readers. (See note above on 18, 19.) **Aceldama...field of blood**—As bought with the price of Jesus' blood.

20. **For**—Referring to *David spake* in verse 16. The distance of the reference shows that verses 18 and 19 are Luke's parenthesis inserted in Peter's speech. **Psalms**—Peter here quoted Psa. lxix, 25, and cix, 8, both of which are considered by biblical scholars as Messianic Psalms. That is, Christ is represented in those Psalms by his great type, the royal David, the psalmist himself. The psalmist's words are, "Let their habitation be desolate, and let none dwell therein," where, probably, Ahithophel is really indicated under the plural *them*, which Peter explains by rendering it *his*. So, *habitation* and *tents* meaning the same thing, Peter omits the last. In Psa. cviii, 9, the words in our English translation are, Let another take his *office*. The word *bishopric* is here capriciously used by our translators for the Greek of the Septuagint, *ἐπισκοπήν*, *overseership*. But though the application of these words to Judas is to be admitted by every believing Christian, and served to guide the apostles aright on this occasion, yet this prophecy could not be conclusively used to convince a sceptic. Prophetic passages are divisible into two classes, namely, those which are explicit and demonstrative, and may be used to convince infidels of the divinity of the Scriptures; and those which can be used only within the Church, by her own interpretation, to guide her own belief and action. The clause in the last-quoted psalm, *Let another take his office*, was proof to the present assembly that a successor was required in Judas' apostolate. The promise of *twelve apostolic thrones* was originally made to include Judas; but another was to inherit that promise in his place, just as Gentiles inherit the Abrahamic promises.

21. **Wherefore**—Since the place of the apostate must be filled. **Men ...with us**—The description implies that there were those besides the apostles, as, for instance, some of the seventy, who attended the ministry of

and out among us, **22** [m]Beginning from the baptism of John, unto that same day that [n]he was taken up from us, must one be ordained [o]to be a witness with us of his resurrection.

23 And they appointed two, Joseph called [p]Barsabas, who was surnamed Justus, and Matthias.

m Mark 1. 1.——*n* Verse 9.——*o* John 15. 27; verse 8; chap. 4. 33.——*p* Chap. 15. 22.

24 And they prayed, and said, Thou, Lord, [q]which knowest the hearts of all *men*, show whether of these two thou hast chosen, **25** [r]That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. **26** And they gave forth their lots;

q 1 Sam. 16. 7; 1 Chr. 28. 9; 29. 17; Jer. 11. 20; 17. 10; chap. 15. 8; Rev. 2. 23.——*r* Verse 17.

Jesus closely enough to become apostles.

22. **Witness**—See note on Luke i, 2. And this description of the proper requisites for an apostle implies, *externally*, complete knowledge of facts and truths; and, *internally*, a firmness and faithfulness of adherence to Christ.

23. **They appointed two**—That is, *two* were *nominated*, probably by common consent, and made to stand forth as candidates. **Barsabas,** the *son of an oath;* not to be confounded with Barnabas, a *son of consolation.* **Surnamed Justus** — In compliance with the custom of having a Roman name in addition to a Hebrew one. Neither of these two candidates is elsewhere named in sacred history, a silence which they share with most of the apostles. Eusebius says, on the authority of Papias, that Justus drank a cup of poison without harm.

24. **They prayed**—Man *pro*poses, but God *dis*poses. The human part of the work was done in *selecting* candidates; the Divine work remained of *electing.* **Which knowest the hearts of all men**—This phrase is a feeble rendering of a Greek single term, καρδιογνῶστα, *heart-searcher.* Was this prayer offered to Christ? He claims the prerogative of *searching hearts.* Rev. ii, 23. He was the true chooser of apostles. And he was customarily addressed, especially in Luke's Gospel, by the title *Lord*, and is styled *Lord* Jesus in verse 21. The probabilities, then, are that the ascended Jesus was here invoked. Note v. 1. **Hast chosen**—As if Christ's choice were already made, and the *lot* only reveals it.

25. **Part**—The best readings would substitute *place* for *part* here. And then we seem to have a sort of antithesis. The new apostle elect must take *place* in the apostleship that Judas may go to his own *place.* **His own place**—Of the different interpretations of this phrase (which may be found in Clarke on the passage) but one possesses the slightest probability. Judas had fallen from what was *not his place* to go to the *place* which belongs to final apostates, hell. Kuinoel abundantly proves this by examples from Jewish classic and apostolic authors. Thus, upon Num. xxiv, 25, one Jewish writer thus comments: "Balaam went to his own place, that is, Gehenna," [hell.] The Targum on Eccles. vi, 6, says, "On the day of his death his soul descended into Gehenna, into *the single place*, where all sinners go." St. Ignatius, in his Epistle to the Magnesians, says, "When things have come to an end there occur two ways, death and life, and each one will *go to his own place.*" Clement, Bishop of Rome, says of Peter, "Having suffered many labours, and so suffered martyrdom, he went to the *due place* of glory." Thus every person in this world of probation has *his own place* in the world of retribution; a *place* made *his own* by his *own* conduct and character.

26. **Gave forth their lots**—*Their* refers to the candidates, as the *lots* were supposed to belong to those who underwent their decision. For a method of casting lots, see our note on John xix, 24. Grotius says they put two tablets, inscribed each with a name, into one urn; and into another urn they put one table blank, and one inscribed with the word *Apostle.* They then

and the lot fell upon Matthias; and he was numbered with the eleven apostles.

a Lev. 23. 15; Deut. 16. 9; chap. 20. 16.

drew one from each urn, and the concurrence of the two decided the case.

The choosing of rulers, both sacred and secular, by lot, was very customary in Pagan and Jewish history. In both cases it was doubtless done under the assumption that Divine Providence decided the lot. By lot David distributed the functions of the priests, (1 Chron. xxiv, 5,) and Moses assigned the inheritance of the twelve tribes, Num. xxvi, 52–56. Calvin says, "When magistrates divide provinces, and brethren their inheritance, the lot is a thing lawful. Which thing Solomon doth plainly testify: The lot is cast into the lap, but the whole disposing thereof is of the Lord." The Moravians use the lot religiously; and Mr. Wesley once adopted it from them.

Ordinarily, when a lot is deposited in a receiver, the train of events through which every lot passes is, of course, as truly controlled by a succession of natural causes as any event whatever. This train of causes is, indeed, immediately out of sight, and uncontrolled by any conscious human will. But as no divine interference is any more likely to take place because the process is concealed from our eyes, so the practice of deciding sacred things by lot is superstitious and absurd. It is only when, as in the theocracy or as in this case, the divine guidance is assured, that the sacred lot can be used. Then it is *an act of committing the result to God*, who, in his supreme wisdom, secures the event to accord with his will, either by overruling the volition or the motion of the depositor, or by some physical interference with the movements of the lot itself. **He was numbered**—An arithmetical word. That the legitimate number was permanently considered as filled is certain from ii, 14 and vi, 2, where see notes. Paul, therefore, was not one of the twelve, but singly and alone *the Apostle of the Gentiles*.

CHAPTER II.

AND when *a*the day of Pentecost was fully come, *b*they

b Chap. 1. 14.

The preparatories are now completed, and the lapse of the due fifty days from the crucifixion brings the PENTECOST.

CHAPTER II.

II.—THE PENTECOST.

1. *The Advent of the Spirit*, 1–13.

1. Day of Pentecost—There were annually three great feasts at Jerusalem which every male Jew was required by the law to attend, namely, the Passover, the Pentecost, and the Feast of Tabernacles. Each of these had a twofold reference; one *historical*, and the other *agricultural*. Israel was both a theocratic and an agricultural nation; and he blended the events of his theocratic history with the events of his agricultural year. Thus is commemorated God's mercy both in the past and present. The God of the theocracy is thereby recognized as the God of nature.

(1.) The PASSOVER (*a*) commemorated the deliverance from Egypt by the hand of Moses, and (*b*) marked the earlier or *barley harvest*. It was continued one week. On the first day the Passover lamb was slain, symbolizing the historical event, as detailed in our note on Matt. xxvi, 2. On the morrow after the Passover Sabbath the priest was ceremonially, and with prescribed sacrifice, to wave a sheaf of the first-fruits of the harvest in token of acknowledgment of the divine bounty. And before this act neither bread, nor parched corn, nor green ears were to be eaten. (Exod. xxiii, 10–14.) It was rendering to the God who first delivered Israel his thanks for the bounty of harvest.

(3.) The Feast of TABERNACLES (see our note on John vii, 2) commemorated the *wanderings in the wilderness*, and marked the final harvest, namely, of *the vintage and the fruits*.

(2.) Between these two, seven weeks, or fifty days inclusive from the day of the *wave-sheaf*, was the Feast of PENTE-

were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and [c]it

c Chapter 4. 31.

cost, kept for a single day. From the seven weeks' interval between it and the Passover it was originally called by the Hebrews *The Feast of Weeks.* But later it was called *Pentecost*, from the Greek words signifying *Fiftieth*, from the number of intervening days. It marked a second or wheat harvest. That it also commemorated the giving of the law on Mount Sinai is not, indeed, said expressly in the Scriptures, and so is doubted by many biblical scholars; but we join with those who hold it as true: (*a*) because it was historically a fact that seven weeks did occur from the leaving of Egypt to the giving of the Law on Sinai; (*b*) because some of the most eminent Jewish commentators so held; (*c*) because the analogy of the other two great feasts requires a historical reference; and (*d*) because of the striking correspondence, yet contrast, between the giving of the Old Law by Moses and this giving of the New Law by Christ. The last day of the seven weeks, says Grotius, was the day of the given law, as is inferred from Exod. xix, 1, 2, and was called on this account שמחת תורה, *The Feast of the Law.*

St. Jerome thus finely contrasts the two: "Each law was made on the fiftieth day from the Passover; the one upon Sinai, the other upon Zion. At the one, the mountain trembled with a shaking of the earth; at the other, the house of the apostles. At the former, amid fiery flames and flashing lightnings there sounded a whirl of winds and a crash of thunders; at the latter, together with a sight of fiery tongues, there came a sound from heaven as of a rushing wind. In the former, the blast of a clarion uttered the words of the law; at the latter, the Gospel trumpet sounded forth from the mouth of the apostles."

Wordsworth says: "From the end of Saturday, the sixteenth day of Nisan, forty-nine days are counted; and the fiftieth, or Feast of Pentecost, *falls on* Sunday. It was the ancient belief of the ancient Christian Church" that the Pentecostal day was Sunday.

All with one accord—The same *one accord* as in i, 14, of the same body enumerated in i, 15; namely, the about *one hundred and twenty names* representative of the New Testament Church. This *one accord* beautifully and repeatedly emphasises the unanimity of heart and movement of this wonderful little condensation of Christianity. The *they* of this verse grammatically referring to this company clearly negatives the addition of some imaginary Christians from the country at the feast, supposed by Alford and others. **In one place**—Not, as some suppose, in the Temple. (See note on i, 13.) Had Israel, indeed, accepted Jesus, (see note on i, 7,) the Spirit, the fire, and the Shekinah (note on vii, 2) would no doubt have made their centre, as of old, in the ancient house of God. The miraculous tongues would have belonged not to twelve, or a hundred and twenty only, but to more than a hundred and twenty thousand. All Israel, the chosen seed, would have been Christ's holy apostles. But Israel's unbelief shut them out of the holy sanctuary, and so shut the sanctuary out to be sanctuary no more, but to be food for fire and ashes, and left these, the new chosen seed, the holy remnant, to inaugurate the Dispensation of the Spirit in an unrecognised "upper room."

2. **Suddenly**—Even after the ten days' prayer (note on i, 3) the mighty gift came unexpectedly to them, yet at the moment, doubtless wisely chosen by the Spirit, when their *one accord* with each other and with Himself was most perfect. **From heaven**—Not horizontally sweeping *over* the earth, but perpendicularly descending *from heaven to* the earth. **Wind**—not literally a *wind*, but as such. **Rushing**—Literally, *borne*, that is, borne down by its own powerful impulse. **It**—This

filled all the house where they were sitting. **3** And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. **4** And [d] they were all filled with the Holy Ghost, and began [e] to speak with other tongues, as the Spirit gave them utterance.

d Chap. 1. 5.—*e* Mark 16. 17; chap. 10. 46; 19. 6; 1 Cor. 12. 10, 28, 30; 13. 1; 14. 2, &c.

it refers to the *sound*—the whole house was *filled* by the divine reverberation.

3. **Unto them**—To the "about one hundred and twenty" present. **Cloven tongues**—The tongues *appeared*, then settled one upon the head of each person; each tongue being *cloven*, that is, undivided at the root, but flaring into several points at the extremity. By this terminal division was beautifully symbolized the variety of dialect spoken by each *tongue*.

Most commentators at the present day construe the Greek word rendered *cloven* to signify *distributed*; that is, distributed a single tongue to each individual. But the word usually signifies, not the distribution of several wholes, but the distribution of one whole into several parts; as, for instance, a pile of garments into the several articles. But here there is no one common whole or single mass of tongues to be distributed; nor is there any common mass of fire back of the tongues to be divided or distributed off into single tongues; but each tongue being a whole is distributed into terminal parts. The other rendering destroys the symbol by which the divided or terminally distributed tongues indicate the miraculous variety of languages.

Like as of fire—Not literal fire, but *like as* fire. It was the phenomenal emblem of the invisible Spirit; its divine essence, as it were, made visible. As Alford says, the *sound* was the Spirit's symbol to the ear, as the *fire* (and we may add the "shape like a dove," Luke iii, 22) to the eye. **It sat**—What sat? Not the *tongues*, for that is plural; but plainly the quasi-*fire* just mentioned, in the tongue shape. What Luke means to say is that the *Spirit itself* sat upon each head and *gave them utterance*. The fire sat upon their heads; and, as if it burned down into the depths of their souls, they were filled with the Holy Ghost.

4. **Filled with the Holy Ghost**—This was the great *fact* of the Pentecost; the great fact of the New Testament dispensation—the ADVENT OF THE SPIRIT.

Of this pentecostal sanctification we may remark: 1. It was a higher and purer endowment than the working of supernaturalisms, inasmuch as the latter does not necessarily imply even a regenerate character, and was mainly a transient and special provision for the establishment of the Church; while the former presumes a proximate conformity to the heavenly image, and is the normal privilege of the truly faithful for all ages. Even in the divine nature, though every attribute be perfect, yet holiness is pre-eminent over mere physical omnipotence. 2. Though the apostles before the Pentecost were holy after the less perfect dispensation of Moses, and so heirs of heaven, it was by this outpouring that they were wrought to the higher, and doubtless highest, sanctity of the new dispensation of the Spirit. 3. This sanctification was not merely sovereign or arbitrary from God, but consequent upon the entire self-consecration intimated in our note on verse 14. The freedom of man and of God co-operated in the same blessed work. Man's self-consecration is the condition, God's sanctifying gift is the consummation. This sanctification is a source of spiritual *power* higher, because holier, than even miraculous power. (See our notes on Matt. v, 8, 48.) A fuller discussion would belong to note on 1 Thess. v, 23.

Speak with other tongues—In other languages than their native. **Spirit gave them utterance**—The miraculous Spirit shaped their articulations.

In regard to the nature of this miraculous gift, we dismiss at once the rationalistic solutions that deny the miracle. Such are the hypotheses that

it was simply a more fluent and ecstatic style of utterance; or, with Baumgarten, that it merely implied that their tongues, formerly instruments of the flesh, were now organs of the Holy Ghost. Still worse is the assumption of others, that the Christians who spoke were really Persian and other foreign Jews, and that a storm just then happening brought strangers to the place, who took the speakers to be mere Galileans miraculously speaking in foreign languages! On the other hand, we may dismiss the ultra-miraculous view that the apostles were at this time endowed with the permanent power of speaking in a variety of languages to enable them to preach the Gospel to the different nations of the earth. Of such a permanent gift there is no valid proof either in the New Testament or in early Church history. And for most of the nations of the Roman world the Latin, the Greek, and the Hebraic were a sufficient supply of dialects.

The ordinary supernaturalistic interpretation among commentators is, that each one of the disciples in turn spoke a single foreign language; so that the various foreigners were successively addressed, each in his own language. Our readers may still prefer that view, as it is maintained with great unanimity by all modern scholars; but to our own mind, we are obliged to confess, it is beset with difficulty. By most audiences such a miracle would be considered very equivocal, if not complete counterfeit. How could foreigners and strangers be absolutely sure that the speakers were genuine Galileans? How be convinced that each man had not learned his part and so was a deceiver? We can scarce consent that this great primordial event should receive so inadequate an explanation.

Now it is remarkable that a form of expression is thrice used which emphasises the marvel upon the *hearing* rather than the speaking. Verse 3. They "were confounded because *every man heard* them speak in his own language." As if the hearing by every man in his own language was simultaneous, and produced by the same speaking and speaker. Verse 8. "How *hear we* every man in our own tongue?" The *we* and *the every man* simultaneously hear their native language uttered. Verse 11. "*We do hear* them speak in our tongues." The marvel plainly is that each Galilean speaker is simultaneously heard by each auditor in his own native-born dialect. The speaker's organs furnished the vocality, which the Spirit shaped, and, as it were, translated into each hearer's native tongue.

And this conception was by no means unknown to the Jewish Church. Tradition held that by such a polyglottal miracle the self-same vocality at Sinai was so divided and articulated as to be audible and intelligible to every man of all the seventy dialects of the world. (See our note, vol. ii, p. 105.) So Wetstein quotes Rabbi Jochanan as saying, "Whatever word goes forth from the mouth of God is divided into seventy languages." And Mechiltá, commenting on the word "voices" in Exodus xx, 18, says, "How many were the *voices?* They heard each according to his own capacity." Jochanan also says, "There went forth an *utterance*, and it was *divided into seventy words in seventy languages;* since all the nations heard, *each hearing the word in the language of his own nation;*" words singularly identical with Luke's! Rabbi Tanchuma says upon Deuteronomy v, 23, "Said Moses, Thou hast heard how the utterance went forth to all Israel, to each one according to his own ability, old men, youths, boys, sucklings, women."

That this polyglottal miracle actually took place at Sinai we have no Scripture proof; nor, perhaps, as a literal historical fact, did the Jewish doctors affirm it. They simply clothed in physical form the sublime conception that God's law speaks, irrespective of national or racial boundary lines, to every human intelligence. Yet, as Christian baptism recognises and perpetuates in

the new dispensation a later institute of the Jewish Church, being a physical form of the conception of sanctification, so the Pentecostal miracle was an appropriation of one of the divine thoughts of that same Jewish Church. The Divine Spirit here, as in many other cases, appropriates existing conceptions to valid and permanent uses.

This, it may be said, not wisely, would be, not a *miracle of tongues*, but a *miracle of ears*. But the miracle, as we understand it, and as the Jewish Church conceived and described it, interposed at the initial point, namely, at the *tongue;* it truly articulated the vocality, and its *result only* reached the ear with its marvellous *effect*. Just as the fiery tongue, a unit at the root, is divided off into a variety of terminal points, so does the vocality, which is one and simple at the start, divide off into a variety of articulations. It is as if the Spirit tongue impregnated the fleshly tongue, like a soul, and flung off the various dialects from its flaring points. And that surely was not a *miracle of ears*, but a *miracle of tongues*.

The miracle did not certainly consist in putting into the brain of each speaker a complete miraculous knowledge of a new language, so that he could select from its entire vocabulary the term fitted to the thought. That, Alford says, not much too strongly, would be an inconceivable and monstrous violation of man's cerebral and mental nature. When God made the dumb brute reprove the prophet Balaam, he did not bestow upon the animal the soul of a man to understand human language. He simply shaped the words in the mouth of the brute, so that, phenomenally, "the dumb ass spake." And this the divine power could as easily do as shape the name of "Samuel" in the air for the hearing of the boy prophet. Nor in either case does it follow that the miracle was solely upon the ears, but a miracle in the utterance, reaching the ears in its realization. Nor in either case was there a "mistake," (as Lechler in Dr. Schaff's Lange says,) nor a "mere thinking that they heard," but a reality, and a true hearing of a true utterance.

By this view of the case, 1. We have no equivocal miracle which a combination of impostors might simulate. 2. We have a miracle pregnant with a divine idea, symbolizing the power with which God's voice finds an auditory in every human conscience. 3. We have confirmed the parallelism of the inauguration of the Pentecostal Gospel and the Sinaitic Law. 4. We have a clear symbol of the universal diffusion of the one true religion. 5. We have a type not only of the reparation of the confusion of Babel by the bringing the intelligence of all nations into the reception of one utterance, but a type of Edenic unity in the bringing all back to the one primitive God-formed language of created Adam, in whom all the race was embodied.

What is here said refers, of course, to the Pentecostal miracle alone. The power of that primordial miracle was never fully repeated. Secondary Pentecosts occurred at Samaria, (Acts viii, 14–17,) at Cesarea, (Acts x, 44–48,) and at Ephesus, (Acts xix, 2–7;) but the first power grew fainter and fainter, and the gift of tongues became less and less marked, as at Corinth, by its original attributes.

Since our writing of the above the following paragraph has appeared in the (London) Quarterly Review, commencing an article on Islam, by Immanuel Deutsch:

"The Sinaitic Manifestation, as recorded in the Pentateuch, has become the theme of a thousand reflections in the Talmud, and the Haggadah generally. Yet, however varied their nature, one supreme thought runs through them all, the catholicity of Monotheism in its mission to all mankind. Addressed, apparently, to a small horde of runaway slaves, the 'Law' was intended, the Doctors say, for all the children of men. 'Why,' they ask, 'was it given in the desert and not in any king's land?' To show, it is answered, that even as the desert, God's own highway, is free, wide open to all, so are his words a free gift to all. The

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. **6** Now [1]when this was noised abroad, the multitude came together, and were [2]confounded, because that every man heard them speak in his own language. **7** And they were all amazed and marvelled, saying one to another, Be-

1 Gr. *when this voice was made.*

2 Or, *troubled in mind.*

Law' was not given in the stillness and darkness of night, but in plain day, amid thunders and lightnings. Indeed, the Law itself had been offered to all nations of the world before it came to [Israel] the 'chosen' one. But the other nations, one and all, had turned to some one special national bent, or mission, with which one or the other of these commandments would have interfered, and so they declined them all. As for trembling Israel, had they not accepted the 'Law' that self-same mountain would have covered them up, and that desert would have become their grave. But, the legend continues, when this Law came to be revealed to them in the fulness of time, it was not revealed in their tongue alone, but *in seventy:* as many as there were nations counted on earth, even as many fiery tongues leap forth from the iron upon the anvil. And as the voice of the 'Law' went and came, echoing from Orient to Occident, from heaven to earth, 'all men heard and saw.' They heard the voice, and to each it bore a different sound: to the men and the women, the young and the old, the strong and the weak. In that self-same hour God's majesty revealed itself in its manifold words and aspects: as Mercy and as Severity, as Justice and as Forgiveness, as Grace and Peace and Redemption. And through the midst of all these ever-varying sounds and visions there rolled forth the Divine word, 'I am the everlasting Jehovah, thy God, *one* God!'"

5. **Dwelling at Jerusalem**—Some, perhaps, only during the interval from Passover to Pentecost to enjoy both feasts. But the Greek word for *dwelling* implies permanent residence.

"The (present) Jewish population has been variously estimated from three to five thousand. The number varies, no doubt, from time to time, since many of them are pilgrims, who come and go in a very uncertain manner. Few of them, comparatively, are natives of the country. The majority of them are aged persons, who repair to the holy city to spend the remainder of their days, and secure the privileges of being buried in the valley of the Kedron, which, as their traditions assert, is to be the scene of the last judgment. Others of them are those who come hither to fulfil a vow, or acquire the merit of a pilgrimage, and then return to the countries where they reside. Among them may be found representatives of every land, though the Spanish, Polish, and German Jews compose the greater number. Like their brethren in other parts of Palestine, except a few in some commercial places, they are wretchedly poor, and live chiefly on alms contributed by their countrymen in Europe and America."—*Hackett's Bib. Ill.*, p. 229.

This poverty of pilgrim residents goes far to illustrate the so-called "community of goods" of the first Jerusalem Church. **Every nation under heaven**—"I would like to ask those," says Erasmus, "who deny there is any hyperbole in Scripture, if they think there were any English or Scotch at the Pentecost." But Grotius ingeniously identifies all the races named as being branches from the "sixteen grandsons of Noah, from whom *all nations* were descended." Luke clearly uses these phrases of wide universality with a feeling that *all the world was here represented.*

6. **Noised abroad**—Literally, *when this sound occurred;* not the rumour of the event, or the loud *voices* of the speakers, but the *sound from heaven*, in verse 2.

7. **Marvelled**—The expressions of emotion on the part of these spectators are reiterated very emphatically. *Confounded*, expresses their first mental

hold, are not all these which speak [f] Galileans? **8** And how hear we every man in our own tongue, wherein we were born? **9** Parthians, and [g] Medes, and [h] Elamites, and the dwellers in [i] Mesopotamia, and in Judea, and [k] Cappadocia, in Pontus, and Asia, **10** [l] Phrygia, and Pamphylia, in Egypt, and in the parts of [m] Libya about [n] Cyrene, and strangers of Rome, Jews and proselytes, **11** Cretes and Arabians, we do hear them speak in our tongues the wonderful works

[f] Chap. 1. 11.—[g] Ezra 6. 2; Dan. 8. 20.—[h] Gen. 10. 22; Dan. 8. 2.—[i] Gen. 24. 10; 1 Chron. 19. 6.

[k] 1 Peter 1. 1.—[l] Chap. 16. 6.—[m] Jer. 46. 9; Dan. 11. 43.—[n] Mark 14. 11.

perplexity at the apparent confusion of the scene; *amazed*, their emotion at the miracle; *marvelled*, their wonder at the wonderful thoughts expressed from a source so extraordinary.

8. **Wherein we were born**—The tongue of the country of their birth. A Persian Jew understood Persic, an Egyptian one Coptic; just as an American Jew knows English, and in addition perhaps the vernacular Hebrew or Aramaic.

How shall we consider the house such as to admit so large an audience as this one hundred and twenty, three thousand *devout* hearers, and, perhaps, five hundred *mockers?* We may figure an eastern structure (see fig., vol. i, pp. 121, 326) so built as to enclose a square central area, lined with galleries looking in upon the area from the four sides. The gathering crowds, called by the supernatural *sound*, fill the area and galleries; and from the most elevated gallery we conceive Peter as addressing the whole.

9–11. To give a view of the above-expressed universality, Luke now spreads out a map of Israel's wide *dispersion*. And Israel's dispersion is the type of the Babel dispersion of the race, inasmuch as these Pentecostally-gathered sons of the dispersion are here to represent all nations.

Luke's survey commences with the far east. Parthia, Media, and the Elamites embrace areas of the old Persian empire, where Shalmanezer, king of Assyria, settled the ten tribes at the first captivity. Westward thence is Mesopotamia, (note on vii, 2,) whence came ancestral Abraham, and where Nebuchadnezzar settled the victims of the captivity. Luke's western progress brings him home to Judea. Turning to the north-west, he ranges through five of the provinces of Asia Minor. By a sudden southern descent he arrives at Egypt, the seat of the old Pharaonic captivity, where large numbers of Jews, especially under the first patronage of Alexander the Great, had settled and flourished. *Rome* represents Europe. The *strangers* are the residents there of Abrahamic faith, whether *Jews* by birth or *proselytes*. The regular plan of his map then seems finished, but he adds the *Cretes* and *Arabians* as a supplement too important to be omitted.

Why in this catalogue of countries, whose natives wondered to hear their dialects here spoken, *Judea* should be enumerated, is an unsettled question among commentators. The manuscripts admit no doubt of the true reading. The opinion of Alford, that it is named because it lay in Luke's route westward; of Olshausen, because Luke speaks from his stand-point at Rome; of Bengel, Meyer, and others, because the dialect of Galilee was different from Judea, are all rejected by Dr. Gloag, who agrees with Hackett, that it was because Luke would enumerate *all the dialects spoken*. But what Luke is really enumerating is (verse 8) the countries of those who *wondered to hear* their dialect spoken by Galileans in *Judea*. This *could*, apparently, have been surprising to a Judean solely because the Galilean dialect was different from the Judean. But by our view of the nature of the miracle the difficulty disappears. That from the utterance of the same speaker one should hear Persic, another Coptic, and another Hebrew or Aramaic, would be as wonderful to the Judean as to the Persian.

11. **Wonderful works of God**—When the human spirit, wherein resides

of God. **12** And they were all amazed, and were in doubt, saying one to another, What meaneth this? **13** Others mocking said, °These men are full of new wine. **14** But Peter, standing up with the eleven, lifted up his voice, and said unto them,

° 1 Sam. 1. 14.

man's susceptibility to the religious emotions, is breathed upon by the Divine Spirit and awakened into ecstasy, it may call the poetic powers into action, and evolve itself in the psalm. And if the man be endowed with the gift of genius, his psalm, like those of David, may be a permanent gift of God to his Church. Even among our Aryan ancestors a few of the hymns of their Rig-Veda, or Psalm-lore, evince that there were even with them some faint breathings of the blessed Spirit. Minds less endowed, when awakened to religious devotion, rather avail themselves of the strains of their greater predecessors than succeed in producing psalms of pure and perfect originality. This present passage confirms the idea that Mary's Magnificat (Luke i, 46) was improvised and uttered in a spiritual ecstasy. And the Magnificat may be read as furnishing some idea of the nature of these raptured Pentecostal utterances.

Besides these strains in Luke's first chapter, the New Testament age was not inspired to furnish any permanent psalmody to the sacred canon. There is nothing in the New Testament corresponding with the Psalms in the Old. The prose narrative, epistle, and prophecy, ending in the semi-poetic Apocalypse, were all that the Church's discerning of spirits could recognise as entitled to a place in her new Scriptures.

13. **Others mocking**—Those who asked *What meaneth this?* spoke in solemn sympathy with, as well as amazement at, the scene. But there was another quite different set, who have had their like in all generations, of worldly, irreligious *mockers*. The former class are said to be *all;* that is, all the devout foreign residers in Jerusalem; while these *others* are more likely to be Palestinian Jews, either profane in character or bigoted Judaists, and so hostile to Christianity Out of sympathy, they were perhaps unsusceptible of receiving the supernatural impression.

New wine—The *must*, or unfermented juice of the grape, which was a very luscious wine and not intoxicating, but only exhilarating. It is true that the grapes of the year had not been gathered, so that real new wine could not yet have been made. But there were processes by which the fermentation could be prevented, and the *must* be preserved through the year. One method was to boil it, (see note on John ii, 3;) another was to put it into a perfectly tight cask and submerge the cask entirely in water for forty days. The fact that the *must* was only exhilarating seems to indicate that even these mockers did not see enough in the one hundred and twenty such ecstasies as to suggest a charge of complete drunkenness. Kuinoel quotes a Greek line which describes a minstrel as "exhilarated with *must* singing the sports of the Muses." Though the Pentecostal brethren were exulting with joyous rapture, yet was every thing done "decently and in order."

After the *mockers* had fully exhibited their folly, the miraculous tongues became silent; and, from the mass of the hundred and twenty, Peter stood forth as vindicator and spokesman for the whole. **With the eleven**—Who, heretofore undistinguished in the body of believers, now stood forth as *witnesses*, (verse 32,) to sustain the testimony of their orator. **Lifted up his voice**—*Lifted*, because the audience he addressed was vast, and, however silent, needed a fulness of voice to be reached. After a graceful defensive exordium Peter proceeds to answer their question, (verse 12,) *What meaneth this?*

2. *Second Speech of Peter—that at Pentecost.* 14–40.

Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: **15** For these are not drunken, as ye suppose, [p] seeing it is *but* the third hour of the day. **16** But this is that which was spoken by the prophet Joel; **17** [q] And it shall come to pass in the last days, saith God, [r] I will pour out of my Spirit upon all flesh: and your sons and [s] your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: **18** And on my servants and on my handmaidens I will pour out in those days of my Spirit; [t] and they shall prophesy:

p 1 Thess. 5. 7. — *q* Isaiah 44. 3; Ezek. 11. 19; 36. 27; Joel 2. 28, 29; Zech. 12. 10; John 7. 38.

r Chap. 10. 45. — *s* Chap. 21. 9. — *t* Chap. 21 4, 9, 10, 11; 1 Cor. 12. 10, 28; 14. 1.

14. **Men... dwell**—Of course, during the Pentecost the *men of Judea* were gathered to the capital. We have, indeed, present several classes of persons more or less mingling — Palestinian Jews, foreign Jews, devout residents, and mockers.

15. **Not drunken**—Base and preposterous as their ribaldry was, Peter replies with a most elevated calmness of denial. **The third hour**—Eight or nine o'clock, the Jewish hour of morning prayer, when none but profligates, as no one supposed these to be, were drunken.

I. *Peter's first answer to the question of verse* 12. 16–21.

This is the predicted inauguration of the Church of the Spirit, 16–18; by wonderful omens is heralded this notable day, 19–21.

Peter is now not only an expounder of prophecy, but an empowered and inspired prophet. His comment, and even his variations, are of an equal authority with the original text.

16. **This is that**—This wonderful manifestation is the (or *a*) fulfilment of the ancient predictions of the prophets, especially of Joel ii, 28–32, that the age of the Messiah should be the dispensation of the Spirit. This inaugural effusion is the earnest, nevertheless, of future still more widespread and powerful effusions which are yet to be—the characteristics of the *last days*.

17. **The last days**—This phrase occurs many times in both Testaments with somewhat different meanings. What *the last days* are somewhat depends upon what are the antithetical *first days*. In the Old Testament, the Old Testament dispensation being the *first age* or *days*, *the last days* were the days of the Messiah, or the Christian dispensation. Such is the meaning here. **All flesh**—Not upon a few priests and prophets alone, but upon all ranks and classes; not for one race alone, but inherited by all nations. **Prophesy... visions... dreams**—The Pentecostal Church inaugurated by this effusion was a charismatic Church. Yet the signs and gifts here predicted, being really attendants upon the person of Jesus, commenced at his approaching advent. Note on Matt. i, 20.

After a long withdrawal of miracle and sign, the Baptist's birth was announced by a vision of Zachariah's. Our Saviour's birth was heralded by the *dreams* of Joseph, the vision of Mary, and that of the shepherds. Simeon, Agabus the Apocalyptist, and others, *prophesied*. All these were in essence concentrated in the Spirit's *power* bestowed at Pentecost.

18. **My servants... my handmaidens**—The words in the Old Testament signify servants or slaves, male and female; and the meaning is, that the Spirit shall condescend to the lowest rank. But Peter, in a true New Testament spirit, inserting the *my*, elevates them into God's servants and handmaids.

19, 20. *Before* this notable inauguration day there should be a series of *wonders*, and after it should follow the offers of grace and mercy. By verse 22 it appears that these *signs and wonders* are attendant on the person of Jesus. They are the accessory wonders of that central wonder, the incarnation.

19 [u]And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: **20** [v]The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: **21** And it shall come to pass, *that* [w]whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you [x]by miracles and wonders and signs, which God did by him in the

Joel 2. 30, 31.—[v] Matt. 24. 29; Mark 13. 24; Luke 21. 25.

[w] Rom. 10. 13; Joel 2. 32.—[x] John 3. 2; 14. 10, 11; chap. 10. 38: Heb. 2. 4.

19. **Wonders in heaven**—The angels appearing in the sky to the shepherds; the descent of the Spirit, dove-like, from heaven at Jesus' baptism; the voice from heaven, John xii, 28; the Pentecostal mighty rushing as of wind from heaven. **In the earth**—Birth and miracles of Christ and his apostles, and especially Christ's resurrection. **Blood**—The wonderful blood at the crucifixion. **Fire**—The opening wonder of the Pentecost. **Vapour of smoke**—At the darkness and earthquake of the crucifixion.

20. **Sun . . . darkness**—At the Saviour's death. **Moon . . . blood**—The optical effect of the miracle of darkness. Yet physical wonders are but the visible signs and indexes of the spiritual and moral movements in the kingdom of God. And all these wonders had their type in the manifestations at Sinai. Again, Sinai and Pentecost are antithesis to each other. **Notable day**—*Illustrious day*, according to the Septuagint. The Hebrew may mean *terrible day*. Both were true. The same day has a bright and a dark side to it; the stern old prophet gives the dark side as for God's enemies; the serene apostle gives to these Pentecostal hearers the side of brightness and promise. Nevertheless, for the persistent *mockers* (verse 13) the dark side remains true. **Day**—The prophetic passage quoted by Peter comes to a point upon this very *day;* and the question (verse 12) *What meaneth this?* is answered.

21. **Shall be saved**—And this for his listeners the truest glory of the notable day. It is a day of an offered Saviour, and all these signs are proclamations of a day for men to repent, and accept him of whom the prophets spake.

II. *Peter's second answer to the question of* verse 12: *This effusion is shed forth from the crucified and risen Jesus*, 22–33.

Jesus, wickedly slain, has risen, (22–24,) as is proved by David's prediction, (25–28,) as interpreted by Peter, (29–31,) and confirmed by witnesses, 32. *Therefore from the risen and ascended Jesus this effusion is shed forth.* Which is the full answer to the question.

Sustained now, both by the Pentecostal miracle and its confirmation by prophecy, Peter is emboldened to assert and maintain by further prophecy the great miracle which proves Christianity true—the resurrection of Jesus—and that resurrection enables him to explain the Pentecostal miracle.

22. **Ye men of Israel**—The orator at this point seems to collect his strength and begin anew. He addresses them by their noblest title of *Israel*, as if to show that it is from no want of love or respect that he lays upon them firmly the charge of being the slayers of Jesus. **Jesus of Nazareth**—Pity that our English translators, and so our English speaking Christendom, had not retained the true literal terms, *Jesus the Nazarene.* We should have more clearly felt the power of the prophecy in Matthew ii, 23; and we should more constantly recognise the inspired magnanimity with which the early apostles gave the key-note of glorying in the cross of that name. **Approved of**—Sanctioned by. **Miracles . . . wonders . . . signs**—As prophesied in 19–21. And of course to the believers in genuine prophecy there need be no difficulty in believing real

midst of you, as ye yourselves also know: **23** Him, [y] being delivered by the determinate counsel and foreknowledge of God, [z] ye have taken, and by wicked hands have crucified and slain: **24** [a] Whom God hath raised up, having loosed the pains of death: because it was

[y] Matt. 26. 24; Luke 22. 22; 24. 44; chap. 3. 18; 4. 28.—[z] Chap. 5. 30.—[a] Verse 32; chap. 3. 15; 4. 10; 10. 40; 13. 30, 34; 17. 31; Rom. 4. 24; 8. 11; 1 Cor. 6. 14; 15. 15; 2 Cor. 4. 14; Gal. 1. 1; Eph. 1. 20; Col. 2. 12; 1 Thes. 1. 10; Heb. 13. 20; 1 Peter 1. 21.

miracles. **Ye yourselves also know**—It was but little more than fifty days since Jesus lived on earth. The devout foreign Jews had, doubtless, *all* been at the Passover, and witnessed, and in some degree shared in the crucifixion; and most knew Jesus and his miracles as eye-witnesses. But of the dwellers of Jerusalem the knowledge of Jesus' works and participation in his death were matters that Peter could safely charge.

23. **Determinate**—This Greek participle is derived from a noun signifying *boundary line;* hence, the *determinate counsel* is the *well-defined* counsel, the definite counsel, namely, his *counsel* that *Christ should redeem the world by voluntarily dying for it.* The term *counsel* in Greek, *βουλῇ*, is the word from which our words *volition* and *will* are derived, but signifies a *counsel* or *decree.* **Wicked hands**—The best reading omits *have taken.* For *with wicked hands* the preferable reading is *with the hands of lawless men.* They had used the instrumentality of a Gentile (*without law*, Rom. ii, 12) soldiery for the deed. The apostle discriminates with delicacy between the act of God and the act of man. He is no fatalist or predestinarian. The *delivery* of Christ was *His* act; the wicked *slaying* was *their* responsible act, foreseen by the foreknowledge of God. There were thousands of ways in which Christ could have died without being obliged to these wicked hands for its accomplishment. God needs not any man's sin. But God selected that point in human history where the most wicked men were ready to show how far wickedness could go, to place his consenting Son at the post of duty and death. Hence, he was holily *delivered* by God's *counsel*, but wickedly *slain* by *wicked hands.* And now, graceful and respectful as is the style in which our apostle has addressed these men, he firmly reveals to them, in the light of prophecy and well-known fact, that they have committed the greatest crime in human history. See note on iv, 28, and Rom. viii, 29, 30.

24. **Whom God hath raised**—Now comes the great sequel to this crucifixion—*the resurrection.* The listeners knew the crucifixion; the apostles, as Peter will assure them, (verse 32,) knew the resurrection. But first he will prove it by testimony infallible, namely, testimony *before the fact*, being Divine *prophecy.* **Loosed the pains of death**—In his resurrection Jesus was not released from the "*pains* of death," for they had ceased when he expired. In Psa. xviii, 5, the Hebrew word for "*snares*" or "*bonds* of death" may signify either *snares*, or *birth-pains*, or *agonies* in general. The Septuagint Greek has *ὠδῖνες*, a word of this last signification. Luke, in translating Peter's speech from the Hebrew, in which it was spoken, into Greek, uses the Septuagint word. Probably in the Hebraized Greek of the day the word had the same double meaning; so that an English translator might suitably render it snares or "*bonds* of death;" a meaning suggested by the terms *loosed* and *holden.* **Not possible**—The impossibility that Christ should fail of a resurrection was not because it was prophetically predicted, but it was predicted because it was an impossibility. The Prince of Life could die in order to be the author of life to dying men; but the conquest of death must give way to a resurrection. His death was voluntary, his resurrection a necessity. The impossibility is additional, in Peter's own view, to the prophecy. He knew it to lie in the very nature of Christ, who was able not only to *lay down* his *life* but to *take it again.* Hence

not possible that he should be holden of it. **25** For David speaketh concerning him, [b]I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: **26** Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; **27** Because thou wilt not [c]leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. **28** Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. **29** Men *and* brethren, [3]let me freely speak unto you [d]of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

b Psa. 16. 8.—*c* Psa. 49. 15; 86. 13.

3 Or, *I may*.—*d* 1 Kings 2. 10; chap. 13. 36.

in a true sense his resurrection was a natural event, being the legitimate effect of a sufficient cause. Hence, there is a fine truth in a striking reply of Goldwin Smith to those who object to a religion's depending on human testimony. The resurrection of Christ is a necessary result of the high perfection of his character. If his life is a true life, and his death a transcendent death, then his resurrection is a necessary sequence, whether proved by human testimony or not. Not only does the testimony prove the fact, but the fact proves the testimony. **Holden of it**—Holden of death. We have a mighty Saviour who submitted to death, conquered death, and finally holds the keys of death and of *Hades*. *His* resurrection, surely, is a *very* natural event.

25. **Concerning him** — Namely, Christ. The quotation is from Psa. xvi, which psalm the best Christian interpreters apply to Christ—truly, no doubt, if it be true that David, even as a representative man, speaks in the first person of the Messiah, the Holy One. (Verse 27.) This is an epithet that no mere man is entitled to apply to himself; and if it could be truly applied to any being, that being would be entitled never to see corruption. If David were truly inspired, he could mean such a title only for some One higher than himself. **I foresaw**—The prefix *fore* merely implies what is expressed in the following word, *before*. **Right hand**—As my right-hand man, that is, my aid or seconder.

27. **Hell**—The place of departed spirits, *Hades*. (See notes on Luke xvi, 23.) **Thine Holy One**—A term which David under inspiration would hardly apply to himself simply. **Corruption**—Rationalists have denied that the Hebrew word used by David signifies *corruption;* but they are refuted on this point by Hengstenberg. As he well remarks, *corruption* refers to the body, as *Hades* refers to the soul. Good proof that in both David's and Peter's theology body and soul are different things, and may exist apart.

28. **Ways of life**—In the Hebrew, *the way of life;* signifying, as applied to the Messiah, his path through resurrection to *life*. **Thy countenance**—After his ascension to God.

29. **Freely speak**—In spite of your great reverence for David. **Patriarch**—Evincing his profound respect for David by this unusual, but most venerable title, which belonged more strictly to Abraham, Isaac, Jacob, and his twelve sons, the fathers of the twelve tribes. **Sepulchre is with us** — And the "tomb of David" is still standing on the brow of Mount Zion. From Nehemiah iii, 16, we learn that "the sepulchre of David" was near to a "pool that was made;" and the present tomb is near the pool of Gihon. It is jealously guarded by the Turks, no Christian being allowed to enter upon pain of death. Dr. Barclay, in his "City of the Great King," narrates that his own daughter, by a singular adventure, obtained entrance long enough to sketch a picture of its gorgeous interior, which is exhibited in rich colorings in his book. Peter could, of course, assume this tomb to be monumental evidence that David had not passed through a resurrection and ascension.

30 Therefore being a prophet, [e] and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; **31** He, seeing this before, spake of the resurrection of Christ, [f] that his soul was not left in hell, neither his flesh did see corruption. **32** [g] This Jesus hath God raised up, [h] whereof we all are witnesses. **33** Therefore [i] being by the right hand of God exalted, and [k] having received of the Father the promise of the Holy Ghost, he [l] hath shed forth this, which ye now see and hear. **34** For David is not ascended into the heavens: but he saith himself, [m] The Lord said unto my Lord, Sit

[e] 2 Sam. 7. 12, 13; Psa. 132. 11; Luke 1. 32, 69; Rom. 1. 3; 2 Tim. 2. 8.—[f] Psa. 16. 10; chap. 13. 35.—[g] Verse 24.—[h] Chap. 1. 8.—[i] Chap. 5. 31; Phil. 2. 9; Heb. 10. 12.

[k] John 14. 26; 15. 26; 16. 7, 13; chap. 1. 4.—[l] Chap. 10. 45; Ephesians 4. 8.—[m] Psa. 110. 1; Matthew 22. 44; 1 Corinthians 15. 25; Ephesians 1. 20; Heb. 1. 13.

30. **A prophet**—In the sense both of speaking by inspiration and of predicting the future. **An oath**—In 2 Sam. vii, 5–16, God promises to David a successorship on the throne forever; in Psalm cxxxii, 11, David affirms that God had so sworn; both in consequence of David's determination to build a house for Jehovah. **Fruit of his loins**—Peter speaks as if it was, as it were, through his line of descent that David was able to look prophetically as through a line of light. Thereby he identifies himself with his great descendant the Messiah, and speaks in Psalm xvi as Messiah himself. The best reading, instead of *he would raise Christ to sit on his throne*, would substitute, *that of the fruit of his loins One should sit on his throne.* With that future *One* Peter now (in verse 32) identifies Jesus.

31. **Spake of the resurrection of Christ**—The word *Christ* signifies *Messiah*, and it is worth while to note how Peter changes from Christ or Messiah to Jesus in the next verse. His meaning is that Messiah was predicted as having a resurrection; that this Jesus had a resurrection we know, and, therefore, a presumption, in the surrounding circumstances, that this Jesus is Messiah. For *his soul was not left in hell*, a reading more probable would be, *he was not left in hell.* The copyist probably borrowed the word *soul* from verse 27.

32. **We**—The men whose divine authority you have seen demonstrated in this pentecostal miracle. **Witnesses**—See note on Luke i, 2. Our eyes can testify the accordance of fact with prophecy.

33. **Therefore**—As the result of the whole. **Exalted**—A clear testimony to the ascension. **Shed forth this**—So that we have here Peter's second answer to the question, (verse 12,) *What meaneth this?*—It is a manifestation sent down from the ascended Jesus Messiah. Peter now confirms the exalted Lordship of the ascended Jesus by further prophecy.

34. **David is not ascended**—And it is not, therefore, David's exaltation that the prediction announces. And as the Jewish Church admits that the Messiah, and he alone, is foretold in David's psalms, so if it be not David, it must be Messiah. **The Lord**—David's Hebrew for Lord (Psa. cx) is JEHOVAH, which is God's *proper name;* just as *David* is the proper name of the man so named. It is, therefore, an incommunicable name, belonging to the God of Israel alone. So solemnly did the ancient Jews reverence it as never to utter it vocally; and as the ancient Jews had no vowels in their writing, so both the pronunciation and the proper vowels are lost. When the sacred name occurred in the Holy Text, the Jews in reading substituted the word *Adonai, Lord;* and when the vowel characters were afterward invented, not knowing the proper vowels to be added to the consonants of the sacred name, they gave it the vowels of the word Adonai. Nor is it probable that these were the proper vowels, nor are they certainly known. The English

thou on my right hand, **35** Until I make thy foes thy footstool. **36** Therefore let all the house of Israel know assuredly, that God [n] hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, [o] they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? **38** Then Peter said unto them, [p] Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive

n Chap. 5. 31.——*o* Zech. 12. 10; Luke 3. 10; chap. 9. 6; 16. 30.——*p* Luke 24. 47; chap. 3. 19.

translators, most improperly following in many places the example of the Septuagint, have rendered the name Jehovah by the word LORD, *spelling it, however, as here, in capitals.*

35. **Thy footstool**—A figure taken from the custom of ancient conquerors of setting their feet on the heads or necks of their captured foes. So Josephus paints the Jewish hero Jonathan as treating Pudens the Roman: "Treading upon the dead general he shook his bloody sword, with his shield in his left hand, shouting many things to the army, boasting over his fallen foe, and scoffing at the Romans looking on." But the conqueror in the present Messianic image is sitting in quiet victorious state beside the throne of Jehovah, with all his foes lying like a footstool beneath his feet.

36. **Therefore**—And now comes the inference in conclusion. The crucified and ascended Jesus, from whom this Pentecostal effusion has come, is *Lord* and *Messiah;* and well it is that the house of Israel should note the assured fact. **Whom ye have crucified**—Your crucified victim is your triumphant Lord.

37. **Pricked**—Pierced to the heart. Remorse for their sin, and terror at its consequences from the triumphant Christ on high, are their struggling emotions. Even these *devout* Jews (verse 5) discover that the prophecies of the Testament, and all the forces of the old dispensation, are against them; that the great Messiah has truly come, but that, instead of being his friends, they are the foes beneath his feet. **What shall we do?**—*We*, crucifiers of the Jesus who is now the glorified Lord and Christ.

38. **Repent**—Literally, *change your minds*, namely, from your guilty hostility to Christ to a full faith in his name. In its full Christian sense *repentance* includes a perfect and saving faith in Christ. **Repent, and be baptized**—By *repentance* they renounce their hostility to the crucified One, and all the sins that slew him; by *baptism* they are accepted into the body of his friends; and by the *gift of the Holy Ghost* they become truly *one* with the sanctified hundred and twenty, (ver. 1,) and are empowered to do mighty wonders in behalf of Christ the exalted Lord. **For the remission of sins**—Baptism is the external act and manifestation of an internal justifying faith already existing. As the outward act and manifestation of the conditional faith, baptism is mentioned before that *remission* which follows the internal faith, although the instant divine act of remission has actually preceded the baptism. Internal faith precedes the divine *act* of *remission;* while the external baptismal act of faith is the organic condition to the normal *state* of remission. Hence only the justified person is rightly baptized. The infant is baptized as a *virtual*, and the adult as an *actual* believer. From all this it would follow that a wilful neglect of baptism, where no impossibility exists, endangers the permanence of the remission, and so of the salvation. To the question whether a justified, unbaptized person may rightfully commune at the Lord's Supper, we should reply that it is the wrong order; nevertheless, the wr ng consists not in the communing, but in the omission of a previous baptism. Baptism externally brings us *into* the Church; communion testifies that we are *in* the Church.

the gift of the Holy Ghost. **39** For the promise is unto you, and [q] to your children, and [r] to all that are afar off, *even* as many as the Lord our God shall call. **40** And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. **42** [s] And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[q] Joel 2. 28; chap. 3. 25.—[r] Chap. 10. 45; 11. 15. 18; 14. 27; 15. 3, 8, 14; Eph. 2. 13, 17.—[s] Verse 46; chap. 1. 14; Romans 12. 42; Ephesians 6. 18; Colossians 4. 2; Hebrews 10. 25.

39. **The promise**—The *promise*, of verse 21, that in the new age of Christ the Lord all that call on him shall be saved; and hence the *save yourselves* of verse 40. **Unto you**—Even, emphatically, unto *you*, who (verse 36) *have crucified* this *Lord*. And, more abundantly, it dies not with you, but extends to *your children*, your offspring. Nor geographically is it limited to your lineage, but extends afar off; for that promise of salvation to all *that call upon the Lord* (verse 21) shall extend even to all that the Lord by his Gospel *shall call*. To ask whether this means Jews or Gentiles is an empty question; for the apostle has not race in view, and is thinking only of the extension of the Gospel invitation in its blessed but indefinite vastness. Good proof this that the apostles and their followers expected the conversion (and not the immediate destruction) of the world.

40. **Save yourselves**—Rather passively, be saved. Perform the conditions necessary to being *saved;* saved, that is, with a present salvation from sin, and liability to hell. **Untoward generation**—Which has upon it the guilt of special crime, and a doom of special destruction. (See notes upon Matt. xxiii, 33–36, and upon Luke xxi, 32.)

3. *Pentecostal Church—First Repose Period—with community of goods*, 41–47.

41. **Then**—Forthwith at the close of the sermon. Pity that the routine of modern congregations were not oftener thus broken up by immediate repentance, faith, and self-consecration to Christ. **Three thousand souls**—The unforced words affirm that three thousand were baptized *in one day*. Places enough for immersion, doubtless, there might be; but the publicity of the movement, in addition to the previous excitements, would have been eminently unsafe, and is not a supposable thing.

42. **Steadfastly**—Though the conversion was sudden, the perseverance was steadfast. **Apostles' doctrine**—The apostles' *instruction*. As yet no Gospels were written for them to read, and they listened to and studied the oral teachings of the apostles as their living Gospels. See our vol. ii, pp. 5, 6. Theirs was that pregnant faith in the unknown whole of the apostolic Christianity from which ready belief in its details of truth was produced. Believe, in order that you may understand, and soon you will believe because you understand, and understand because you believe. Under their inspired teachers they studied the life of Christ and its relation to prophecy; the death of Christ, its relation to their salvation; the example of Christ, its power over their lives; and the love of Christ, its spirit within their own hearts. And such being their tuition under the Pentecostal refreshing, we see what manner of Christianity appeared in them. A brief millennium brightened, in one blessed spot, upon the world! **Fellowship**—What is called in the Apostles' Creed "the communion of saints." **Breaking of bread**—Repeated in verse 46. The time of large church edifices had not yet come, and so the religious exercises were conducted in various private homes, when not using the Pentecostal house and not at the temple. Nor were the different sorts of religious exercise classified and separated. Hence, melted into one large, loving family, the new Church, variously assembled in as large a num-

43 And fear came upon every soul: and [t] many wonders and signs were done by the apostles. **44** And all that believed were together, and [u] had all things common; **45** And sold their possessions and goods, and [v] parted them to all *men*, as every man had need. **46** [w] And they, continuing daily with one accord [x] in the temple, and [y] breaking bread [4] from house to house, did eat their meat with gladness and singleness of heart, **47** Praising God, and [z] having favour with all the people. And [a] the Lord added to the church daily such as should be saved.

[t] Mark 16. 17; chapter 4. 33; 5. 12.——[u] Chapter 4. 32, 34.——[v] Isaiah 58. 7.——[w] Chapter 1. 14.——[x] Luke 24. 53; chapter 5. 42.——[y] Chapter 20. 7.——[4] Or, *at home*.——[z] Luke 2 52; chapter 4. 33; Romans 14. 18.——[a] Chapter 5. 14; 11. 24.

ber as allowable, every day took a repast, called the *agapē*, or *love-feast*, preceded or followed by the *Lord's Supper*. So the Lord himself had united a meal with his first eucharist.

The Agapē, or Love-Feast, was an institute of the earliest apostolic times, and was continued for centuries, though often abused, and finally disused. Besides this place, they are alluded to in Jude 12 as *feasts of charity;* and, perhaps, in 2 Peter ii, 13. St. Ignatius: "Not without the bishop is it lawful either to baptize or hold a love-feast." St. Chrysostom calls the *love-feast* "a custom most beautiful and most useful; for it was the supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility." Abuses of the institution are rebuked in 1 Cor. xi, consisting in making them a luxurious and riotous meal. In later centuries they are recognized as existing in various places. They were revived in modern times by the Moravians, and adopted by Mr. Wesley as one of the institutes of Methodism.

43. **Fear came upon every soul**—This refers to the nearest margin of population outside the Church. There appeared something so supernatural upon these "Nazarenes," their doctrines of judgment upon unbelievers, and the *wonders and signs done by the apostles* combined, as to hush the mockers and stay the hand of persecutors. The Church had power and peace.

44. **Together**—Not residing together, but united together, having their common family reunions at their agapēs. **All things common**—Common not by joint *ownership*, but by freedom of *use*. On this special liberality we may note, 1. It partly arose from the non-resident or pilgrim character of a large part of the converts. (See note on verse 5.) 2. It was not an obligatory rule; the laws of ownership or property were not disturbed or questioned. Even Ananias might have kept all his lands unblamed. (Note on v, 4.) 3. This liberality was local, being confined to Jerusalem; and temporary, not surviving the dispersion of the Church by the Sauline persecution. 4. It was not what Renan calls it, a cœnobitical or communistic institute, had no monastic quality, but was a common impartation arising from the exigency of the times and the free spirit of Christian love. 5. The Jerusalem Church, under pressure of the hierarchy, was a long time impoverished, and Paul labored largely for contributions to its poor during years of his ministry.

45. **Sold their possessions**—Under the Pentecostal power the solids melted into fluids.

46. **Daily . . . in the temple**—They not only forsook not the old Jewish temple service, but were specially punctual at the morning and evening sacrifices (John i, 29) and other services therein, even after the great atonement, following the example of Jesus. To the Jews they thereby still appeared to be true Jews, only with the peculiarity of a special sort of piety, and a belief that the expected Messiah had come in the person of Jesus. **One accord**—The *accord* of perfect Christian unity. **From house to house**—In social worship at their various dwellings.

47. **Favour with all**—Not being

CHAPTER III.

NOW Peter and John went up together [a] into the temple at the hour of prayer, [b] *being* the ninth

[a] Chap. 2. 46.

[b] Psa. 55. 17.

considered apostates, their piety seemed to excuse their slight heresy, and their lovingness won love. **Such as should be saved**—A prolix and excuseless mistranslation of a Greek participle signifying *the saved*, or, *those being saved*, that is, with a present salvation from sin and guilt. (See note on verse 40.) Peter had exhorted them to be *saved* and they did become *saved*. And so the Lord added daily *the saved* to the Church.

CHAPTER III.

III. PENTECOSTAL CHURCH UNFOLDING IN MIRACLE AND ENDURANCE OF PERSECUTION, iii, 1–iv, 37.

Few were the days of the Pentecostal peace described in the closing verses of the last chapter. Our historian will now relate, not what Baumgarten calls "the first miracle," for, in addition to the Pentecostal miracle, *signs and wonders* had already been done, (ii, 43;) but a closing miracle, which by its boldness roused the powers of the State and Church from their lethargy, and brought on "The First Persecution." The complete narrative, to be taken in at a single reading, extends to iv, 31, when the writer pictures a second interval of holy, triumphant peace.

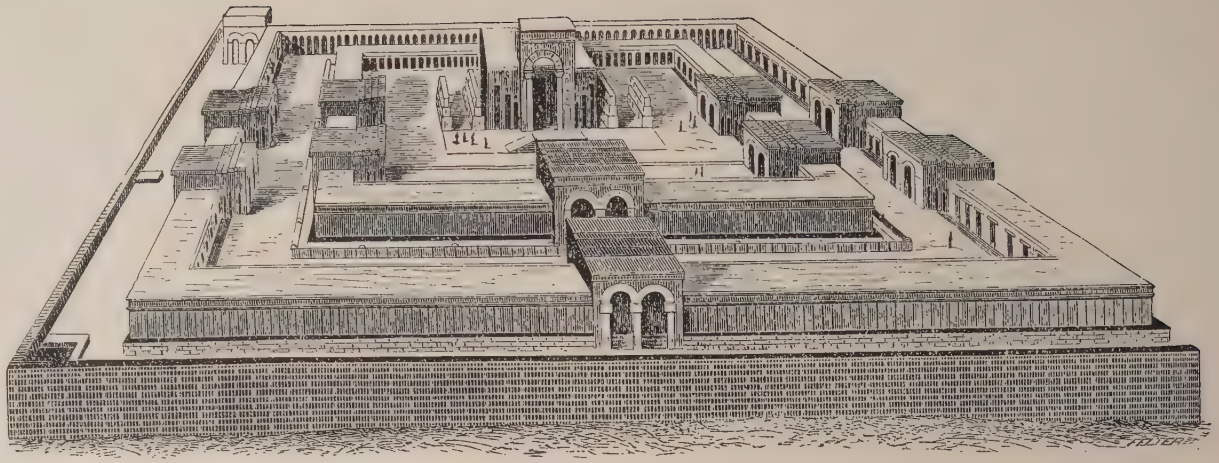
1. *The temple miracle—healing the lame-born*, 1–11.

Though the Pentecost was not transacted in the temple, yet twice did the Lord miraculously offer his church to this house of God before giving it to destruction. First, it was offered by his human *angels*, these two Apostles, by their miracle and preaching within its very walls. Second, by a visible heavenly *angel* directing them boldly to enter its doors, and there preach Jesus, v, 19, 20. Both times they were rejected by the hierarchy of the nation, but triumphantly sustained by the people. Then there arose the martyr-prophet Stephen, who forewarned that the rejecters should be rejected, and their sanctuary destroyed; and they sealed with his blood the certainty of their own doom.

1. **Peter and John**—The two pre-eminent apostolic leaders; the eldest and the youngest, probably, of the noble *twelve*. Together at the last supper they had consulted the Saviour as to who was his betrayer; and together at the last breakfast (John xxi, 18) they had received from Jesus the intimation of their respective futurities.

Into the temple—The word *temple*, in its narrower sense, designated simply the holy *house* of God. This *house* was the residence of King Jehovah, (2 Samuel vii, 6,) who dwelt by his presence in its Holy of Holies, and the courts were his enclosed grounds. In the holy front room of the house were his candlestick for light, his table and bread, and his perfumery the altar of incense. In front of the house was the grand altar on which the slain animals were roasted, which typified the food of Jehovah. But no *image* of him was allowed. Thus did Israel teach, in the most conspicuous and costly manner, the personal, yet incorporeal, nature of the true God.

This house was "exceeding magnifical," "covered all over," says Josephus, "with plates of gold of great weight, and at the first rising of the sun reflected back a very fiery splendour, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's own rays. But this temple appeared to strangers, when they were at a distance, like a mountain covered with snow; for, as to those parts which were not gilt, they were exceeding white. On its top it had spikes with sharp points, to prevent any pollution



THE TEMPLE.

In this picture you see in the outer court, which is the *Court of the Gentiles*, one person. In the *Court of the Women* are two persons; in the *inner*, or *Men's Court*, are three. These two courts are called collectively the *Court of the Israelites*. Beyond this, where you see four persons standing, is the *Court of the Priests*. Near the four persons is the Grand Altar of daily sacrifice. This stands just in front of the portal of the temple *house*, which rises with a face corresponding to cut, page 42.

hour. **2** And [c]a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called

c Chap. 14. 18.

of it by birds sitting upon it." (Note on Matthew xxi, 12.)

But the larger and more common sense of the word temple included all the enclosures on the sacred Mount Moriah, within which, a little northwest of the centre, the edifice stood. The largest enclosure encompassed the whole, and took in the outer court, or *court of the Gentiles*, beyond which none but a Jew might go on pain of death. The next inner wall closed in the *court of the women*, so called not because exclusively for females, but because no woman, unless for sacrifice, ever went farther. The third inner wall hemmed in the *court of Israel*, and the fourth, the *court of priests*, into which no layman (unless Levite) might enter. In this court of the priests was the sacred house with the great altar, on which, twice a day, morning and evening, a lamb was offered, accompanied by the prayers of the people. (Note on John i, 29.)

Hour of prayer—The Christians still attended, like good Jews, the services of the temple where the sacrifice was still offered. Even St. Paul, the apostle of the Gentiles, who was most efficient in separating Christianity from Judaism, did not object to this in itself, unless the sacrifice of the lamb should be still thought necessary for forgiveness of sin, and so Christ be excluded or slighted. He maintained that while sacrifices might be attended as memorials of a Saviour already slain, they were yet unnecessary, and had been superseded by the actual death of the true victim. James and John, therefore, were not contradicting the future Paul in going to the evening sacrifice of the temple. **The ninth hour**—There were in "the holy city" three periods of prayer: the *morning*, at the third hour, or nine o'clock; the **noon**, at the sixth hour, or twelve o'clock; the evening, at the ninth hour, or three o'clock. This not precisely; for the Jews began the day at sunrise, and, closing it at sunset, divided the day into twelve parts or expansible hours, of a length corresponding to the length of the day.

As Peter and John came in from the east side, as if from the Mount of Olives, mounting from the brook Kidron they would pass the outermost enclosure through the gate Shushan or Lily; a gate which received its name from the capital of Persia in honor of Cyrus its king, who restored the Jews from Babylon. A picture of that city was inscribed upon the gate. Passing through this gate, our apostles came into the court of the Gentiles. This was a long, spacious area, extending along the four sides, and containing about fifteen or twenty acres. The border of this court had three rows of pillars, lining the wall, covered with a roof. This covered colonnade was called the porch or portico of Solomon, and it was the place where religious conversationists resorted; where assemblies gathered, conferences were held, and discourses delivered. Here Christ frequented, and here it was the Christians of the Acts of the Apostles held their meetings "in the temple." From here, too, Jesus drove the money changers. (Note on John ii, 14.) Crossing the breadth of this court, they mounted a flight of steps and came to a level, at which was the grand gate of Corinthian brass, from its special splendour called the Beautiful, through which they were about to pass into the *court of the women*. And had they continued in a straight line they would have passed through successive gates, by ascending steps at each gate, through the court of Israel into the court of the priests, to the foot of the grand altar, which stood before the door of the house of God itself.

2. **Man lame . . . was carried**—Was *being carried*. He is borne to the spot while they are walking to it. The cripple and his restorers, unknown to each other, are coming to the same

Beautiful, [d] to ask alms of them that entered into the temple; 3 Who, seeing Peter and John about to go into the temple, asked an alms. 4 And Peter, fastening his eyes upon him with John, said,

d John 9. 8.

point. **Laid daily**—At a path where troops of the benevolent are supposed to pass. There are many irreligious humanitarians who pretend that the Christian Church preaches a great deal, but does little in the cause of humanity. Such a statement is false in fact. Statistics would show that the great current of liberal giving flows from Christian, evangelically Christian, hands. It is in Christian countries almost alone that great benevolent institutions have heretofore existed. **Lame from his mother's womb**—Proof that none but miraculous power could cure him. **Beautiful**—The gate entering from the Gentile court into the women's court. It is remarkable that there was in the city of Constantinople a gate called by the same Greek epithet Ὡραία, *beautiful;* and Constantinople itself was sometimes called Καλλιπολις, *Beauty-city.* Such epithets do not usually displace the ordinary name. Leaving the marble floor of the court of the Gentiles, the apostles ascend a flight of steps to a broad platform called *chel*, a few steps above which stands the Beautiful gate, and upon which probably also lies the lame-born. It is customary even at the present day in the countries of Europe, especially of papal Europe, to place beggars, sometimes even by public authority, at the doors and gates of churches, hotels, and bridges. Such should never be the case in a well-ordered government, in which Christian principle requires that ample provision, to which all should contribute in proportion to their means, should be legally made for all the truly and necessarily poor. The same Christian principle which in our Saviour's time required a limitless individual benevolence, requires of Christian governments to make such provisions as shall as far as possible render individual alms-giving unnecessary.

3. **About to go in**—He lay, therefore, on the *chel* outside the gate. This platform, *chel*, really extended entirely round the temple, and was the standing-place in time of war for a line of soldiery. A breastwork lined its edge, so as to form a defensive rampart. **Into the temple**—Into the women's court, where the public worship at the sacrifices was held. **An alms**—This English noun has gradually glided from a singular meaning to a plural on account of its terminating in s.

4. **Peter**—The junior apostle is reverently silent, (John, indeed, never speaks in the book of Acts,) while his senior alone speaks and performs. How graceful is reverence for honored age even in most honored youth! **Fastening his eyes**—As if conscious of being prompted, perhaps even impelled, by the Spirit, with a power to perform a miracle upon this perfectly hopeless lame-born. **Look on us**—Requiring, at least, a slight conditional response from the lame-born. And this whole solemn process served to mark and demonstrate the proceeding of cause and effect, showing that there was no mere accident, but the intended result of an intentional putting forth of power. (See note on Mark viii, 22.) This gaze may, however, be but the glance of the spirit of discerning whether or not the man had faith to be healed. Every scientific physician knows that faith predisposes the patient's system toward health. "It is," says the celebrated physiologist, Dr. Carpenter, "to a state of fixed *expectation* with implicit *confidence* that we may fairly attribute most, if not all, the cures which have been worked through what has been popularly termed the 'imagination.' A couple of bread pills will produce copious purgation, and a dose of red poppy syrup will serve as a powerful narcotic, if the patient have entertained a sufficiently confident *expectation* of such a result." This fact, no doubt, accounts completely for a large amount of the *miracles of healing* in the later Chris-

Look on us. **5** And he gave heed unto them, expecting to receive something of them. **6** Then Peter said, Silver and gold have I none; but such as I have give I thee: [e] In the name of Jesus Christ of Nazareth rise up and walk. **7** And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones

e Chap. 4. 10.—*f* Isa. 35. 6.

received strength. **8** And he, [f] leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. **9** [g] And all the people saw him walking and praising God: **10** And they knew that it was he which [h] sat for alms at the Beautiful gate of the temple: and they were filled with wonder and

g Chap. 4. 16, 21.—*h* Like John 9. 8.

tian Church, especially in nervous cases. The preternatural is the avenue through which the supernatural may reach us. And we may even say that our Lord and his apostles often used the preternatural receptivity of the patient, arising from faith, to pour in upon the patient the supernatural force that worked the miracle. And thus was shadowed the healing of the soul through a similar, yet higher, willing, and expecting spiritual faith.

Paul, at Lystra, selected the cripple for a miracle, "beholding him and perceiving he had faith to be healed," and, reciprocally, that he himself possessed the miraculous power. So with the elders of the Church, "the prayer of faith," faith both of the elders and the patient, "shall save the sick." This gift was a preternaturalism, but hardly, perhaps, a miracle. (See note on Acts viii. 24.) That power, we doubt not, still exists in the Church, were it faithfully exerted. The profoundly pious physician often possesses, perhaps, a means of health-giving of which he is unaware. Yet nothing less than true, full miracle could be supposed to restore sight to the *blind-born*, as did Jesus, or walking to the *lame-born*, as Peter here, or the *cripple-born* as Paul at Lystra. It is for this reason that the congenital character of the ailment is carefully stated.

6. **Silver...none**—Much he had that was better than silver or gold, but of those nothing. He was a penniless, but a rich apostle; nor did he perform his apostolate to fill his coffers. Peter's exact words are, *Silver and gold are not to me.* The Aramaic not having the verb *to have*, uses this mode of expression to signify that verb; we probably have, therefore, a literal Greek translation of Peter's Aramaic words. **In the name...walk**—Literally, *in the name of Jesus, Messiah, the Nazarene, rise and walk.* The highest and the humblest earthly epithets of the Lord are here combined in this act. Each movement and every exact word seem given by Luke as if himself present, and emphasizing this as a most important miracle.

7. **And lifted him up**—This clause is of doubtful genuineness, and may well be omitted. The man was not *raised* up, but, according to the next verse, when touched by the apostle's hand *sprang up.*

8. **Leaping up**—His first spring as the apostle lifted him, before he *stood;* as if the conscious strength to rise came into his *feet* and *ankles* like a quick throb. **Stood**—A moment, as if to be sure of himself. **Walked**—Or rather, in the present tense, *walks* in a regular style, like any body else. **Into the temple**—Through the gate Beautiful into the women's court of worship. **Leaping**—Springs of involuntary joy united with rapturous shouts of praise, not to the apostles but to God. He goes in the right direction, he has the right spirit, and his happy disorderly action is quite pardonable even in the solemn place of prayer.

9. **All the people**—Even within the holy court a general attention, not of a disorderly populace, but of the worshippers in Jerusalem, rests upon the happy, restless shouter.

10. **They knew**—His was a case

amazement at that which had happened unto him. **11** And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch [i] that is called Solomon's, greatly wondering. **12** And when Peter saw *it*, he answered unto the people,

Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we have made this man to walk? **13** [k] The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, [l] hath glorified his Son Jesus: whom ye [m] delivered up, and [n] denied him in the presence of Pilate, when he was determined to let *him* go. **14** But ye denied [o] the Holy One [p] and the Just, and desired a murderer to be granted unto you; **15** And killed the [l] Prince of life

i John 10. 23; chap. 5. 12.—*k* Chap. 5. 30. —*l* John 7. 39; 12. 16; 17. 1.—*m* Matthew 27. 2.—*n* Matthew 27. 20; Mark 15. 11; Luke 23. 18, 20, 21; John 18. 40; 19. 15; chap. 13. 28.—*o* Psalm 16. 10; Mark 1. 24; Luke 1. 35; chapter 2. 27; 4. 27.—*p* Chap. 7. 52; 22. 14.—1 Or, *Author*. Hebrew 2. 10; 5. 9; 1 John 5. 11.

like that of the blind man, (John ix,) of long standing and great notoriety, notorious especially to those who had often contributed to the beggar at the gate.

11. **Held Peter and John**—Luke presupposes that as they went into the temple (verse 8) worship and sacrifice were duly performed, and that they are now returning out. The lame-born during that time *held*, that is, *closely adhered*, or clung, to the apostles, and thereby marked them out to the devout multitude as authors of the deed. **All the people**—The outcoming worshippers. **Ran together**—Collected in a dense crowd. **Porch... called Solomon's**—It was in the previous winter, probably, (as John narrates,) that John saw a crowd surround Jesus in a similar manner as this company surround himself and Peter in this same Solomon's Porch. (See notes on John x, 23.)

Solomon's Porch, as above noted, was formed by the rows of pillars sustaining a roof of Lebanon cedar parallel to and joining upon the inner side of the great eastern wall of the court of the Gentiles through its whole length. It bore the name of Solomon either because it was a part of Solomon's original work, or, more probably, because it was based upon the ground of a filled-up valley, upon which ground stood, in the first temple, a similar porch built by Solomon. The crowd has therefore moved from the court of the women across the court of the Gentiles, on its way out of the temple enclosures.

2. *Peter's Third Speech—that in Solomon's Porch*, 12–26.

Peter promptly avails himself, in this bold speech, (made perhaps from some elevated platform or position in the porch,) of the great excitement to base Christ upon this miracle. Do you ask what this miracle means? It declares that your Messiah, by whose power it was alone done, has come to you, even He whom you have slain, 13–18. The momentous inference is, that you must repent of your crime against him and submit yourselves to his divine authority, 19–26.

13. **The God of Abraham**—This is no foreign false miracle opposed to Jehovah and condemned by Moses; on the contrary it is in the Abrahamic line, under the sanction of God, and by the true Messiah. Peter presents next a striking series of contrasts which at once honour Jesus and condemn his Jewish hearers. God *glorified* Jesus; they *surrendered* him. Pilate would have *freed* him, and they *denied* him. They rejected the *Holy One*, and preferred a *murderer*. They destroyed the *life* of the Prince of *Life*. They *killed*, but God raised to *life*. **His Son.** Rather, *παῖδα*, *servant*, the Septuagint epithet of the Messiah in Isaiah xl, 65, and therefore a claim of Messiahship for Jesus.

15. **Prince**—Compounded of Ἀρχή,

[q] whom God hath raised from the dead; [r] whereof we are witnesses. **16** [s] And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. **17** And now, brethren, I wot that [t] through ignorance ye did *it*, as *did* also your rulers. **18** But [u] those things, which God before had showed [v] by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. **19** [w] Repent ye therefore, and be converted, that your

q Chap. 2. 24.—*r* Chap. 2. 32.—*s* Matthew 9. 22; chap. 4. 10; 14. 9.—*t* Luke 23. 24; John 16. 3; chap. 13. 27; 1 Corinthians 2. 8; 1 Timothy 1. 13.—*u* Luke 24. 44; chap. 26. 23.—*v* Psalm 22; Isaiah 50. 6; 53. 5, etc.; Daniel 9. 26; 1 Peter 1. 10, 11.—*w* Chap. 2. 38.

beginning, or *origin*, and ἄγω, *to lead*; the word may signify prime author or original source. But as a military term it may signify prime leader or general. So Heb. ii, 10, "Captain of our salvation." This last meaning designates Jesus as leading his followers in the way of life. **Witnesses**—Notes on ii, 32 and Luke i, 2. And the miracle just performed rendered its performers conclusive *witnesses* of the resurrection miracle; doubly so from the fact of Christ's real authorship of the miracle, affirmed next verse.

16. **Name**—His *name* as uttered by us was the mediate cause; his divine *self*, called by that humble *name*, is the primal, real cause. Jesus was therefore present in the deed and in this assembly. **Through faith**—The connecting link between this deed and its divine Author is our *faith*. The faith of these *witnesses* renders them receptive of the divine power, and becomes the avenue through which the divine energy streams into them. **By him**—Or *through him*. This faith, though exercised by us, is truly *through* his beneficence made possible to us. **Presence of you all**—Visible to your own eyes is the demonstration of the divine power which we affirm! If this man is sound, Jesus is the risen Messiah! And if Jesus is Messiah, then your Messiah have you murdered!

17. At the climax of the crime Peter skilfully and gently places the palliation. **Brethren**—Descendants of the same *our fathers*, verse 13. **Wot**—know. **Ignorance**—How far excusable, see note on Luke xxiii, 34. Repentance is not the child of despair; and so Peter softens his language in order to melt these hearts to a genial penitence. But if *ignorance* retained them within the scope of pardon, it is full time for them now to *know*, ii, 36. A preached Gospel brings its new responsibilities, and under liabilities to deeper condemnation. **Also...rulers**—Brought in to prepare the next remark. Christ's death, both as a private and a state procedure, wrought through a common ignorance, was foreseen by God and interwoven into his divine plan.

18. **All**—A suggestive term of universality. The whole Old Testament is a one prophet to Christ. All the special prophecies of old Scripture, about lesser persons and objects, are but subsidiary and supporting to the prophecies of Christ. The passages that pre-delineate him are the keystone of the whole prophetic arch. **That Christ should suffer**—That the Messiah should be a suffering Messiah. Peter's words glance at the objection ready to rise to every Jewish mouth, "Jesus the Messiah! Why he was put to death by law, and our Messiah is to be glorious king of Israel." Aye, but the prophets all agree that he "should suffer." Your slaying him proves not that he is not Messiah. **He...fulfilled**—Not by directly obliging the deed; not by decreeing it; but by admitting others' foreseen wicked deeds into accomplishing his great and wonderful purpose.

19. **Repent ye therefore**—Such is the bold inference from the whole, pushed with a home-thrust upon them. Great is this Jesus, great your crime

sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
20 And he shall send Jesus Christ,

x Chap. 1. 11.

against him; but his greatness stole upon you in a humble guise, and the excuse of ignorance renders pardon possible; *therefore, repent ye!* Identify yourselves with the Messiah you have murdered.

Repent—The literal meaning of the Greek word for *repentance*, μετανοία, is *after-thought*, implying in its sacred use that change of mind by which we renounce the evil and adopt the good with a perfect purpose and effect. It here specially refers to the renunciation of their one great sin, and is properly followed by *Be converted*, which refers to their *turning about* from Judaism to Christianity. **Blotted out**—Rather *wiped out*, a metaphor borrowed principally from *wiping off oil* from any surface; thence, to erase from waxen tablets or written parchments any record. **When**—Ὅπως ἄν, which should most unquestionably be translated *in order that*. They should repent *unto* the wiping out of their sins *in order that*, 1. *times*, etc., may come, and, 2. (verse 20,) He may *send Christ*, etc. Both the times of refreshing and the sending of Christ are plainly described as having some dependence on their repentance and conversion. Hence arises the not unscriptural idea that the time of Christ's second advent is conditional upon human conduct. (Note on i, 7.) But it is the *blessed side* of that advent rather which is here conditional. Times of refreshing and Christ's glorious coming *to us* may depend upon our repentance and faith. **Times of refreshing**—The literal meaning of the Greek word ἀνάψυξις, for *refreshing*, signifies *a cooling after intense heat*, or a *recovery from exhaustion of labour*. Hence, spiritually, *the repose of the blessed after the labour of life*. A similar but not the same Greek word is used by Paul in 2 Thess. i, 7, to designate the blessed *rest*, or repose from persecution, of the righteous at

which before was preached unto you: **21** *x* Whom the heaven must receive until the times of *y* restitution of all things, *z* which God hath

y Matt. 17. 11.—*z* Luke 1. 70.

the second coming of Christ. And in Paul's language, while the blessed side of the coming of Christ is described as *rest*, the adverse side, namely, to the wicked, is also described as *destruction*. And it is remarkable that the *destruction* in Thessalonians, like the refreshing here, comes *from the presence of the Lord*. Peter here speaks, as was usual in the apostolic Church, with that vivid conception of the second advent as if its immediate shadow was cast upon the present.

Some interpreters apply this word *refreshing* to times of religious revival like the day of Pentecost. This would make a good meaning; but there is no indication of such a use in Scripture.

20. **And he shall send**—In order that he *may* send. **Before was preached**—It is generally agreed now that the true reading here is, *which was chosen* or *appointed*. The same Greek word occurs in Acts xxii, 14, "Hath *chosen* thee, that thou shouldest know his will," and Acts xxvi, 16, "To *make* (or *choose*) thee a minister." The verse should read: *And* (in order that) *he may send the chosen Jesus Messiah unto you*. The *unto you* depends upon *send*.

21. **Heaven must receive**—The Jews held but one coming of Christ, and Peter, in order to correct their view, declares that he must remain in heaven until a second advent. There was a great debate among expositors whether, according to the Greek, Jesus was to take possession of heaven or heaven was to receive him. The former is the loftier expression; but the latter, as impartial scholars generally agree, is the better Greek. **Times of restitution of all things**—Great differences of opinion have existed in regard to the nature of this *restitution*, and consequently in regard to the meaning of this entire verse.

1. The millenarian view of a renovation of the earth at Christ's second

spoken by the mouth of all his holy prophets since the world began.

coming, and the resurrection of the righteous dead gloriously to reign with Christ a thousand years before the resurrection and judgment of the wicked. To all this an obvious objection is, that this could be no *restoration of all things*, since the vast majority of the dead are not restored to life, and ultimate justice is not done in the earth.

2. A better view, well elucidated by Limborch and, lately, by Dr. Fairbairn, relieves this difficulty. It supposes the resurrection of all the dead and the general judgment, in which all things are restored to the absolute reign of God. Thereby the very first prophecy that Satan's head should be bruised by the seed of the woman is completely fulfilled, and all the prophetic announcements of God's judgment in righteousness receive their final consummation.

3. But to both these interpretations of the word *restitution* there are serious objections. First, by way of Greek criticism, we may say that in the phrase *πάντων ὧν*, *all things which*, it is perfectly inadmissible that a writer or speaker should not see that the reader or hearer would naturally, from the very sound, unite them ("by attraction," as grammarians say) as antecedent and relative. *Which*, therefore, cannot refer to *times*, but to all *things*. Second, such a phrase as *times...which God hath spoken*—(making *times* the antecedent of *which*) is neither Greek nor English. What can be meant by *times... spoken? Spoken* must require for its object some sort of *utterance*. We cannot speak *times*, but only *words*. Third, we are forced hereby to a meaning of the Greek *αποκατάστασις*, given by Hesychius, namely, *fulfilment*, or *consummation*, or, rather, as the noun is a verbal one, *fulfilling* or *consummating*. And then we have the clear meaning: *until* (or rather during) *the times of the fulfilling of all things... spoken... by his prophets*. Fourth, this translation alone renders the connection with the following verse immediate and natural. By either of the former constructions the thought has landed us at the close of verse 21 beyond the second advent; whereas, as will be shown in our next notes, the real stand-point of 22-24 is, *in these days*. **Until**—*Until*, *ἄχρι*, an event may be *until* its beginning or until its close. Thus in xx, 6, we have in the Greek *until five days*, that is, during or *until* the end of *five days*. And xii. 11, *until* (the end of) *a season*. And so we here render it *until* (the end of) or *during the fulfilling of all things spoken by the mouth of all his holy prophets*. Christ shall come at the closing up of the great Messianic ages to which all prophecy points *since the world began*.

The word *restoration*, that is, recovery from a depreciated state to a former better, very easily verges into the sense of fulfilment or verification. When a promise or prediction is made, the author of it commits his veracity or fidelity to the accomplishment of the result, and the fulfilment, as we say, *makes it good*, *restores* the committed veracity to its unquestioned state. So the fulfilment of all the prophecies is the *making good*, the restoration of their pledged veracity to its uncommitted state. This interpretation is imperatively required: 1. By the correspondence with verse 18. There Christ's sufferings are declared to be a fulfilment required by all prophecy, and here his stay in heaven is in fulfilment of all prophecy, which furnishes a solution of the difficulty why the Messiah is gone to heaven, and tells how long he is to be absent. 2. By Christ's prediction of the earth-wide spread of the preached Gospel, i, 8; by the universality of the pentecostal symbols, (Note on ii, 4;) and by Peter's intimation in his former speech, ii, 39. And all these points are in conclusive disproof of what Renan claims, and even Pressensé too forwardly admits—the positive apostolic belief of the immediateness of the second advent. (See supplementary note to Matt. xxv.) **Since the world began**—A very unsuitable rendering of the Greek *ἀπ' αἰῶνος*, *from of old*. (See note on Luke i, 70.) Same Greek phrase at xv, 18.

22–26. Peter now contemplates those

22 For Moses truly said unto the fathers, [a] A Prophet shall the Lord

[a] Deut. 18. 15, 18, 19; chap. 7. 37.

prophecies—which are being fulfilled during the Saviour's residence in heaven, namely, during *these days* of probation under the Christian dispensation—of a predicted, and once present, but now absent Christ.

22. **For**—This word connects 22–26 with ver. 21. Jesus must stay in heaven while the prophecies of Moses, Samuel, and all are being fulfilled—that is, during the *these days* (ver. 24) of Gospel probation. **A Prophet**—Peter in this and the following verse gives the substance in brief of Deut. xviii, 15–19, in which God by Moses promises a prophet yet to come like unto Moses. By Jews, and rationalists, semi-rationalists, and even, strange to say, by some evangelic divines, this prophecy has been held to predict, either solely or secondarily, not Christ nor any single prophet, but a line of prophets. Kuinoel asserts this to be proved conclusively by its context. On the contrary we submit:

1. The Jewish writers themselves maintained a *single prophet* to be meant, and he the Messiah, until the application of it to Jesus induced them to invent a different interpretation. The Samaritans, also, who, even to the present day, hold to a Messiah to come, (see note on John iv, 25,) and who derived the doctrine from the Pentateuch, (since they rejected all the other Old Testament books,) must have drawn it from this passage. Candid rationalists would admit that such expressions as "the prophet," John vii, 40, "Messias cometh," John iv, 25, "that prophet that should come," John vi, 14, are good proof of the prevalent interpretation found at Christ's first coming. We may therefore assume that *a single prophet*, and he the Messiah, was found in this text by the ancient Jewish Church.

2. A single prophet, and not a line of prophets, is the undeniable import of the words of the text, Deut. xviii, 15–19. The singular alone, and the singular repeated in various forms and connexions, is in express terms used. Not the slightest hint is given of a collective or plural sense. "A prophet," "a prophet like unto me," "him," "his mouth," "he," etc. In saying that a single prophet is meant, we only say that what is said is meant.

3. But, it is replied, the context shows that Jehovah is warning Israel against necromancers and other false foretellers, 9–14, and as against them he promises a line of true prophets, 15–19, and a test of false prophets, 20–22. But, asks Kuinoel, in warning them against soothsayers, what force was there in telling them that God would hereafter raise up a Messiah? Very great force, we reply. Moses assures them that, 1. That prophet would be not like the ordinary prophets, such as existed during his own day (Num. xi, 24–29) and formerly, (Gen. xx, 7; Jude 14,) but one like unto himself; a mediator-prophet, standing face to face with God, and so a *standard prophet*, the expectation of whom should be a conserving rule and regulation for their faith, and a *test against all pretenders*. A Messiah future should be their regulator, as Messiah past is ours. 2. God would "raise him up *unto thee*," "from the midst of thee, of thy brethren." That is, the faith-ruling standard prophet should be an Israelite and in Israel; therefore need they never go to foreign nations, whose predictions were not to be authenticated by any mediator-prophet, and were therefore unreliable and dangerous. And so even at the present day Christ, the true God incarnate, and his Church of all ages from Moses until now, with their holy revelation, furnish our standard and test by which we decide that all miracles not agreeing with them are either juggles, or works of Satan or satanic beings, human or otherwise. The grand antidote to all demonism in both Jewish and Christian Church is Christ.

And then in 20–22 Moses furnishes the test by which they should judge

your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. **23** And it shall come to pass, [b] *that* every soul which will not hear that Prophet, shall be destroyed from among the people. **24** Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. **25** [c] Ye are the children of the prophets, and of the covenant which God made with our fa-

[b] Deut. 18. 19; 2 Thess. 1. 7, 9; Heb. 12. 25.

[c] Chap. 2. 39; Rom. 9. 4, 8; 15. 8; Gal. 3. 26.

an ordinary Jewish prophet; just as in 9–14 he had given a sweeping warning against all the predictions of the foreign sort. It is plain that the "a prophet" of verse 22 means any prophet, and not the prophet "like unto me" of verse 15.

4. By a prophet "like unto me" cannot merely be meant "a prophet just as I am one," but a prophet of extraordinary nature. He must be a prophet that could face the very blaze and thunder of Horeb, before which, even in the distance, Israel, with all her ordinary prophets, trembled and shrunk. He must be no prophet of mere inspiration, or vision, or dream; but a prophet looking in the face of Jehovah. Other prophets might be disobeyed with impunity; but whoso obeys not this one, dies.

5. If, then, as is unquestionably the case, a one great personage, a Messiah, is predicted by many passages in the Old Testament, there can be no just excuse for declining to assign this passage to that class. And how wonderfully the position and character of Moses do shadow forth those of the human Jesus is shown in Bishop Newton's chapter on this passage with great force, but at too great length for our space. If such a thing as true supernatural prediction ever existed this is one, truly applied by Peter in his present words.

Like unto me—Christ was mainly, like Moses, the *founder of a dispensation.* Under each, the theocracy or kingdom of God was in form, and largely in spirit, *reconstructed.* There arose nothing like either between their two existences on earth. And hence, reasoning from a Christian standpoint, we could hardly fail to expect that there should be, as it were, a *divine sympathy between them*, and that there should be vouchsafed to the former *some prophetic anticipations of the latter.*

Shall ye hear—So that Peter has an order from Moses enjoining upon these Jews to **hear** Jesus. And the adducing this prophecy was a powerful stroke in the Christian argument. The claim of the Jews against Jesus would be that his miracles infringed against Moses and the law and were, therefore, demoniac. This prophecy avers that Jesus is not only in the line of Moses, but was personally predicted by Moses as the second highest founder, who was to be obediently heard. He is not to be *tested* by any other thing or being, but is the supreme test for all. **All things**—Even should he in fulfilling render obsolete something of Moses.

23. **Destroyed from among**—In the Hebrew, *I will require it of him.* Both expressions designate destruction under the divine wrath. Compare 2 Thess. i, 9.

24. **All**—See note on verse 18. **From Samuel**—Between Moses and Samuel prophecy was mostly withdrawn. In 1 Samuel ii, 10, 35, the Messiah (*Anointed*) or Christ is first mentioned. Before David, Moses is the type of the coming one; after king David, Messiah is imaged as a *king.* **These days**—So that it is of **these days,** the *days* before the *second advent,* that *all his holy prophets* in verse 21 have *spoken.* That is, the **times** of the ἀποκατάστασις or *fulfilment* spoken of in verse 21 are *these days* of the present Gospel probation and of waiting for the judgment advent at the end of this world.

25. **Children of the prophets**—As Jews the prophets are your ancestors, and you are, unlike Gentiles, their **children,** heirs to the blessings they

thers, saying unto Abraham, [d]And in thy seed shall all the kindreds of the earth be blessed. **26** [e]Unto you first, God having raised up his Son Jesus [f]sent him to bless you, [g]in turning away every one of you from his iniquities.

CHAPTER IV.

AND as they spake unto the people, the priests, and the [1]cap-

d Gen. 12. 3; 18. 18; 22. 18; 26. 4; 28. 14; Gal. 3. 8.—*e* Matt. 10. 5; 15. 24; Luke 24. 47; chap. 13. 33, 33, 46.—*f* Verse 22.—*g* Matt. 1. 21.—1 Or, *ruler*, Luke 22 4; chap. 5. 24.

predicted on the chosen race. **Of the covenant**—Gen. xvii, 2. The agreement, compact, or covenant between God and Abraham, including his seed after him, pledged obedience on one side and blessing from the other. In form it was often absolute, in essence it was conditional. **In thy seed**—Gen. xxii, 18. Thy **seed** or *posterity*, including the Messiah preëminently though not exclusively. **All the kindreds**—As this prophecy is shown by the historic result to cover these our Christian ages, so it follows that the **these days** of verse 24 and the **times** of verse 21 are within these same mundane Christian ages, antecedent to the second advent of Christ.

26. **Unto you first**—See note on Matt. x, 5. To the Jews, as the ancient theocracy, the Gospel was to be first presented that they might be the main body of the theocracy still. Christ was their birthright until they had fully rejected him. But when they fully, like Judas, betrayed and rejected him, like Judas they were cast away and another came into the birthright. The churchdom, the covenant, all the promises, went to the heirs by faith, who now became the true Israel. **First**—Implying that Jesus would be *sent* to the Gentiles next. Peter fully understood from the teachings of Jesus that the Gentiles should be called; the real error of the apostles was the supposition that the Gentiles were to be circumcised and become Jews. (See note on x, 1.) **Turning...every one of you**—It was a weak cavil of the Jewish advocate Orobio that Jesus could not be Messiah because he did not, as according to this passage, *turn every one* of them from sin. The same sophism is persistently used by modern Universalism. It ignores the fact that even according to the Old Testament (for instance, Ezek. xxxiii, 11) the purposes of God's mercy, being conditional upon man's consent, are often not fulfilled. Christ was sent to turn them under proviso, often expressed and always implied, that they consent to be turned. They cannot turn unless he turn them; he cannot turn them unless they turn.

CHAPTER IV.

3. *Arraignment before the Sanhedrin*, 1–22.

1. Though no other speech is given than Peter's, and that probably but in outline, the plural **they** implies that John also addressed the people. That a great crowd had gathered into the porch is clear from the large number of converts mentioned in verse 4. That the exercises were of some hours appears also from the late hour to which the judicial commitment (verse 3) brought them. Time enough had elapsed for the authorities, probably in Gazith, or even the Romans in Castle Antonia, to receive intelligence of the greatness of the gathering and the nature of the doctrines preached. The Jewish **captain** forthwith calls out the police of Levites who kept order in the temple grounds, and, led by some of the **priests**, with a few zealous Sadducees, **came upon them** so suddenly as to interrupt the two apostles as **they spake.** (Compare our notes on Matt. xxiii, 12; xxvi, 5, 47; Luke xiii, 1.)

Sadducees—It was by an unexpected revolution that the Sadducees became the leading assailants of Christianity. While Jesus lived his collisions were mainly with the Pharisees. His issue was mainly with the matters for which *they* were zealous, namely, the temple, the ritual, the rabbinical traditions. But after the death of Jesus his followers zealously attended

tain of the temple, and the Sadducees, came upon them, **2** [a]Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. **3** And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

a Matt. 22. 23; Acts 23. 8.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand. **5** And it came to pass on the morrow, that their rulers, and elders, and scribes, **6** And [b]Annas the high priest, and Caiaphas, and John, and Alexander, and

b Luke 3. 2; John 11. 49; 18. 13.

the temple worship, while the doctrine of *the resurrection* became their prominent point, against which the Sadducees, holding neither angel, spirit, soul, nor resurrection, were utterly opposed. A Pharisee could say to himself: "These Nazarenes seem a very religious folk, always praying among themselves, and always attending the temple. They do, indeed, think the crucified Nazarene our prophesied Messiah, though he did not deliver our nation; but they say, what may possibly be true, that he is to come again and restore the kingdom to Israel." So now when assailed by the Sadducean leaders the popular religious feeling sides with them, the chief Pharisee, **Gamaliel,** leads the way in their defence, and they actually triumph over the Sanhedrin! All goes smoothly until Stephen arises and restores the emphasis upon the doctrine that the Gentiles will be converted, and temple and ritual, and even nation, must disappear. Then *all* the Jewish parties unite, and the Pentecostal Church is scattered to the four winds. See note viii, 1.

2. **Grieved**—Vexed or tired out. **Jesus . . . resurrection** — We see, therefore, the three pretexts upon which this assemblage was broken up by the three assailing parties, the hierarchy, the military, and the theology: namely, By the **priests,** because these laymen taught *the people;* by the **captain** and his police, because so large a gathering was disturbing Solomon's Porch, perhaps obstructing the passage through Gate Shushan, and threatening the tranquillity of the city; and by the **Sadducees,** because their doctrine was the resurrection.

3. **In hold**—Detention or imprisonment. **Eventide**—Evening time. The old word **tide** signified *time.* The Jews had a double eve; the one beginning at about three o'clock, prayer time, (see note on iii, 1,) and the other at six o'clock or sundown. The proceeding at this time had just filled the interval between the two.

4. **Many**—Who as Jerusalemites had probably been acquainted personally with Jesus and his history, and as regular temple worshippers were religiously disposed. The author of "Ecce Homo" well remarks that probably nearly all the moral worth at this epoch in Jerusalem went into the Christian Church. **Five thousand**—Adding since Pentecost two thousand **men,** without enumerating females and children. So that the body of actually professing believers may have been ten or twelve thousand. The number of Christians then was *nearly as large as the present entire population of Jerusalem!*

5. **On the morrow**—The night brought their imprisonment, the morning (probably early morning, note on Luke xxi, 38,) brought their arraignment. **Rulers . . . elders . . . scribes** —The two apostles are now before the SANHEDRIN, for an account of which body see our note to Matt. xxvi, 3. The case before them belongs to their jurisdiction over all cases of alleged miracle, their duty being to examine and decide, 1, whether the miracle be real, and, 2, whether it be a truly *divine* miracle or otherwise.

6. **Annas**—The same court, the same judges, are to be faced who arraigned their Divine Master some sixty days ago. (See notes on John xviii, 13, 19.) **Caiaphas**—See notes on Matt. xxvi, 3; John xi, 49. **John, and Alexander** — However important these

as many as were of the kindred of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, [c] By what power, or by what name, have ye done this?

8 [d] Then Peter, filled with the Holy Ghost, said unto them, Ye

[c] Exod. 2. 14; Matt. 21. 23; chap. 7. 27.

[d] Luke 12. 11, 12.

two characters were in their day, (and Luke intimates by mentioning them that they were weighty personages,) no other certain trace of them exists in any history besides this verse. They are indebted to their participation in the trial of these two humble apostles for all the sure record they have left on earth. Only some have conjectured that the first was Johanan Ben Tachai, famous in Jewish tradition; and others that Alexander was brother to Philo the Jew. (See notes on Luke i, 5; John i, 1.) But these were very ordinary names among the Jews; the former for its Old Testament odour and its propitious meaning, *God favours;* and the latter in honour of Alexander the Great, who was so gratefully remembered by the Jews for his kingly favour that they called all children of priestly rank born on the anniversary of his visit to Jerusalem by his name. **Kindred of the high priest**—Meaning probably the relatives of Annas and Caiaphas in the Sanhedrin. **Gathered... Jerusalem**—Coming in, perhaps, from their country homes to attend this session.

What gave this case such importance as to bring the highest dignitaries of the nation to the capital? They had a very grave case before them. A decisive miracle, attested and accredited by hundreds, had been performed within the very courts of the temple before the assembled crowds of worshipping Israel, and that in the name of the One claiming to be Messiah, whom their own high court, with these same high priests at its head, had sentenced to death. The question now to be decided is, Are these men prophets of Jehovah, or seducers to idolatry? Deut. xiii, 1-5.

7. **In the midst**—If we may suppose the Sanhedrin sat in its customary semicircle, our apostles must have stood, attended by the healed lame-born, nigh its centre, facing the august Caiaphas, with his high-priestly assessors on either side, who may be supposed to propose the solemn question. (See notes on Matt. xxvi, 3, and Acts vi, 12–15.) **By what power... name**—They ask not, Have ye indeed performed a miracle? but, By what authority? By medical, magical, demoniacal, or divine? **Or name**—Incantators and exorcists were accustomed to perform their prodigies *in the name of* some mighty one, as Solomon, Abraham, Raphael, or God.

8. **Filled with the Holy Ghost**—The fresh, sanctifying, inspiring, and empowering Spirit of the Pentecost.

Fourth Speech of Peter—that before the Sanhedrin, 8–12.

Peter's four speeches rise in a climax both of publicity and magnanimous boldness. The first was to the inner circle of the eleven; the second was before the pentecostal assembly; the third was before the Jews in Solomon's Porch; this last is before the high court of the nation. The first filled up the ranks of the young Church; the second pronounced its manifesto; the third opened its aggressive movement upon Israel; this fourth announces the separation between the now dead Church of the past and the new living Church of the future.

Face to face stand the representatives of obsolete Judaism and those of vital Christianity. Here is commenced the rupture. Here the two begin to branch off, the apparently stronger into weakness and withering; the weaker into growth and power, revealing itself as the actual trunk. Says Wordsworth: "May not Caiaphas and Cephas be from the same root, כֵּיפָא? At first Cephas had quailed before Caiaphas, but now that the Holy Ghost is given Caiaphas cannot resist Cephas,

rulers of the people, and elders of Israel, **9** If we this day be examined of the good deed done to the impotent man, by what means he is made whole; **10** Be it known unto you all, and to all the people of Israel, [e] that by the name of Jesus Christ of Nazareth, whom ye crucified, [f] whom God raised from the dead, *even* by him doth this man stand here before you whole. **11** [g] This is the stone which was set at nought of you builders, which is become the head of the corner. **12** [h] Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

[e] Chapter 3. 6. 16. — [f] Chapter 2. 24. — [g] Psalm 118. 22; Isaiah 28. 16; Matthew 21. 42.

[h] Matthew 1. 21; chapter 10. 43; 1 Timothy 2. 5, 6.

(verse 14;) the one falls, the other rises."

Ye rulers—As secular magistrates whom, in all things unforbidden of God, we are bound to obey. **Elders of Israel**—The religious representatives of the old theocracy, who are bound to follow the divine order.

9. **If we...be**—Rather, *since we are.* **Good deed**—Their *misdeed* is a *good deed.* There might seem a gentle sarcasm in this expression, but there was a warning and awakening truth. **Made whole**—The Greek word is Σέσωσται; the same word as is rendered *saved* in verse 12, and should have been so rendered here.

10. **You all, and all...Israel**—The whole race, with its rulers at its head, is summoned to witness this new announcement. **By the name of**—Not Solomon or Raphael, but of *Jesus, Messiah, the Nazarene.* (See note on iii, 6.) Had Peter said, *In the name of Jehovah, God of Israel,* it might have been safer for himself; it would have been true; but they would have considered him as staying within the bounds of their own old Judaism. It was according to their law that miracles be performed in the name of Jehovah. But when Peter pronounced the name of *Jesus* they recognized apostasy from Jehovah; and when he styled him Christ = Messiah, he adopted an impostor; and when he added, **Nazarene, whom ye crucified,** he uttered a shame and a charge to arouse their wrath; a charge which the ages since have fearfully reëchoed. **Whom ye crucified**—Guilty of a good deed, these prisoners arraign their judges for a most bloody deed. **By him**—Heroic reiteration. **This man**—Like at once a monumental proof and a firm confessor, the lame-born stands with his benefactors in the semicircle of the court. **Stand**—And so his legs speak though his tongue be silent.

11. **The Stone**—Peter quotes Psa. cxviii and thereby identifies Jesus with David, who there speaks in the first person. And Peter may have remembered that Christ quoted the same passage. Matt. xxi, 42. See note there.

12. **Salvation in any other**—As the building cannot be saved without the corner stone, so the world cannot be saved without this **name. Be saved**—From the fact that the Greek word for *saved* is applied to the restoring of the lame-born, some commentators have thought that the salvation here named must also be of a temporal nature. But it is plain that Peter passes from a salvation which only the lame-born needs to a salvation they all needed, and that all men need. It is very absurd to suppose that Peter meant that in Jesus' name we all are to be *saved* from bodily disease or any other temporal evil. Peter meant the same salvation as is ever implied in the very name of *Jesus*—he shall save his people from their sins. For man there is no Saviour but Christ; no salvation but from his atonement. Even those who never heard his name, if saved, are saved by his gracious power. Actual faith by those who truly know him, and virtual faith, "the

13 Now when they saw the boldness of Peter and John, [i] and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. **14** And beholding the man which was healed [k] standing with them, they could say nothing against it. **15** But when they had commanded them to go aside out of the council, they conferred among themselves, **16** Saying, [l] What shall we do to these men? for that indeed a notable miracle hath been done by them *is* [m] manifest to all them that dwell in Jerusalem; and we cannot deny *it*. **17** But that it spread no further among the people, let us straitly threaten them, that they

i Matt. 11. 25; 1 Cor. 1. 27.—*k* Chap. 3. 11.

l John 11. 47.—*m* Chap. 3. 9, 10.

spirit of faith," in those who know him not, are the tie which binds the sinner to the cross and its salvation.

13. **Boldness**—There was in their style both of action and language a clear, calm freedom; not as if they strained themselves to hardihood, but as if they were unconscious of any demand for nerve. It was quiet self-possession, as if they were speaking respectfully and evenly to equals. **Unlearned**—Not *literati*, but men of the ordinary education. **Ignorant**—Not a very correct translation. The word signifies that they were not priests, but *laymen;* not magistrates, but private men; not rabbis, but non-professional men. **Took knowledge**—This does not mean (with Meyer and Dr. Gloag) that they now for the first time caught the idea that these men were followers of Jesus. This was known before they were apprehended, (verse 2,) (Caiaphas and John were acquaintances, John xviii, 15,) and was the reason for their apprehension. Nor is there any thing that indicates (as Alford) that the memory of the court was now so awakened as to *recollect* the having *seen* them with Jesus; which would have been a fact of no significance. The Greek word signifies *fully to know, to recognize, realize, appreciate.* These very judges, Annas and Caiaphas, had but a few short weeks previously *seen* Jesus himself before them. And in these men, filled with the spirit of Jesus, they recognized and appreciated the same clear, divine self-possession and unshrinking retort, and *they referred these qualities to their intimacy with the Master.* **With Jesus**—The preposition *with* was often used by the Greeks to express the attendance of inferiors upon a superior, as "Xenophon and *those with* him."

14. **Standing with them**—The firmness of the man and the silencing power of his presence upon the *rulers* form a graphic picture.

15. **Commanded . . . out**—The apostles were directed to withdraw while their judges should hold consultation. It is not an unimportant, though in some sense an unanswerable question, how Luke obtained his information of what was said in privy council. There were many ways in which he might have obtained it, and there was some way in which he certainly did obtain it, since he here reports its substance to us. There may have been secret believers like Nicodemus in the council. Caiaphas, as above noted, knew John personally, (John xviii, 15,) and so report may have reached John through intermediates, and the Christians thus have been informed.

16. **We cannot deny it**—Hence we have a clear case of men acting against absolute knowledge, and endeavoring to suppress, not only known truth, but the acknowledged advocates of known truth. The solution of the fact is *self-interest.* These men feared to lose power by the propagation of truth. **Notable**—Well known to all.

17. **It spread no farther**—*It* refers not to the *miracle*, nor to its *notoriety*, but to the Christian doctrine, the unexpressed consequence of the miracle

speak henceforth to no man in this name. **18** [n] And they called them, and commanded them not to speak at all nor teach in the name of Jesus. **19** But Peter and John answered and said unto them, [o] Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. **20** [p] For we cannot but speak the things which [q] we have seen and heard. **21** So when they had further threatened them, they let them go, finding nothing how they might punish them, [r] because of the people: for all *men* glorified God for [s] that which was done. **22** For the man was above forty years old, on whom this miracle of healing was showed.

n Chap. 5. 40.—*o* Chap. 5. 29.—*q* Chap. 1. 8; 2 32.—Chap. 22. 15; 1 John 1. 1, 3.

r Matt. 21. 26; Luke 20. 6, 19; 22. 2; chap. 5. 26.
s Chap. 3. 7, 8.

18. **Speak**—Privately. **Teach**—Publicly.

19. **Unto you more than unto God**—The apostles here separate between God and the old theocracy, which is now of God forsaken. This Sanhedrin is to them a body of civil magistrates over a secular nation. Firmly, also, they recognise that where the decree of man contradicts the decree of God the former must give way. Government is government and law is law only and so far as divinely authorized; but no human government and no human law is authorized by the divine law to contradict and annul the divine law. No doubt this principle may be misused by disorganizers; but that can make no difference as to the intrinsic truth of the rule itself. No man has a right to sin against God because he is so ordered to do by a human government. He must obey to the last point, and of his non-obedience for righteousness' sake he must suffer the consequences, unless, indeed, the right and obligation to revolution require open and belligerent resistance. Even heathens have acknowledged the existence of this divine law higher than human. Said the Achæan ambassadors at Rome, "We indeed revere you, O Romans! and if you so will we tremble before you; but we more revere and tremble before the immortal gods." And Socrates is made by Plato to say: "I embrace and love you, O Athenians! but I obey God rather than you." **Judge ye**—The *ye* here is in contrast with *we* in the verse following. Judge for *yourselves* and take the consequences; but *we*—See note on Rom. xiii, 1–7.

20. **Cannot but speak**—This *cannot* is, we suppose, a specimen of what a certain class of theologians absurdly call "a moral inability;" that is, "the cannot is a mere will not." But the apostles really mean, they **cannot** in consistency with their moral obligations or their own highest well-being The two things being incompatible but one can be done. And to say that they cannot do one is but a decisive way of saying that they have settled the point that they will do the other. **Seen and heard**—The deeds and doctrines of Jesus.

21. **Because of the people**—The highest dignitaries of the nation had assembled upon the case; but a cold stiffness seems to paralyze all their movements. So far have they committed themselves that they can neither go forward nor back out. They are in the irresolute condition of men not without moral sensibility in a dilemma between the right and self-interest. And then the people, who have no self-interest to oppose their convictions, are all in full tide with the apostles. The result of their action is disheartening failure. **All men**—The word **men**, as its italics indicate, is added by the translators. The sense, of course, is that the feeling of the people was unanimous, not in affirming that Christianity is true against Judaism, but that this Nazarenism is compatible with true Judaism.

22. **Forty years old**—The apostle here follows the track of popular

23 And being let go, [t] they went to their own company, and reported all that the chief priests and elders had said unto them. **24** And when they heard that, they lifted up their voice to God with one accord, and said, Lord, [u] thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is; **25** Who by the mouth of thy servant David hast said, [v] Why did the heathen rage, and the people imagine vain things? **26** The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. **27** For [w] of a truth against [x] thy holy child Jesus, [y] whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, **28** [z] For to do whatsoever thy hand and thy counsel determined before to be

t Chap. 12. 12.—u 2 Kings 19. 15; Neh. 9. 6; Jer. 10. 10, 12; 32. 17.—v Psa. 2. 1.—w Matt. 26. 3; Luke 22. 2; 23. 1, 8.—x Luke 1. 35.—y Luke 4. 18; John 10. 36.—z Chap. 2. 23; 3. 18.

thought. The miracle was genuine, *for* both the notoriety and the age of the man so demonstrated it.

4. *The Church triumphant over the Sanhedrin*, 23–31.

From the high court of the nation, in its dignity and deadness, we are now transferred to the retired "room" of the living Church. The separation is now forever initiated. In the heart and language of this inspired body, David, Christ, and their own souls are on one side with God, and *the heathen, Herod, and the Jewish rulers* are on the other. They spread their case before God and receive a miraculous response. That response is the divine affirmation that *Jehovah is with them.* The current of their prayer is this: Invoking the supreme God, (24,) they proclaim that the powers of evil are in arms against them, (25–28,) and implore that they may have divine aid to maintain the holy cause of Jesus, (29, 30.)

23. **Their own company**—The body of Christians at their own large assembly room. (See note on i, 13.)

24. **One accord**—See note on ii, 1. **This** was their common prayer. Not that they all at once broke out into this utterance together, but that, uttered by some leading voice, (perhaps Luke's own,) it was in heart the prayer of all. **God...made heaven**—Their prayer is not to any saint, virgin, or angel, but to God sole and supreme, since he is both foundation and summit of all things.

25. **By...David...said**—Psa. ii. In that Psalm a son of God is endowed, as king upon Zion, with the empire of the world. The image is borrowed from David's own, or perhaps Solomon's, coronation, but enlarged to a superhuman magnitude. The Psalm was applied by the Jewish Church to the Messiah, and is in good proof that other Psalms do, under the image of David, shadow forth a far greater than David.

26. Heathen, people, kings, rulers, are all in array against Jehovah and his Anointed, (Psa. ii, 2,) that is, his Messiah or Christ.

27. **Herod...Pilate...Gentiles...Israel**—All these four forces are pictured as **gathered together** at the crucifixion as the image of the persecuting powers still in operation.

28. **To do...thy counsel**—Happily, most happily, the rage of all these elements is limited and mastered, though not inspired or impelled, by the *God which made heaven*, verse 24. Upon the **rulers** there is an Overruler Here, as in ii, 23, (on which see our notes,) the dividing line between the human side and the divine side is so exquisitely drawn that God as Overruler is not made author or predeterminer of man's sin. "It is not said," Limborch well remarks, "that these powers *gathered* to do what thy hand and counsel decreed that *they* should do, or should *by them* be done, but simply *to be done.* God decreed that his Son Jesus should *redeem the human race by his own sacrificial death*, and that the Christian Church should be

done. **29** And now, Lord, behold their threatenings: and grant unto thy servants, [a]that with all boldness they may speak thy word, **30** By stretching forth thy hand to heal; [b]and that signs and wonders may be done [c]by the name of [d]thy holy child Jesus. **31** And when they had prayed, [e]the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, [f]and they spake the word of God with boldness.

32 And the multitude of them that believed [g]were of one heart and of one soul: [h]neither said any *of them* that aught of the things which he possessed was his own; but they had all things common.

[a] Ver. 13, 31; chap. 9. 27; 13. 46; 14. 3; 19. 8; 26. 26; 28. 31; Eph. 6. 19.——[b] Chap. 2. 43; 5. 12.——[c] Chap. 3, 6. 16.——[d] Verse 27.

[e] Chap. 2. 2, 4; 16. 26.——[f] Verse 29.——[g] Chap. 5. 12; Rom. 15. 5, 6; 2 Cor. 13. 11; Phil. 1. 27; 2. 2; 1 Pet. 3. 8.——[h] Chap. 2. 44.

led through crosses and sufferings to life eternal. To this end it was not necessary that God should by his own decree or providence determine and powerfully direct the wills of certain particular men that they should slay Jesus or persecute his followers. But inasmuch as the kingdoms and powers of this world are, without divine prevention, in the hands of the wicked, to their power he simply leaves his Son. The very piety of Jesus and his followers becomes an incitement to men's free voluntary malice, so that of their own wicked wills they accomplish the divine counsel of the sacrifice of Jesus, although God has neither foreordained their actions by his decree nor secured them by his providence." And this distinction, we may add, is so carefully drawn by the disciples as to be plainly intentional. (See note on ii, 23.)

29. **And now**—Thus far we have had the statement of the case; the *petition* based upon it now commences. Amid the storm the Church prays not for the destruction of their foes, nor even for refuge or *protection*, but for *boldness*, or rather firm freedom in maintaining their sacred cause. It is a heroic martyr prayer.

30. **By stretching**—Literally, *In the stretching*. That is, Give boldness to us whilst thou art stretching forth thy hand in miraculous healing, and whilst signs and wonders are being done.

31. **Place was shaken**—In token of answering assurance to their prayer a measure of the Pentecostal miracle was repeated; the house was shaken, the Spirit bestowed, and a power of utterance was exercised. **Word of God with boldness**—Prayer-strengthened and Spirit-inspired, these men now speak words of faith and firmness which no human power can disturb. They are soon to feel the full trial of their dauntless spirit.

5. *Second Repose Period—Community of Goods*, 32–37.

The heart of the Church, confirmed by trial, is now expanded still more largely with the spirit of Christian liberality described in ii, 44–47. The laws of property are not founded in sin, but belong to the primitive nature of man. But, inasmuch as a rightful self-love remains after selfishness is purified away, so, even when the rights of ownership are undisturbed, property may in the spirit of a perfect liberality be so freely imparted as that its use becomes practically common (See note on ii, 44.)

32. **One heart...one soul**—It is the outpouring of the Spirit, melting every heart in Christian love, which produces *oneness*. And that same melting of heart causes the stream of benevolence to flow. **Said...his own**—The very term *said* implies that the law of property still remained while the surrender was in language and spirit. When men have virtually surrendered their lives, and are calmly standing in hourly danger of losing all earthly things, it is not so difficult to hold their property as not their own.

33 And with [i] great power gave the apostles [k] witness of the resurrection of the Lord Jesus: and [l] great grace was upon them all. **34** Neither was there any among them that lacked: [m] for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, **35** [n] And laid *them* down at the apostles' feet: [o] and distribution was made unto every man according as he had need. **36** And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, **37** [p] Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

i Chap. 1. 8.—*k* Chap. 1. 22.—*l* Chap. 2. 47. *m* Chap. 2. 45.

n Verse 37; chap. 5. 2.—*o* Chap. 2. 45; 6. 1.—*p* Ver. 34, 35; chap 5. 1, 2.

33. **With great power**—Natural and bestowed by the Spirit. **Resurrection**—They had seen the risen Jesus, and they had mighty power in testifying to that fact as the fundamental point in the history of the Lord.

34. **As many as**—The phraseology is not strictly universal, expressing *all*. It was the voluntary custom that whoso had real estate should sell it, all or in part. (See chapter v, 4.)

35. **Apostles' feet**—Tables and desks were then less used than with us, and deposits would often be made on floor or ground. But officials, sitting on elevated seats, would receive presentations laid on the step of the platform *at their feet*.

36. **Joses**—Joseph. **Barnabas**—Where a man had so ordinary a name as Joseph he needed a second name to individualize him. But this surname honoured as well as individualized its receiver. **Son of consolation**—Perhaps more properly *son of prophecy or preaching*. Acts xiii, 1, he is called a prophet. The epithet was probably a testimony from the apostles to his sacred eloquence. Eusebius says he was one of the seventy. An Epistle said to be by Barnabas, and certainly of very early antiquity, is still extant. **A Levite**—The Levites had no share in the division of Canaan to the twelve tribes, yet could own land within the precincts of the Levitical cities. But Barnabas may have owned land in his native Cyprus and have sold it in Jerusalem. **Of the country of Cyprus**—Literally, *by birth a Cyprian*—Barnabas, the Cyprian, with his Levitical rank and training, his sacred eloquence, his wealth, and his noble presence, that made the Lystrans identify him with Jove, is here signalized among the **many** both on account of his future eminence, and for the purpose of picturing him in contrast with the unhappy pair next to be narrated. Barnabas becomes a star of the firmament, while Ananias goes down in darkness.

CHAPTER V.

IV. Pentecostal Church unfolding in penal power.

1. *Ananias and Sapphira*, 1–11.

The Spirit of light and love dwelling in this Pentecostal Church is also the Spirit of judgment. And, as the Spirit has now shown its power of love, so in this Church is the very place to show how severe its absolute standard of judgment is. And this is now done in the case of Ananias and Sapphira.

Their offence, according to the average standard of human morality, was not a very heinous one. In performing a large act of charity they had not defrauded anybody of a penny. They had simply retained a part of their own money and then denied the fact. Should a tradesman at the present day, for the sake of an undue credit for liberality, pretend to have donated half his income when he had given only a quarter, it would simply be esteemed a disreputable prevarication, but not sufficiently criminal to be amenable to human law. To worldly men, therefore, the fate of these two persons will ever seem to be unreasonably severe. We reject all naturalistic solutions, such

as maintain that the deaths were not miraculous, but the natural effects of terror. Nor is any solution obtained by subdividing the sin into various parts, as some commentators have done, and showing to how many sins it amounted. Nor can any person probably be satisfied unless he can see the validity of the following considerations:

1. The Divine Spirit being present with unparalleled power in the Church, the sin, as Peter says, (verses 3, 4,) is *directly against Him*. The sinner comes directly in contact with the pure Absolute, and is tried and executed by the absolute Purity and Law. Now the wonder is, when we realize that Presence, not *that any one should be struck dead, but that any one, even the holiest of infirm mortals, should for a moment* live. And this is a complete answer so far as any *absolute injustice* is concerned. Yet the question still remains, Why were these two selected as instances of absolute justice? It is, then, not a question of right or wrong, but of divine propriety. The question is not, Was this dispensation just? for of that there is no doubt; but it is, Why was this particular justice inflicted?

2. The reason for this selection was to present and record at this *beginning* of the Christian Church a representative and memorial instance of the just doom of *the hypocrite*. The *first* Sabbath-breaker; and Achan, the appropriator of a Babylonish garment on the *first* entrance into Canaan; and Nadab and Abihu at the *first* founding of the priesthood, were punished with death at a *beginning*, with absolute justice. This was, in each case, a primordial token, and a declaration to all the future, what, if inflicted with exactness, the true deserts and punishments of the transgressor are. Such inflictions are at start the divine protest against the conclusion that God's future forbearance towards sin is any contradiction of the fatal desert of sin. They are examples hung up at the commencement, once for all, that the wages of sin is death, a death which it is God's right at any moment to inflict. Now this present couple were at any rate deliberate, positive, conceited, and intentionally *permanent hypocrites*. Their death was God's declaration to all future ages of the true deserts of all deliberate *hypocrites* in the Church of Christ.

This special punishment was not meted out, therefore, from the fact that these two were sinners above all others. Worse sinners, both in the apostolic and later Church, have lived and died naturally. Simon Magus was a far viler sinner, yet underwent a far milder penalty before this same apostle.

3. Peter's share in the matter is not that of an originator or proper author of the death of the two sinners, but of a divinely required agent of God. By the extraordinary charism of the *discerning of spirits* he knows their secret sin; by the inspiration of the indwelling Spirit he knows their doom; by the impulsive command of God he pronounces it. Of the sentence the omnipotent God is the executioner.

4. Romanists maintain that the act was simply a deed of *excommunication* performed by Peter, and of the same nature as *the destruction of the flesh* specified by Paul in 1 Cor. v, 5. And on this Romanism and her Pope have based that terrible right of excommunication before which kings and nations once trembled, by which the fiery and bloody Inquisition was established, and dissenters from Popery, by thousands, have been cruelly murdered. Yet it is no doubt true that apostles were sometimes the required agents of divine infliction, and that St. Paul's words describe a case like this of Ananias. And thence, after all, we deduce the consoling view that *this display of wrath was an infinite mercy*. It probably was *the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus*, 1 Cor. v, 5. We do not, therefore, recognise this as a case of the sin against the Holy Ghost. For not every insult to the Spirit is recognised by the Holy Ghost as the blasphemy against itself. (See note on Matt. xii, 32.)

CHAPTER V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, **2** And [a]kept back *part* of the price, his wife also being privy *to it*, [b]and brought a certain part, and laid *it* at the apostles' feet. **3** [c]But Peter said, Ananias, why hath [d]Satan filled thine heart [1]to lie to the Holy Ghost, and to keep back *part* of the price of the land? **4** While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? [e]thou hast not lied unto men, but unto God. **5** And Ananias hearing these words [f]fell down, and gave up the ghost: and great fear came on all them that heard these things. **6** And the young men arose, [g]wound him up, and carried *him* out, and buried *him*. **7** And it was about the space of three hours after, when his wife, not

a Josh. 7. 11; Mal. 1. 14.—*b* Chap. 4. 37.—*c* Num. 30. 2; Deut. 23. 21; Eccles. 5. 4.—*d* Luke 22. 3.—1 Or, *to deceive*, verse 9.

e Verse 3; 1 Samuel 8. 7; Luke 10. 16; 1 Thessalonians 4. 8.—*f* Verses 10, 11.—*g* John 19. 40.

1. **But**—A contrast to the free benefaction of Barnabas is now introduced with a *but*. **Ananias**—The Greek form (shortened into Annas and Latinized by Josephus into Ananus) of Hanan or Hananiah. **Sapphira**—Signifying *beautiful*. **Possession**—Namely, a piece of land, verse 3.

2. **Brought**—It would seem that the money was brought and presented to the apostles in the meeting-room (note ii, 2) of the church. Yet the *three hours* of verse 7 presuppose a lengthened stay at the place.

3. **Satan**—As in this Church there is a present Spirit, so there can scarce be scandalous sin without a present Satan. **Lie to the Holy Ghost**—Dwelling not in Peter or the apostles alone, but in its fulness in the entire Church; so that the unhappy man walks into the very presence of Infinite Purity with a hypocrisy in his heart and a lie on his tongue. The terrible collision is, therefore, immediate and unmitigated.

4. **Not thine own**—He could have kept his own and be held as maintaining his own right unquestioned. **Sold**—These questions of Peter show that the bestowment of goods was perfectly voluntary and not a law, and that the crime was a free and deliberate act in its successive stages. **Lied**—His crime was a *lie*, and before God every liar is worthy of death. The wonder is not that a liar should be struck dead, but that liars should be allowed by God to live. It becomes modern sinners not to cavil at Ananias' fate, but to wonder at the mercy of its not being their own. **Unto God**—That is, unto God the Spirit. That Spirit, then, is a *Divine Person*. He is not merely an emanation from God, but he is God emanating from God—God in emanation, God going forth in his holiness and power. This is, therefore, an important text in explanation of the personality of the Spirit.

5. **Fell down**—Not by any exertion of Peter's power. The insulted Holy Spirit stepped in and gave an instance of his estimate of sin.

6. **Young men**—It does not appear that these were in any proper sense churchly officers. Their corporeal strength as young men occasioned their being the natural doers of the heavy work of the Church. **Wound him up**—In extemporized funereal wrappings, in apparently awful haste, probably by the apostle's orders, unknown even to his wife! But on account of the heat of the climate in the East burials are usually on the day of death; in Jerusalem within three or four hours. Connected with the same fact, doubtless, was that ceremonial uncleanness of touching a corpse, (Num. xix, 11,) which also induced rapid interment.

7. **Three hours**—During which they carried the corpse to the burial-place, usually without the city, pre-

knowing what was done, came in. **8** And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. **9** Then Peter said unto her, How is it that ye have agreed together [h] to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. **10** [i] Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth buried *her* by her husband.

11 [k] And great fear came upon all the church, and upon as many as heard these things. **12** And [l] by the hands of the apostles were many signs and wonders wrought among the people; ([m] and they were

h Verse 3; Matt. 4. 7.—*i* Verse 5.—*k* Verse 5; chap. 2. 43; 19. 17.—*l* Chap. 2. 43; 14. 3; 19. 11; Rom. 15. 19; 2 Cor. 12. 12; Heb. 2. 4.—*m* Chap. 3. 11; 4. 32.

pared the grave, performed the burial, and returned to the assembly room. Sapphira may be supposed to be remaining at her perhaps distant home. **His wife...came in**—Hapless woman! Little knows she that she has been three hours a widow; that her husband lies a dishonoured corpse in a shameful grave. Still less does she dream how brief her widowhood will be. Her heart is full and eager with the deadly sin.

8. **Peter answered**—The term **answered** presupposes previous interchange of words, omitted for brevity. **Tell me**—It is asked, Why did not Peter kindly forewarn her against committing the fatal crime and so prevent her fate? But, alas! her crime was already committed. To speak the lie out only made it vocally *manifest* to men. The full-formed, long-retained lie in the human heart, the definite will and determination, were all complete and visible to the divine Spirit. Exposure and penalty were all that remained. **For so much**—Either Peter named the sum which Luke vaguely implies in these words, or he pointed to the money lying in exact amount before them both. Sapphira's echoing affirmation, **For so much**, indicates both the latter to be the fact and the fixed precision of her falsehood.

9. **Agreed together**—So that it was a deliberate, contrived, mutual sin. **To tempt the Spirit**—That is, to try and put to the test the *present* Holy Ghost. The Romanist commentator to the Rhemish Testament deduces a strong case here for the hierarchy: "To take from the Church, or from the governors thereof, things dedicated to their use and the service of God, or *to lie unto God's ministers*, is so judged before God as if the lie were made and the fraud done to the Holy Ghost himself."

2. *Third Repose Period of the Church*, 11–16.

In the former two periods of Church repose Luke describes an internal state pervaded by love *alone;* but here a solemn *awe* chastens the spirit of all, and yet increases the moral and converting power of the Church.

11. **Great fear**—A solemn consciousness how awful in judgment is even the Spirit of love was the feeling of the Church. **Heard**—Without but near the Church.

12. **All**—Luke now proceeds to give an illustration of the awe of the public toward the apostles. When Peter and John addressed the people on a former occasion in Solomon's Porch some of the class of opposers present in their assembly went and informed the authorities and brought on a persecution. Since that they had held their meetings in their own room. (Note verse 2.) But now the apostles, not two but **all**, had again met **with one accord** in the Porch with the following result. The **all** here refers to **the apostles** just mentioned; but we need not deny that a company of attendant Christians is implied as present with them.

all with one accord in Solomon's porch. **13** And [n]of the rest durst no man join himself to them: [o]but the people magnified them. **14** And believers were the more added to the Lord, multitudes both of men and women;) **15** Insomuch that they brought forth the sick [2] into the streets, and laid *them* on beds and couches, [p]that at the least the shadow of Peter passing by might overshadow some of them. **16** There came also a multitude *out* of the cities round about unto Jerusalem, bringing [q]sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 [r]Then the high priest rose up, and all they that were with him.

n John 9. 22; 12. 42; 19. 38.—*o* Chap. 2. 47; 4. 21.—2 Or, *in every street.*

p Matt. 9. 21; 14. 36; chap. 19. 12.—*q* Mark 16. 17, 18; John 14. 12.—*r* Chap. 4. 1, 2, 6.

13. **The rest**—The **rest** besides and hostile to the apostles and their company, such as those who on the former occasion produced the persecution. **Durst no man**—From a sense of guilt and a remembrance of the fate of Ananias. **Join...to them**—Mingle again in their assembly. It was a great triumph not only that the believers dare enter the Porch, but their opposers dare not. **The people**—The same sort of people as in iv, 21, deterred the rulers from persecution. **Magnified them** — Acknowledged their great goodness and mighty power.

14. **Believers...added**—Luke had given the increase in numbers formerly, (iv, 4,) but now they were too numerous for his census.

15. **Insomuch that**—What is now stated, the bringing vast numbers to be healed, was the consequence of all that is narrated in the last three verses; namely, the miraculous deeds, the awe and love of the people, and the increased number of believers. **Beds and couches**—Beds and pallets or mats. **Shadow**—Mentioned as showing the enthusiastic, perhaps superstitious, faith of the people, not as affirming that miracles resulted from Peter's *shadow*. But see note viii, 24.

Upon this passage, 11–16, a variety of interpretations have been given; but without discussing them we give our own, which differs slightly, especially in verse 13, from all others. Dr. Clarke thinks the order of the verses deranged and gives a rearrangement. So great a liberty with the text is inadmissible, and, so far as we can see, wholly unnecessary.

V. Pentecostal Church in second and severer Persecution and Results, 17–42.

1. *Imprisonment of Apostles and Arraignment*, 17–32.

As our history grows, larger events open on us. In the first persecution (iii, 1–iv, 22,) **two** apostles were arrested, and the Sanhedrin from fear of the people had dismissed them with a requirement of silence, which the apostles faithfully promised to disobey. So far from silence, the apostles persisted in miracles and preaching; and after the terrible phenomenon of Ananias and Sapphira they boldly ventured to hold assembly in Solomon's Porch, to the awe of their adversaries, to the love of the people, and the rapid increase of the Church. The incensed Sadducean authorities now proceed to bolder measures. Spite of the people or of divine interference, and even of their want of authority to inflict capital punishment, they are ready to put the *entire* **twelve** apostles to death forthwith; and, even when cooled by the remonstrances of Gamaliel, heading the Pharisaic party, they cannot dismiss the apostles without inflicting upon them an ignominious chastisement.

17. **High priest** — Caiaphas, the same who arraigned the Saviour a few short months ago. Well might the apostles say to such men, (verse 30,) *Jesus, whom* **ye** *slew*. **Rose up**—As if he could *sit* and see the bold proceedings of the apostles no longer. **With**

(which is the sect of the Sadducees,) and were filled with [3] indignation, **18** [s] And laid their hands on the apostles, and put them in the common prison. **19** But [t] the angel of the Lord by night opened the prison doors, and brought them forth, and said, **20** Go, stand and speak in the temple to the people [u] all the words of this life.

3 Or, *envy*.—*s* Luke 21. 12.—*t* Chapter 12. 7; 16. 26.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. [v] But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. **22** But when the officers came, and found them not in the prison, they

u John 6. 68; 17. 3; 1 John 5. 11.—*v* Chapter 4. 5, 6.

him...Sadducees — Whether Caiaphas was a Sadducee or not is not very clear; but that the **Sadducees** were in the present case his instigators is certain, and for reasons detailed in our notes on iv, 1.

19. **The angel**—*An* angel, rather. (See note introductory to iii, 1.) Thrice does an angelic interposition occur in the first half of Acts. Renan, admitting the authenticity of the last half, makes this supernaturalism the ground of questioning that of the first half. But, 1. Our very plan of the book, p. 12, shows the symmetry and oneness of the whole. 2. We have shown reason for supposing that Luke was present and witness of the scenes of this first half. 3. During this half the pentecostal power was unspent. (See p. 10.)

It is asked, Of what use was this miracle, since the apostles were again forthwith surrendered to the Sanhedrin? To this Baumgarten well replies, In the miracle God showed that he left his servants to suffer for his cause, not because he is not able to serve Caiaphas as he did Ananias and Sapphira, deliver his apostles, and make Jesus Messiah triumphant over all by omnipotent miraculous power, but because he purposes to leave human agents to their own agency. And the result was that, though the apostles severely suffered, yet they rejoiced "that they were worthy to suffer shame for his name." Just so, we may add, Jesus before surrendering himself to his apprehenders (John xviii, 6) first struck them to the ground and then accepted their bonds.

20. **Go**—A new commission from God assuring them that a higher power than high priests and Sanhedrins was on their side. **Stand**—A sublime word for these apostles occupying the post of danger for the salvation of the world. **In the temple**—In the very citadel of the persecution, at the very spot of their arrest, on the very pedestal of their former address to the nation of old Israel. **This life**—Such a **life** as the world never knew before. So in xiii, 26, word of *this salvation;* and Rom. vii, 24, body of *this death.*

21. **Early in the morning**—Literally, *at daybreak.* (See note on Luke xxi, 38.) **High priest came**—Came not to the temple, but to Gazith, the hall of the Sanhedrin at the southwest corner of the Court of Israel. **With him** — Probably the parties named in iv, 6. **The council**—The Sanhedrin. **Senate**—The Greek word for **senate** here used is *γερουσία*, (derived from *γέρων*, *an old man*, as the Latin word *senatus* is derived from a word of the same meaning, *senex,*) and is equivalent etymologically to eldership. This word is in the Apocrypha applied to the Sanhedrin itself, and perhaps even here it is but a magnifying phrase for the council or Sanhedrin already mentioned. **All the senate**—The most imposing body possible to the Jewish state was summoned together on this occasion; not solely because a most solemn question under the old Mosaic law was to be tried, namely, whether the workers of certain miracles were prophets of God or agents of Beelzebub. It was also because the contest now was with the people, who

returned, and told, **23** Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. **24** Now when the high priest and [w] the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. **25** Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

[w] Luke 22. 4; ch. 4. 1.—[x] Mat. 21. 26.—[y] ch. 4. 18.

were largely on the side of the apostles, endangering the predominancy, as was feared, of the ruling Sadducean powers.

23. **Shut with all safety**—The supernatural agent had not only opened the prison doors and sent the apostle from prison to temple, but had again closed the prison, and all so quietly that the keepers tranquilly supposed that the prisoners were still in custody.

24. **Captain of the temple**—The Jewish commandant over the Jewish police guard who kept order on the temple grounds. **Chief priests**—The heads of the priestly courses and priests who were relatives of the high priest. **Whereunto this would grow**—Literally, *what it might become.* The matter had already assumed a very supernatural shape; these men were reputed as possessing miraculous powers; and truly, if prison doors could not hold them how was it possible to manage their case?

25. **Came one and told them**—This high court is ridiculously relieved of its perplexity as to the whereabouts of their prisoners by a chance messenger, who declares that they are standing in the temple repeating the offence for which they were imprisoned.

26. **Without violence...feared the people**—The officers find the apostles apparently in the midst of high discourse, with the people so strongly on their side that they doubtless courteously invite them to wait

26 Then went the captain with the officers, and brought them without violence: [x] for they feared the people, lest they should have been stoned. **27** And when they had brought them, they set *them* before the council: and the high priest asked them, **28** Saying, [y] Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, [z] and intend to bring this man's [a] blood upon us.

[z] Ch. 2. 23, 36; 3. 15; 7. 52.—[a] Matt. 23. 35; 27. 25.

on the high priest at the Sanhedrin office.

28. **Saying**—The high priest institutes not first inquiry into miracle, though that may afterward come up. He takes high ground upon charge of *disobedience to the sacred magistracy.* And here the sceptic asks, How did this court dare attempt to arraign men of miraculous powers? Could not beings who had set dungeon bars and bolts at naught bring down the roof of the council house upon their heads? And how happens it that not the slightest reference is made to the wonderful miracle by which they had nullified the power of the court? No old English court, we reply, ever hesitated to try a sorcerer however mighty his supernatural powers. The Sanhedrin doubtless believed itself possessed of divine authority by the Mosaic law to try the genuineness of a miracle. No prophet or wonder-worker of the Old Testament, whether supernal or infernal, was supposed to be empowered arbitrarily to work miracles at his will so as to endanger the court divinely authorized to try him. **This name...this man's blood**—Phrases that show a dread to mention the solemn name of *Jesus.* **Straitly**—Strictly. **Filled Jerusalem with your doctrine**—With the cowardice of guilt, these men imagine that all Jerusalem is about to turn up Nazarene. **Bring this man's blood upon us**—The adherents of this high priest did at the crucifixion utter the awful

29 Then Peter and the *other* apostles answered and said, [b] We ought to obey God rather than men. **30** [c] The God of our fathers raised up Jesus, whom ye slew and [d] hanged on a tree. **31** [e] Him hath God exalted with his right hand *to be* [f] a Prince and [g] a Saviour, [h] for to give repentance to Israel, and forgiveness of sins. **32** And [i] we are his witnesses of these things; and *so is* also the Holy Ghost, [k] whom God hath given to them that obey him. **33** [l] When they heard *that*, they

b Chap. 4. 19.——*c* Chap. 3. 13, 15; 22. 14.——*d* Chap. 10. 39; 13. 29; Gal. 3. 13; 1 Pet. 2. 24.——*e* Chap. 2. 33, 36; Phil. 2. 9; Heb. 2. 10; 12. 2.——*f* Chap. 3. 15.

g Matthew 1. 21.——*h* Luke 24. 47; chapter 3 26; 13. 38; Ephesians 1. 7; Colossians 1. 14.——*i* John 15. 26, 27.——*k* Chapter 2. 4; 10. 44.——*l* Chap. 2. 37; 7. 54.

imprecation, *His blood be upon us and our children;* and it is no wonder that he fears its awful fulfilment. He dreads lest the rising of the people, becoming Christian, should inflict the punishment due to his crime, or even, perhaps, that, being divinely empowered, these apostles may bring a divine judgment upon his head.

29. **Then**—To the charge of disobedience the apostles take the high ground that obedience to them would be disobedience to God. This was in fact declaring that, though they might be magistrates of secular Israel, yet they were not authority in the present kingdom of God, the new theocracy. Caiaphas was no high priest, for the only high priest was at the right hand of God. The Sanhedrin were no judges in the new theocracy; for these twelve apostles, by them falsely judged, were now in spirit and in truth sitting upon twelve thrones judging the twelve tribes of the true Israel. **Peter and...apostles... said**—Either Luke gives a summary of the utterances of all the apostles, or the words of Peter alone in the name of all the apostles. **We ought**—The apostles here explicitly affirm what they submit to the judges in iv, 19.

30. **God of our fathers** — By this solemn expression the apostles assume that Jesus and themselves are in true line of descent from the *fathers* and under sanction of their *God.* It was the God of Abraham by whom Jesus was exalted. **Raised up Jesus**—These confessors are most careful in face of these Sadducees to insert the doctrine of the resurrection of Jesus in their avowal. **Ye slew** — Here again is the charge direct and personal. All sins and all sinners have virtually nailed Jesus to the cross; but these men literally, by direct authorization, performed the deed for all. **A tree**—The Greek word does indeed literally signify tree or wood; but it also signifies the perpendicular beam of a cross, and so the word might have been correctly rendered *cross.*

31. **With his right hand**—Rather, *to his right hand.* **For to give**—The preposition *for*, placed thus before an infinitive, has been so long disused in English as to have become nearly vulgar; but it is strictly philosophical, and is a literal translation of the Greek itself. The infinitive being in fact the name of the action has the nature of the noun, and so with proper accuracy would take a preposition before it. **Repentance...forgiveness**—Repentance, being a human act, can hardly be said strictly and simply to be *given*, and therefore it would seem that it is the privilege or power of repentance which is here meant. So when "the blind receive their sight" it is the *power* of seeing, not the act that is received. But *forgiveness* may indeed be granted or given; and yet it is not in its fulness and reality given by God to all Israel. We understand, then, that the apostle is talking not of what is actually *given* in either case, but what it is God's conditional design to give; that is, it is what Christ is exalted as a Saviour to give upon the proper condition on Israel's part.

33. **When**—The firm repetition by the apostles of their conscientious disobedience to the Sanhedrin, and of their explicit charge against them of Messiah-murder and of the exaltation

were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named [m] Gamaliel, a doctor of the law, had in reputation among all the people,

m Chap. 22. 3.

of Jesus to God's right hand, was the greatest of possible offences. They were forbidden to proclaim the name of Jesus, and they promptly proclaimed it, first in the temple and then in the Sanhedrin. **Cut to the heart**—The phrase *to the heart*, as the italics indicate, is superfluously added by the translators. The phrase *they were cut* signifies literally in the Greek *they were sawn through*, and it describes by a strong figure the pang of indignant passion cutting through the entire person of a perfectly angry man. **Took counsel**—Not that they entered into consultation audibly, but that they framed the purpose unanimously in their heart. **To slay them**—As a court they had not the power of capital punishment, so that they were now simply inspired with a mad impulse of slaughter of the whole twelve by illegal violence, such as was perpetrated soon after upon the proto-martyr Stephen. But in the midst of their paroxysm a man of no ordinary presence stands forth, and, with words of singular calmness, brings them to a semblance of reason.

2. *Speech of Gamaliel—Peaceful results*, 34–42.

34. **Gamaliel**—"Gamaliel Hazzaken," says Dr. Etherbridge in his "Hebrew Literature," is "deservedly regarded by the Jews as one of the most illustrious of their princely teachers. He is held to have been the thirty-fifth receiver of the traditions from Mount Sinai, and he added to all the amplitude of Hebrew lore a large acquaintance with Gentile literature, the study of Greek being connived at, in his case, by his rabbinical brethren on the plea of his having need of that language in diplomatic transactions with the secular government. A master also in the astronomy of that day, he could test, it is said, the witnesses for the new moon by a chart of the lunar motions he had constructed for the purpose. His astronomical skill was employed also in the rectification of the Jewish calendar. It is recorded that he delighted much in the study of nature, and in the beautiful in all its manifestations. In short, Gamaliel appears to have been a man of an enlarged and refined mind, and no very stringent Pharisee though connected with the sect. Casual notices of him in the Talmud make this evident. Thus, he had a figure engraved upon his seal, a thing of which no strict Pharisee could approve. Nor could such an one have permitted himself to enter a public bath in which was a statue of Aphrodite. But this Gamaliel is reported to have done at Ptolemais, justifying himself by the argument that the bath had been built before the statue was there; that the building had been erected not as a temple, but as a bath and as such he used it; and, moreover, that if it were not lawful for him to be except where idolatry had not held its rites, he should not be able to find a place to remain in upon the face of the earth. The attitude assumed by Gamaliel toward the Christians has induced others to surmise that this distinguished rabbin was at heart a believer in the Messiahship of Jesus. That he was a more enlightened and liberal man than his colleagues we see no reason to doubt; but the degree in which he approached the truth as it is in Jesus we have no sufficient data to ascertain. Neander has observed that 'the great respect in which Gamaliel has been held by the Jews is a sufficient proof that they never doubted the soundness of his creed, or thought he could be accused of any suspicious connection with the Nazarenes.' Some time after his elevation to the presidency, Gamaliel, pressed by the distresses of the times, transferred the locality of the sanhedrial schools from Jerusalem to Jamnia or Jophna, a

and commanded to put the apostles forth a little space; **35** And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. **36** For before these days rose up Theudas, boasting himself to be somebody; [n] to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as [4] obeyed him, were scattered, and brought to nought. **37** After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all,

n Chap. 21. 38; 2 Peter 2. 2.

4 Or, *believed.*

town on the coast, not far from Joppa. He there completed the labours of his life, and died some fifteen years before the final ruin of his country. At his decease men said that the *kabod hattorah*, 'the glory of the law,' had departed, and on the solemnization of his funeral obsequies his favourite disciple Onkelos expended eighty talents of money in perfumes."

A Pharisee—As a leading Pharisee, and a believer with the apostles and against the Sadducees in the resurrection of the dead, Gamaliel was inspired with a moment of sympathy with the apostles. **Had in reputation**—A diffuse phrase for *honoured.* Gamaliel's popularity **among all the people,** who generally favoured the Pharisees, furnished to the Sanhedrin some assurance that a ground might be taken by which the present hostile feeling of the people against them might be neutralized. Sensible that they had gone too far, they were inclined to accept a compromise which he should propose. **To put the apostles forth**—In order that the consultation might be in their absence. They are recalled at verse 40. They did not, therefore, hear the discussion, nor the speech of Gamaliel, which was its principal feature. **A little space**—Of time.

36. **Theudas**—Josephus relates an account of a Theudas which precisely agrees with this statement of Gamaliel, but which happened a number of years after this speech was made. Hence writers have charged a contradiction between the two. But surely Josephus' statement that a Theudas of this sort existed after this speech does not contradict the assertion that a Theudas existed with similar fortunes a good while before. The fact that an Adams was American President in 1827 who was born in New England, was American minister in Europe before he was president, and, unlike the presidents of his times, served but a single term, being defeated by a Democratic successor, does not disprove that there was a President Adams in 1798 of whom precisely the same facts were true. Theudas was a very common name among the Jews, and the rise and destruction of small insurgents was a very common fact. Dr. Wordsworth says that there were two apostles named Judas and two James; and there were three eminent rabbies named Gamaliel. Josephus' Theudas was very probably a descendant of an earlier Theudas, whose dispersed followers he rallied and sustained his ancestor's fame. Inasmuch as the name Theudas, being a contraction of Theodorus, is the Greek translation of the Hebrew name Matthew, Dr. Beard, in Kitto's "Cyclopædia," identifies Gamaliel's Theudas with an insurgent Matthew who lived in the time of Herod. This Matthew rallied a host of soldiers in Jerusalem to oppose idolatry. Upon a false rumour of Herod's death he attempted to remove certain Roman eagles placed by Herod over the great gate of the temple; but his followers were dispersed, and Matthew was burnt.

37. **Judas of Galilee**—This statement by Gamaliel is either confirmed or left undenied by Josephus' account of him. He is called Gaulonite from his having been born in Gaulonitis; but Galilean, probably because he afterward lived in Galilee. **Taxing**—The taxing consequent to the census of Luke ii, 1, (where see our note,) and about seven years subsequent to it.

even as many as obeyed him, were dispersed. **38** And now I say unto you, Refrain from these men, and let them alone: [o]for if this counsel or this work be of men, it will come to nought: **39** [p]But if it be of God, ye cannot overthrow it; lest haply ye be found even [q]to fight against God. **40** And to him they agreed: and when they had [r]called the apostles, [s]and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, [t]rejoicing that they were counted worthy to suffer shame for his name. **42** And daily [u]in the temple, and in every house, [v]they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

AND in those days, [a]when the

o Proverbs 21. 30; Isaiah 8. 10; Matthew 15. 13. —*p* Luke 21. 15; 1 Corinthians 1. 25.—*q* Chap. 7. 51; 9. 5; 23. 9.—*r* Chap. 4. 18.—*s* Matthew 10. 17; 23. 34; Mark 13. 9.—*t* Matthew 5. 12; Romans 5. 3; 2 Corinthians 12. 10; Philippians 1. 29, Hebrews 10. 34; James 1. 2; 1 Peter 4. 13, 16. —*u* Chap. 2. 46.—*v* Chap. 4. 20, 29.—*a* Chap. 2. 41; 4. 4; 5. 14; verse 7.

38. **And now**—As the inference from these narratives. There is in Gamaliel's counsel the non-committalism of a polititician rather than the decision of a sage or a saint. Not so did Gamaliel's great pupil wait to see how things would turn out before he made his moral decision.

39. **If it be of God**—Gamaliel here does suggest the possibility that Jesus was from God. It may have been a momentary sincere feeling. The real fact probably was that, knowing that the popular mind was just in this state of doubt, Gamaliel grounded himself upon it to work a defeat of the Sadducean party. **Lest**—This *lest* depends upon the phrase **let them alone** in verse 38.

40. **To him they agreed**—Doubtless from the self-possession of Gamaliel, as well as his affording the Sadducees a mode of compromising the matter with the popular party. **Beaten them**—In contradiction to the advice of Gamaliel, which they had accepted. But it was still politic compromise. They had yielded their surrender to Gamaliel's party; they must claim the prerogative to beat the apostles as their own compensation. **Should not speak**—They here repeat that order which they very well knew the apostles had promised to disobey, and which they afterward very faithfully disobeyed according to promise.

41. **Worthy to suffer shame**—By a beautiful paradox they feel the glory of the disgrace. The scourge or whip usually had two lashes knotted with bone or brazen circles, or terminated with hooks, and was significantly called the *scorpion*. It was inflicted upon the bare back; apparently of the entire twelve. Paul suffered this five times; Jesus, once.

42. **Ceased not to teach**—They preached not in dark corners or private rooms merely, but **daily in the temple. Jesus Christ**—That is, Jesus the Messiah. These unsilenceable men, with a persistence that truth and duty alone could justify, ceased not to proclaim to reluctant Israel that the Messiah had come and was yet to come again.

CHAPTER VI.

VI. Pentecostal Church forming its Economy.

Choice of the Seven, 1–8.

1. **In those days**—A Hebrew phrase used in i, 15, to mark a period of a few days, and in Matt. iii, 1, to imply an indefinite number of years. As thus far Luke has given but few dates, the reader may suppose that we are advanced but a few months from the Ascension. But according to the best chronology the events of this chapter take place in the year thirty-six. (See note on ix, 24.) Assuming the crucifixion to have occurred in the year 30, we must either overleap a few years, or, more properly, distribute

number of the disciples was multiplied, there arose a murmuring

[b] Chap. 9. 29; 11. 20.

of the [b]Grecians against the Hebrews, because their widows were

the events thus far as we best can over a period of six years. During this period the management of the affairs of the Church, as limited to Jerusalem alone, rests upon the apostles. Yet the real power lies in the body of the Church. The apostles, though divinely appointed, are the personal representatives and executives of that power. Their authority is undefined by any exact limits. With them as its heads, the whole body moves with spontaneous harmony and freedom. The hierarchy in form is a democracy in spirit.

Meanwhile they are now beginning to find that, like Moses, (Exod. xviii, 13–26,) their task is too large for their hands. The instrumentalities they are obliged to use, especially in the charitable distributions, are too irresponsible, and negligences and partialities give rise to murmurs. Baumgarten entitles this section "The first dissension," but he might as well define it the first official deficiency; for that the administration was defective is proved by the prompt thoroughness with which the radical correction was made.

A murmuring—The Greek word γογγυσμός is an imitative word expressing a low *buzz* of discontent gradually reaching the apostolic ears. **Grecians...Hebrews**—Three classes of persons are to be carefully distinguished in this earliest Christian history—the *Hebrews*, the *Proselytes*, and the *Grecians or Hellenists*. The FIRST were claimants of the real Hebrew blood, more or less pure, speaking mainly the vernacular Hebrew of the day, (the Aramaic or Syro-Chaldaic,) inclined to reside in or connect themselves with Palestine, and especially Jerusalem, and standard zealots for Moses and the law. The SECOND were Gentiles who, tired of idolatry and polytheism, were glad to learn from Judaism the doctrine of one true and holy God. One class went only so far as to accept the Monotheism and the so-called moral precepts of Noah, without undergoing circumcision and the ritual of Moses; and, because thus stopping at the threshold, (or rather, perhaps, because they were strangers "within thy *gates*," Exod. xx, 10,) they were significantly named *Proselytes of the Gate*, while the receivers of the whole law were proudly styled *Proselytes of Righteousness*. The *Grecians*, *Grecising Jews*, or *Hellenists*, (see note on ix, 29,) were Jews by birth and circumcision, who, born in a foreign land, spake a foreign language, especially the Greek, and were held by the pure Jews to be tinctured with Gentilism, and so defective in the perfectness of their Judaism. They were inclined to liberalism, except when prompted by emulation to become more Jewish than the Jews themselves.

It was among the two latter classes that Christianity found most ready acceptance. The Gentile inclined to Monotheism was glad of a religion teaching holiness, salvation, and God, without circumcision and the burdens of ritual Mosaicism. The liberal Greek-speaking Jew or Hellenist glided easily into a resignation of the ceremonial law for a more spiritual piety. But the rigid, proud, intense Jew, most inflexible of all, was disposed to reject Christianity with a flout, or to accept it by the half, and to carry into his Christianity fragments of old Judaism with a conscious superiority over his Christian brethren often intolerant and fanatical. It was from this class of Jews and Jewish Christians that Paul, though by blood a pure "Hebrew of the Hebrews," suffered through his whole apostolic career. The extremest of these became the Ebionites of later, but very early, Church history. It must therefore be acknowledged that this *murmur*, if not the first *buzz* of a long quarrel, did indicate a division of classes from which subsequent permanent quarrel would arise.

Widows—A turbulent and bloody age throws large numbers of *widows*

neglected [c] in the daily ministration. **2** Then the twelve called the multitude of the disciples *unto them*, and said, [d] It is not reason that we should leave the word of God, and serve tables. **3** Wherefore, brethren, [e] look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over

c Chap. 4. 35.—*d* Exod. 18. 17.

e Deut. 1. 13; chap. 1. 21; 16. 2; 1 Tim. 3. 7.

upon the benevolence of the Church. **Daily ministration**—The daily distribution of food to the home of each widow. **Ministration**—Greek, *διακονία*, *diaconia*, from which *deacon* and *diaconate* or *deaconship* are derived. Its composition from *δια*, *through*, and *κονις*, *dust*, if correct, implies a service through drudgery of a very humble sort. But Scripture nowhere applies the official title *deacon* to these men, and Luke seems even to avoid so doing (xxi, 8) in calling Philip *one of the seven*. This is not parallel to calling the apostles *the twelve*, for that was their divinely limited and permanently fixed number. Luke's phrase indeed apparently implies that "the seven" was a unique and memorable, though discontinued, class of men. The application to their office of the generic term *diaconia*, ministry, or the verb form of the word, is no proof of specific deaconship. The generic term is rendered *ministry* in verse 4, *serve*, verse 2, Luke x, 40, Luke xii, 37, Luke xxii, 26, 27.

2. **Then the twelve**—This is the first recorded movement for forming a Church economy; we can hardly say *government*. Beyond the appointment of his *twelve*, Christ had left no draft of a constitution for his Church. There is clearly no connection between this *seven* and the *seventy* deacons sent forth by our Lord, nor any certain connection between them and the deacons of the Epistles or of subsequent ecclesiastical history. The whole movement of their election is a measure of immediate *expediency*, suggested by an incidental want, adopted without any claim or consciousness of special inspiration, and without the least apparent thought that they are adopting a permanent *order* for the universal Church, without which a complete and valid Church cannot exist. The whole act suggests the doctrine that any Church is endowed by the great Head of the Church with the right of shaping itself into any organic form most conducive to its great mission of salvation. (See note on xiii, 3.)

Called the multitude—The apostolic mind originates the new idea, but the body of the Church alone can give it reality. The thought moves in the brain, but the energetic and active soul lives in the whole body. **Serve tables**—The Greek word *τράπεζα* may signify either a money table or a meal table indifferently, (Matt. xvi, 27, Acts xvi, 34, and also Matt. xxi, 12, and Luke xix, 23,) and perhaps includes both here. This deaconship was certainly not a merely pecuniary office, a mere agency to apply the moneys laid at the apostles' feet. In all probability the seven, with the funds, supplied the ministrations of the daily table-provisions where the oversights took place.

3. **Look ye out**—The laity were to *look* the *seven* men *out*, and the laity concurred (*the saying pleased them*) and *chose* the men. It is thus the business of the Church in all ages to provide for itself a ministry. Though the ministry does at first *call*, and so in a sense *create* the Church, yet normally in turn the Church creates its ministry. It must search, find, bring out, and perform its part in choosing them. **We may appoint**—Κατατήσομεν, may *make-stand*, may *station* or *establish*. The electing by the laity did not make the officer without the *appointing* by the apostles. Both *must*, and, animated by one spirit, *would* spontaneously concur. **Seven**—Doubtless this number, like that of *the twelve*, had a symbolic character, as we have illustrated in our notes on the *Sacred Numbers* in our second volume. So the Jews, according to Maimonides, as quoted by Dr. Gill, had *seven good men*

this business. 4 But we [f] will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole

[f] Chap. 2. 42.

of the city as a kind of trustees of the synagogues. Some suppose, without much reason, that the Jerusalem Church was divided into sections worshipping in seven different houses, with a deacon to each. Dr. Clarke supposes, with more reasonable probability, that one *deacon* served in turn on each of the seven days of the week. A symbolical and a real reason could easily coincide in a given case. It is a curious instance of the service of the letter that the Church in Rome scrupulously limited its deacons to *seven* even while its elders amounted to forty. **Honest report**—Honourable reputation. **Holy Ghost...wisdom**—The high qualifications of the deacons implied that even they were not to be limited to a mere manual service. To feed the poor and tend the sick in a Christian way require service to the soul as well as body. In point of fact we find that of two of the seven preaching was largely the providential duty. For this their official character was an authorization.

4. **Give ourselves....continually**—Προσκαρτερήσομεν. We will persevere in, or continue in; constantly, yet not exclusively. Their spiritual office exempted them from official attention to temporal charities, but was no cessation from spontaneous alms. As Christ was, at first, divine Apostle, (Heb. iii, 1,) and contained within himself all authority, so his apostles were the source whence all church-official grades are derived. As Dr. Schaff well says, ("Apostolic History," 499:) The higher (the apostolate) "includes the lower, not the reverse." "The apostles were at the same time prophets, evangelists, pastors, and teachers, and at first had charge even of the business of the deacons, Acts iv, 35, 37; vi, 2." What was peculiar to the apostles alone left the earth with them; but all other ministries are carved out of what was transmissible in them, and all true ministers are successors of the apostles. **Prayer...ministry of the word**—These every minister inherits as his blessed perquisite and privilege from the apostles. In the divine establishment of the Church the "ministry of the word" is a permanent institution. "Go into all the world and preach the Gospel to every creature" is the command, followed by the promise of Christ's presence "until the end of the world." So that preaching and preacher stand while the world stands. It is by the foolishness of preaching the world is to be saved. And such a preacher is divinely "called" to his work. That call by the moving of the Holy Ghost is manifested to his own soul by an impressive sense of duty, an assuring testimony to the soul from God upon prayerful inquiry, and a deep love and attraction for the blessed work of gaining souls for Christ and heaven. Without such a "call" no man should ever enter the ministry of reconciliation.

We do not say that a man may not, by the same Spirit and in a similar way be "called" to some other "calling," as to be a physician or a mechanic. Did men consult the divine will in a profounder spirit of devotion the divine "call" would be oftener recognized. But if the call and the Spirit may be much the same, the *destination to which the call directs is profoundly different.* Medicine is not a spiritual institution; it has not the direct notice of revelation; it forms no part of a divinely established Church; and the divine call directs a man to it as to a secularity. But the minister is divinely called to a divinely constituted work, office, responsibility, danger, and dignity. And we may add that such a call may be outlived and forfeited. Many a minister gives evidence, by the loss of the true spirit of a minister, that he has lost his call as a minister.

5. **Pleased...whole multitude**—The organic consent of the entire body

multitude: and they chose Stephen, [g] a man full of faith and of the Holy Ghost, and [h] Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and [i] Nicolas a proselyte of Antioch; 6 Whom they set before the apostles: and [k] when they had prayed, [l] they laid *their* hands

[g] Chap. 11. 24.—[h] Chap. 8. 5, 26; 21. 8.
[i] Rev. 2. 6, 15.—[k] Chap. 1. 24.
[l] Chap. 8. 17; 9. 17; 13. 3; 1 Tim. 4. 14; 5. 22; 2 Tim. 1. 6.

of both sexes, apparently, without which the measure would not have been adopted.

Full...faith...Holy Ghost—Luke pauses after Stephen's name to add a precious eulogy, premonitory of his future history. It is remarkable that of the names the entire seven are Greek, a uniformity which could not exist without a cause. Hebrews had often indeed Greek names. Of the twelve apostles, as their names appear in the Acts, four are Greek. From the uniformity here it is perhaps too much to infer with some that the whole seven were foreign Greekish Jews added to Hebrew deacons already existing, for, as we have already intimated, the present office was entirely new. We may infer that possibly the Church, magnanimously to the weaker party, chose Greekish Jews alone. Or perhaps three were Hebrews with Greek names, three were foreign Jews, and one *proselyte* through Judaism from the Gentiles. **Nicolas a proselyte of Antioch**—First a Gentile, then a Jew, then a Christian. He was led by Moses from Paganism to Christ. Of the *seven*, two alone, Stephen and Philip, have any history in the New Testament; while a third, this Nicolas, possesses a singular note in ecclesiastical literature. He was said by Irenæus to have been the founder of the vile sect of Nicolaitans condemned in Rev. ii, 14. And this statement is confirmed by the recently discovered work of Hippolytus, an authority considered by Pressensé decisive upon this point. It is indeed certain that that infamous sect claimed him as their founder. Yet the statement of Clement of Alexandria, an early and discriminating authority, seems well to account for the assumption of his name by the sect and yet exculpate him from guilt. It was a favourite maxim of Nicolas that "it is right to *abuse* (παραχρῆσθαι) the flesh." This maxim was doubtless identical with the maxim that "all evil lies in matter," or flesh. (See note on viii, 8.) Both these maxims could alike be interpreted to mean either that the flesh should be mortified ascetically, or indulged licentiously. It is very possible that Nicolas meant it in an ascetic sense, while a licentious sect used it as a license for infamy and claimed the credit of his name. Just so Epicurus taught in a good sense the maxim that virtue and pleasure coincide, meaning that true pleasure could be attained only by virtue. But the Epicureans made it to mean that the pursuit of pleasure is all the virtue there is.

6. **Whom they set before the apostles**—The people selected and elected the men; the apostles were to ratify the election by laying hands upon them, implying a veto power in an extreme case where the good of the Church was at stake. **Laid their hands**—This imposition of hands, the form of patriarchal benediction, was derived from Moses, (Num. xxvii, 18,) and was permanent in the Jewish Church. It implied the identification of that touched individual from all the world for that office, and poured, as it were, through the hands of the imposer, the official individualization. This imposition of hands, adopted from the Jewish Church, is the true type by which every Christian Church would properly authenticate its established ministry. Were a pious layman to be cast upon a pagan island and by his holy labours to convert the people and gather a Church of thousands or millions, of which the ministers were chosen and authenticated by other credentials than imposition of hands, both the Church and ministry should be accepted by others as valid in

on them. 7 And [m]the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company [n]of the priests were obedient to the faith.

[m] Chap. 12. 24; 19. 20; Col. 1. 6.

[n] John 12. 42.

spite of the absence of the New Testament *form*. Doubtless such a Church ought, in Christian propriety, upon learning the biblical example, to conform thereto. The neglect to do so would be worthy of disapproval, but would not invalidate the Church or ministry. (See note on xiii, 3.)

7. **Increased...multiplied** — In consequence of this wise action of the apostles, peace and increased prosperity returned to the Church. And this is a clear indication that the complaints of the **Grecians** (Hellenists) (verse 1) were originally just. **Priests**—The number of priests in Jerusalem even at the return of Ezra from Babylon was more than four thousand, and must have been much larger in the time of Stephen. It was a great evangelic triumph to reach this class, the hierarchy; and then the ingathering seems to have been suddenly *great*. A sanguine spirit might now begin to anticipate that all the priesthood, and thence all Jerusalem, and finally all Judaism, were about to accept the faith, and so Christianity about to triumph in the capital and the nation. This was the zenith of the Pentecostal Church—its moment of highest popularity just previous to its downfall. That *downfall* is the next event of this history.

What was the theology of the Pentecostal Church? Special interest in this question arises from the fact that Rationalists have maintained that it was Ebionitic; that is, that this first Church maintained the cessation of property, and denied the divinity and vicarious atonement of Christ. With regard to the first of these points, enough has been already said in our foregoing notes. In regard to the latter, 1. If we *confine our investigation simply to Luke's history*, we shall find that Jesus was held to be enthroned at the right hand of God, (ii, 33–36;) the hearer of prayer, (i, 24;) the sender of the Spirit, (ii, 33;) the receiver of the spirits of the dying, (vii, 59;) and the final Judge of the human race, (ii, 25.) Salvation is possible only through his name, (iv, 12.) All these things are affirmed incidentally, without any formal purpose of laying down a complete system of doctrine, and they imply, if they do not fully express, the full theology of the evangelical Church of the present day. But, 2. We are *not rightfully limited to Luke's brief history*, written with no purpose of framing a doctrinal programme. We have a right to say that there is no reason to doubt that this most primitive Church held the entire doctrine taught in the entire New Testament. We must not forget that the formers of this holy canon were members of that holy Church. Matthew and Mark, and John, and probably Luke, the four Evangelists, were all there. Peter, the author of two epistles, and James, of one, were also there. And Paul, if not there in person, was well represented by Luke, whose theology the epistles of Paul, and especially that to the Romans, may be safely held to have embodied. The Hebrew edition of the Gospel of Matthew was published, we believe, not much later than this; and that Gospel, in its baptismal formula, (xxviii, 19,) contains the fundamental trinitarian dogma. The exact relations of Christianity to the Church of the Circumcision, and the real era of the coming of Christ, inspiration itself professedly withheld from the infant Church. (See sup. note to Matt. xxv.) There is no just ground to doubt, with these two exceptions, that the doctrines found by our present Evangelical Church in the New Testament were the doctrines of Pentecostal Christianity. Early in the second century, Hegesippus, having ascertained by extensive travel, declared that one Gospel doctrine was unitedly held by all the apostolic Churches.

8 And Stephen, *o* full of faith and power, did great wonders and miracles among the people. **9** Then there arose certain of the synagogue,

o Chap. 7. 55; Eph. 4. 11; 1 Tim. 3. 13.

which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

VII. Pentecostal Church in its last Struggle and Dispersion, vi, 8–viii, 4.

2. *Zeal and Arraignment of Stephen*, 9-15.

As the name of Peter stands at the head of the catalogue of apostles to indicate that he was preëminent in character, though possessed of no official authority over the rest, so the name of **Stephen** (whose name signifies *crown*) crowns the list of deacons. It was thereby his mission to disturb the delusive repose into which the Pentecostal Church was forgetfully declining by bringing out into uncompromising prominence the doctrine of our Lord's discourse, (Matt. xxv,) that the ritual was to disappear and merge into the Universal Church.

9. **Certain of the synagogue**—The five synagogues here mentioned, out of the four hundred and eighty synagogues in Jerusalem, were all held by Hellenists or foreign Jews, and so glad, perhaps, to signalize their zeal for Judaism against their brother Hellenist, Stephen. **Libertines**—That is, *freedmen*, emancipates from slavery. They probably belonged to the Roman Jews, who were mostly of this class. (See section on the Roman Church in our Introduction to Romans.) About seventeen years before this period Tiberius had ordered the Jews to depart from Rome, and we may thence infer that some of them immigrated to Jerusalem and built their synagogues. **Libertines** here would therefore be equivalent to *Roman Jews*. The structure of the verse implies a twofold classification into Roman and African Jews, and Asiatic Jews.

Cyrenians — See Mark xv, 21. About one fourth of the African city of Cyrene were Jews. This city had representatives at the Pentecost, (Acts ii, 10,) and probably from among them it was that certain came and preached at Antioch, (xi, 20,) and **Lucius of Cyrene** was one of the eminent men who commissioned Barnabas and Paul from Antioch, (xiii, 1.)

The more fully we investigate the subject the more strongly we incline to the belief that Luke is identical with "Lucius of Cyrene" in xiii, 1, (where see our note,) and so was himself a Cyrenian and an attendant at this synagogue. Supposing, according to our note on Luke xxiv, 13, that he was one of the *two from Emmaus*, he arrived in Jerusalem (from Cyrene by way of Alexandria perhaps) at the Passover of the crucifixion, and was some way connected with the Christian disciples. He was a physician, and both Cyrene and Alexandria were medically celebrated. He was, thence, at the Pentecost, as his full narrative of the preparations and of the Pentecost, as well as his full report of the speeches of Peter, show. He was part of the Pentecostal Church through the whole six or seven years of its history. Then upon the Stephanic dispersion he was one of the "*men* of Cyrene," who went first to Cyprus (xi, 19, 20) and thence to Antioch, where he is the "Lucius of Cyrene," of xiii, 1, where see note.

Alexandrians — Alexandria, the chief maritime city, and for a long time the metropolis, of lower Egypt, received its name from its founder, Alexander the Great. Its advantageous commercial position raised it among the most eminent cities of its period, and well attested the wisdom of its founder in its selection. Alexander was a favourer of the Jewish race, and gave them such advantages in this new metropolis that they became numerous, wealthy, educated, and influential. The Jews never had a man of greater erudition than Philo, who adorned this city with his genius, and left works extant and valued at the present day.

10 And [p] they were not able to resist the wisdom and the spirit by which he spake. **11** [q] Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. **12** And they [r] stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, **13** And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

[p] Luke 21. 15; chap. 5. 39; see Exod. 4. 12; Isa. 54. 17.

[q] 1 Kings 21. 10, 13; Matt. 26. 59, 60.
[r] Chap. 13. 50; Prov. 15. 18.

Here the Hebrew Old Testament was translated into the Greek, forming the celebrated Septuagint. (Vol. II, p. 10.)

Cilicia—Paul's native province. It was the long, narrow strip of territory lining the northern shore of the eastern part of the Mediterranean. It was bounded, or rather walled in from the rest of Asia Minor, by the almost impassable line of Taurus mountains. Yet, though thus isolated, it formed the marching route of armies between Europe and Asia. At the eastern extremity, where the Taurus range nearly touches the great northeast corner of the sea, was the narrow pass into Syria and Asia, generally called the *Cilician Gates*, (Issus,) where more than one memorable battle was fought for the right of way. The inhabitants were Asiatic Greeks mixed with Syrians. The aboriginal population, as well as the name, is probably Phenician. Antiochus the Great introduced two thousand Jews into Asia Minor, and the Jewish population appears from this verse to have been numerous enough to need a synagogue in Jerusalem.

Asia—The Asia of the New Testament never includes, as in modern times, the eastern great quarter of the globe, (called by a late Roman writer, Justin, *Asia Major*.) Nor was the term Asia Minor used until the fourth century. Asia under Roman dominion, "proconsular Asia," usually included the provinces of Phrygia, Mysia, Caria, and Lydia, of which the capital was Ephesus, and this was the Asia of Acts and the Epistles

Disputing with Stephen — It is probable that some of the synagogues of large cities consisted of two apartments, one for public worship, the other for theological education and discussion.

10. **Not able to resist**—Five synagogues against one man were unable **to resist** his prowess. **Wisdom**—That insight into the independence of Christianity which foresaw the vanishing destiny of Judaism. **Spirit** — That blending (compare verses 5 and 8) of perfect **faith** in distinctive Christianity, of divine **grace** through its experience, and of **power** to illustrate its truth with miracle.

12. **Came upon...caught...brought**—The words imply a taking him by surprise and hurrying him by force into the presence of the Sanhedrin.

13. **Set up**—Made stand. **False witnesses**—Before *the council* or *Sanhedrin*. The facts adduced by these *witnesses* were mainly true; but the witnesses infused a false spirit and intent into them as to make facts be lies.

There were *five things* of which Stephen is charged with blasphemously predicting a *change*, namely: *Moses*, *Jehovah*, (Moses taking precedence in their talk,) *this holy place*, (the temple and perhaps city,) *the law*, (*place* takes precedence of *law* with them,) and the *customs*, or entire body of ritual observances. Touching all these, the predictions of Stephen have become history. The perjury of the witnesses which unjustly produced his death consisted in inventing a blasphemous or hostile animus. Stephen announced the disappearance of all that was transient in these, yet not as necessarily *destroyed*, but living essentially in their permanent elements with a renewed vitality in the new Christianity. Hence in his defence Stephen seeks to give such a rehearsal of Israel's whole history as to show that his Christian

14 [s]For we have heard him say, that this Jesus of Nazareth shall [t]destroy this place, and shall change the [1]customs which Moses delivered us. **15** And all that sat in the council, looking steadfastly on him, [u]saw his face as it had been the face of an angel.

CHAPTER VII.

THEN said the high priest, Are these things so? **2** And he said, [a]Men, brethren, and fathers,

s Chapter 25. 8.——*t* Daniel 9. 26.——1 Or, *rites.* ——*u* Exodus 34. 29, 35; Ecclesiastes 8. 1; Matthew 13. 43; 17. 2; 2 Corinthians 3. 7, 8, 18.——*a* Chap. 22. 1.

ity joins on to it as the latest and most natural development of the New from the Old. So far from hostility or blasphemy against these venerable five, he reverently claims them as among the antecedents to the divine consequents embraced in Jesus Messiah, and would urge his countrymen to identify themselves while they may with the coming New.

And here commences the great fracture anticipated in our note on iv, 1, between Judaism and Christianity, which scattered the Pentecostal Church, and has lasted for ages. (See note on x, 1.) Its termination is indicated in Rom. xi, 32–36.

15. **All...sat...council**—Stephen now stands the focus upon which the eyes of the Sanhedric semicircle are concentrated. The victim stands, while the judges sit. Directly facing him sits upon an elevated seat, at the middle point of the semicircular line, the high priest. It is probably no longer Caiaphas, who after twenty years of office had been deposed, but Theophilus, a son of Annas, and so a member of the same great Sadducean family who so long monopolized the supremacy at Jerusalem. **Face...angel**—He who was accused of blaspheming Moses bears the radiance that authenticated Moses in his own face. (Exod. xxxv, 29–35.) It was a faint beam from that **glory** of which he spoke in vii, 2, and which his own eyes beheld in vii, 55. Awed by his beaming face the Sanhedrin gaze **steadfastly on him,** and for a while listen with rapt and silent attention.

CHAPTER VII.

2. *Stephen's Defence and Martyrdom,* 1–60.

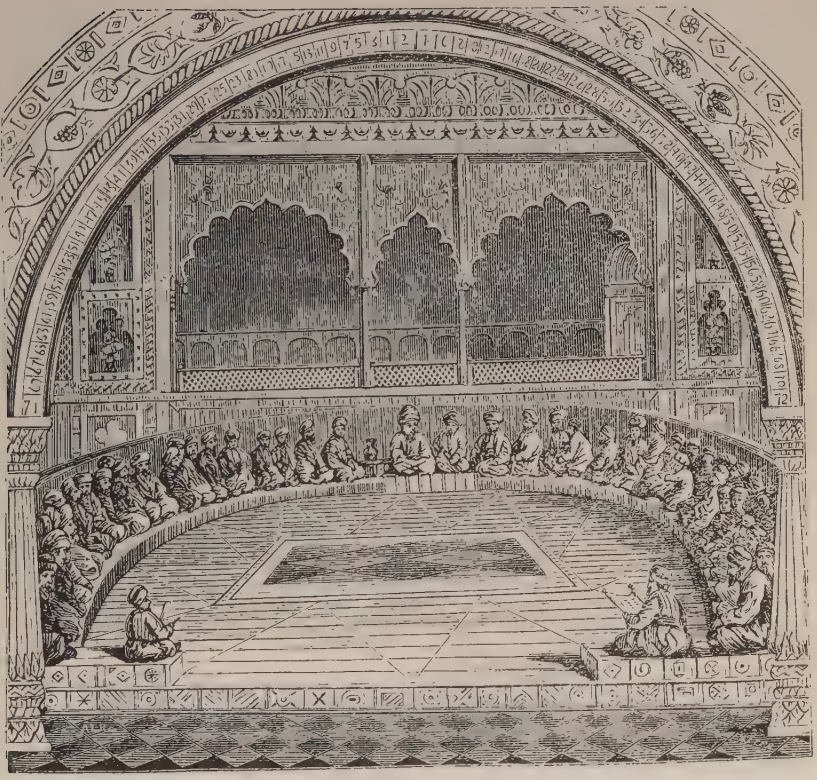
1. **These things so?**—The high priest Theophilus utters not the word *guilty* to this prisoner with the **angel**-like **face.**

2. As a young man Stephen addresses his *fellows* as **men and brethren,** his *seniors* as **fathers.** Though a *Nazarene,* (the future epithet will be *Christian,*) he *will* stay, with a mild firmness, in the family of Israel.

Hearken—It has been a problem with commentators how this recital of Hebrew history constitutes a defence of Stephen. But, in fact, it is his loyalty to the glories of that history which is in question, and his rehearsal is a full profession of earnest loyalty. *God, Moses, the holy land, the patriarchs, the temple, the ritual,* (the five points of accusation, vi, 13,) are all duly canonized in the recital. Yet under the recital, meanwhile, lurk the grounds of the great inference, which Stephen must be slow and cautious in disclosing, that this whole history converges upon Jesus Messiah. To the hearers of Stephen, familiar with the state of the debates in the synagogues, the *points* and *applications* of his speech were doubtless understood and felt.

For amid the permanence of many fundamental things in this history, such as God and the true Church of Israel, there were many transitions and changes, namely, of *places,* and *buildings,* and *rituals,* and eminent typical *characters.* And it is in rightly separating the permanent from the vanishing that the truth is attained in Christ. The report of this speech most commentators credit to Paul. And it is clear he ever retained impressive memories of this tragic scene. Yet to Luke himself (not, probably, without Paul's aid) we would rather attribute the record.

We are able to trace in Stephen's rehearsal of history four great *transitior*



THE SANHEDRIN.

hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 And said unto him, [b]Get thee out of thy country, and from thy kindred, and

[b] Gen. 12. 1.

periods, to each of which belongs a great *typical personage*. *Period* 1*st* (2–8) is the transition from Chaldea to Canaan, in which the typical name is Abraham. *Period* 2*d* (9–19) is the transition from Canaan to Egypt, and the typical character is Joseph. *Period* 3*d* (20–43) is the transition from Egypt to Canaan, and the typical character is Moses. *Period* 4*th* (44–50) is the transition of the Church from the old tabernacle to the temple, and the typical character is Solomon. From all this, had his speech not been cut short by interruption, he would have shown that the coming of Jesus Messiah must be the fifth and *greatest of all transition periods*, in which Jesus is not so much the typical character as the antitype to which all the previous characters pointed. In tracing the history of these transitions he shows that, subsequent to the founder Abraham, the great leaders of each change were traduced and persecuted by their opponents; just as at the present day the followers of Jesus were persecuted by the Sanhedrin and its adherents. Jesus and his followers are therefore in the bright side of that history and his opponents are in its shade. Throughout nearly the whole, Stephen traces the divine hand as guiding the advance of these developments. It is **the God of glory** (verse 2) who originates the whole process.

I. *Transition from Chaldea to Canaan by* **Abraham**, 2–8.

The very selection of *the holy place* was really attained by a great transition from the old state of things. Stephen's purpose in tracing this history of Abraham's secession is, 1st, to show that he is himself in faith still a true Abrahamic Jew; 2d, that Abraham, like Jesus and the Church, in attaining a holy ultimate departed from the old order and encountered difficulties and oppositions at every step; and, 3d, that God is no local deity so attached to one sacred spot but that the true Abrahamic worshipper may anywhere find his God. On the second of these three points Stephen shows that by the command of God Abraham seceded from the idolatrous Chaldeans, and from a probably idolatrous father; and when he arrived at the spot, now held so immutably sacred, he found it preoccupied by the Canaanites, and attained nothing but a promise of its possession in the indefinite future.

The God of glory—Not, as some have feebly rendered it, *The glorious God*, but the God of that **glory** which Stephen beheld, verse 55. This **glory** was the visible resplendence of Jehovah's own presence and person. It was called by the later Jewish writers the Shekinah, from the Hebrew *shakan*, to dwell. Thus the blaze of the burning bush that appeared to Moses, the splendour of the cloudy pillar that guided Israel, the "glory of the Lord a devouring fire" on Mount Sinai, the sudden flash that destroyed Nadab and Abihu, and the luminous splendour that filled the temple of Solomon at the dedication, were so many instances of the manifestation of the Shekinah, or dwelling Jehovah. In Rom. ix, 4, among the prerogatives of Israel over Gentilism Paul enumerates **the glory.**

Mesopotamia—A Greek compound term signifying Between-the-rivers; namely, the rivers Euphrates and Tigris. According to Genesis xi, 31, the original residence of Abraham was in Ur of the Chaldees, whence he was brought by his father to Haran, or Charran. **Before he dwelt in Charran**—God's first appearance to Abraham mentioned in the Old Testament was not *before* he dwelt in Charran, but (Gen. xii, 1–4) *while* he there dwelt. But there are traces in the Old Testament (Gen. xi, 31) of a previous call, namely, in Ur of the Chaldeans; thus, (Gen.

come into the land which I shall show thee. **4** Then [c] came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. **5** And he gave him none inheritance in it, no, not *so much as* to set his foot on: [d] yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. **6** And God spake on this wise, [e] That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil [f] four hundred years. **7** And the nation to whom they shall be in bondage will I judge, said God:

[c] Gen. 11. 31; 12. 4, 5.—[d] Gen. 12. 7; 13. 15; 15. 3, 18; 17. 8; 26. 3.

[e] Gen. 15. 13 16.—[f] Exod. 12. 40; Gal. 3. 17.

xv, 7,) "I am Jehovah who brought thee out of Ur in Chaldea," implies a divine call made in Chaldea itself. (See also Neh. ix, 7.) And this is in accordance with the doctrine of Philo and other Jewish writers.

4. **Land of the Chaldeans**—It has generally been supposed that Ur of the Chaldeans was northwest of Palestine, at the sources of the Tigris in Armenia. And this view is favoured because Haran or Carrhæ would seem to lie in the route from that region to Palestine. But later researches seem to identify Ur of the Chaldees with the modern Mugheir, situated in the lower countries about one hundred and twenty-five miles from the emptying of the Euphrates into the Persian Gulf. Probably the direct route thence to Canaan for Abraham was impassable by reason of the predatory tribes between. Attracted by greater safety and excellent pastures, the patriarch emigrated up the rivers and tarried awhile at Haran. **Charran**—Called Haran in Genesis and Carrhæ by the Romans. Its situation was in the northwestern part of Mesopotamia, on a river of the same name flowing into the Euphrates; it is celebrated for the defeat of the Roman general Crassus in a great battle with the Parthians; but its chief celebrity is derived from this temporary residence of Abraham.

When his father was dead—Yet it would seem, from a comparison of passages in Genesis, that Terah, father of Abraham, was living when Abraham left Haran. Terah lived (Gen. xi, 32) two hundred and five years. Now, assuming that Abraham was his oldest son, as being first named, Terah was (Gen. xi, 26) seventy years old when Abraham was born; and Abraham (Gen. xii, 4) was seventy-five years old—and therefore Terah but one hundred and forty-five—when he left Haran, at which time Terah had sixty years more to live to fill out his two hundred and five. But the real fact probably is that Abraham was not the oldest son, but his name is placed first as the post of honour, like Shem's in Gen. x, 1. Isaac, Abraham's son, married the granddaughter of Nahor, Abraham's brother, indicating that Abraham was the younger brother. According to Jewish tradition Terah was himself tinged with idolatry, and by this fact, doubtless, it was that Abraham was detained from entering the holy land until his father's death. **Land wherein ye now dwell**—Stephen thus connects his hearers and himself with the venerable past, tying them as it were to the illustrious father of their race.

5. **Gave him none inheritance**—Stephen (accused of blaspheming "this holy place") proves thus from their own history that this holy place was once devoted to the Canaanites. Their ancestor was not allowed a foot-track of it. **No child**—Though in his old age, Abraham had no heir to inherit the promise of the future possession.

6. **Four hundred years**—This period measures from Abraham's arrival as a *stranger* in Haran, which was four centuries. Israel was in Egypt alone but two hundred and fifteen years.

7. **Will I judge**—Will perform the

and after that shall they come forth, and [g] serve me in this place. **8** [h] And he gave him the covenant of circumcision: [i] and so *Abraham* begat Isaac, and circumcised him the eighth day; [k] and Isaac *begat* Jacob; and [l] Jacob *begat* the twelve patriarchs.

9 [m] And the patriarchs, moved with envy, sold Joseph into Egypt: [n] but God was with him, **10** And delivered him out of all his afflictions, [o] and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. **11** [p] Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. **12** [q] But when Jacob heard that there was corn in Egypt, he sent out our fathers first. **13** [r] And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. **14** [s] Then sent Joseph, and called his father Jacob to *him*, and [t] all his kindred, threescore and fifteen souls.

g Exod. 3. 12.—*h* Gen. 17. 9, 10, 11.—*i* Gen. 21. 2, 3, 4.—*k* Gen. 25. 26.—*l* Gen. 29. 31–35; 30. 5–20; 35. 18, 23–26.—*m* Gen. 37. 4, 11, 28; Psa. 105. 17.

n Gen. 39. 2, 21, 23.—*o* Gen. 41. 37; 42. 6.—*p* Gen. 41. 54.—*q* Gen. 42. 1.—*r* Gen. 45. 4, 16.—*s* Gen. 45, 9, 27.—*t* Gen. 46. 27: Deut. 10. 22.

entire office of a judge in condemning, and, with the proper instrumentality, in executing the penalty. **Shall...come forth**—This last clause was spoken not to Abraham, but (Exod. iii, 12) by God to Moses; yet is properly quoted by Stephen as expressing God's purpose even in the time of Abraham.

8. **Gave...covenant of circumcision**—Circumcision was both a sign of the covenant and a part of the covenant, for it was a part of the covenant to perform the rite of circumcision as its seal. **Covenant** means compact or agreement; and it is said that God **gave** the covenant as being a gracious favour, God graciously prescribing both sides of the compact. **And so**—In accordance with the covenant of circumcision. **Begat the twelve patriarchs**—Under the covenant of circumcision. And the mention of these serves both to complete the Abrahamic period and to furnish connecting links with Joseph. **Patriarchs**—Derived from the Greek *πατήρ, father*, and *ἀρχή, government;* for patriarchy was the government of a family or tribe by its progenitor, and the **patriarchs** were the permanent and historical heads of the twelve tribes.

II. *Transition from Canaan to Egypt under the leadership of* **Joseph**, 9–19.

During this period Stephen shadows forth that no "holy place," no "Moses," no "customs" existed, yet Israel and the Abrahamic Church did exist in Egypt!

Joseph was preëminently a *transitional character*, under the direction of God taking departure *from the promised land.* The whole house of Israel beset him with enmity; yet *God was with him* as he went down into Egypt, the true Church among the Gentiles. The condition of salvation to his brethren and departure to the so-called "holy place" were their reconciliation with him. And it was in consequence of this dwelling of the Church amid the Gentiles of Egypt that they were restored to the holy land, first *typically* in Jacob, and then, inclusive of Joseph, of the whole tribes.

9. **God was with him**—Though he was alone, and separated from all the rest of the chosen seed, and far from "this holy place," this type of Jesus Immanuel had **God with him.**

10. **Favour and wisdom**—Favour with God, and wisdom toward man. **Governor over Egypt**—And so Christ is ruler even over the Gentiles, to fit them for their place in his Church.

11. **Our fathers**—The same phrase, **our fathers,** is used in verses 12 and 13, indicating that Stephen intends to claim for himself and the Church of Jesus the fatherhood of the patriarchs.

14. **Threescore and fifteen souls**—That is, *seventy-five.* But Exod. i, 5,

15 [u]So Jacob went down into Egypt, [v]and died, he, and our fathers, **16** And [w]were carried over into Sychem, and laid in [x]the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem. **17** But when [y]the time of the promise drew nigh, which God had sworn to Abraham, [z]the people grew and multiplied in Egypt, **18** Till another king arose, which knew not Joseph. **19** The same dealt subtilely with our kindred, and evil entreated our fathers, [a]so that they cast out their young children, to the end they might not live.

20 [b]In which time Moses was

u Gen. 46. 5.—*v* Gen. 49. 33; Exod. 1. 6.—*w* Exod. 13. 19; Josh. 24. 32.—*x* Gen. 23. 16; 33. 19.—*y* Gen. 15. 13; ver. 6.—*z* Exod. 1. 7-9; Psa. 105. 24, 25.—*a* Exod. 1. 22.—*b* Exod. 2. 2.

says there were but seventy souls. Herein Stephen follows the Septuagint, which reckons seventy-five by adding the five sons of Ephraim and Manasseh.

16. **Into Sychem**—Sychem is the Shechem or Sychar of John iv, 5; and for a full account of the place and of Joseph's tomb see our notes there. **Abraham bought...of the sons of Emmor**—To make this correct history *Jacob* should be substituted for *Abraham;* for, according to Gen. xxxiii, 19, it was Jacob who purchased the family tomb at Shechem. Far earlier indeed than this the venerable Abraham did make a somewhat similar purchase, namely, of the cave of Machpelah of the sons of Heth, wherein to bury Sarah his wife, of which see the interesting account in the twenty-third chapter of Genesis. We see no other plausible way among all the proposed expedients of sustaining the accuracy of Stephen but by supposing that in the earliest copies from Luke's manuscript the word Abraham was by mistake inserted for Jacob, for which, however, there is no manuscript support. But for a mistake committed by Stephen the sacred historian himself could not be held responsible.

Dr. Wordsworth ingeniously argues that Emmor or Hamor was a hereditary princely name like Pharaoh and Candace; that *Abraham in all probability had bought the same spot from an earlier Hamor*, and that Jacob as matter of peace re-bought the same ground.

18. **Another king arose**—This other king who knew not Joseph is supposed to have been the founder of a new dynasty by conquest. For some ages Egypt was ruled by a line of so-called Shepherd kings, and it is with these that the Pharaohs known to the Hebrews are identified by Heeren and others, and these are supposed to have been dethroned by the native dynasty of kings. It was by this dynasty, probably, that the Hebrews were subsequently enslaved. But Sir J. G. Wilkinson holds that this new king was Amosis, the first of the eighteenth dynasty, or that of the Diospolitans from Thebes.

III. *The Transition from Egypt to the Holy Land under* **Moses**, 20–43.

Stephen was accused of blaspheming Moses, of seeking to abolish his law and change his customs; and so it is Moses upon whom he most fully dwells and builds his argument. He now professes his faith regarding Moses. Moses was the founder of a great change, the human author of the law and the customs; and he was also assailed in his great mission by the opposition, persecutions, and apostasies of the Jews; and, finally, he was not only a type of Jesus, but as a prophet he predicted Jesus as his antitype. The claims of Jesus as such antitype thus premised, Stephen, had he been uninterrupted, would doubtless have fully shown. So far he had not dared utter his name. His topics are, 1. Moses' life preparatory to his mission, 20–29. 2. His call, 30–34. 3. The performance of his mission, 35, 36. 4. His prediction of a prophet like unto himself, 37. 5. The persecutions and apostasies of his people against him, 38–43.

born, and [c] was [1] exceeding fair, and nourished up in his father's house three months: **21** And [d] when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. **22** And Moses was learned in all the wisdom of the Egyptians, and was [e] mighty in words and in deeds. **23** [f] And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. **24** And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: **25** For he supposed his brethren would have understood how that God by his hand would deliver them; [g] but they understood not. **26** [h] And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? **27** But he that did his neighbour wrong thrust him away, saying, [i] Who made thee a ruler and a judge over us? **28** Wilt thou kill me, as thou didst the Egyptian yesterday? **29** [k] Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. **30** [l] And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel

c Heb. 11. 23.——1 Or, *fair to God.*——d Exod. 2. 3-10.——e Luke 24. 19.——f Exod. 2. 11, 12.——g Psa. 106. 7; Mark 9. 32; Luke 9. 45; 18. 34.——h Exodus 2. 13.——i See Luke 12. 14; chapter 4. 7.——k Exodus 2. 15, 22; 4. 20; 18. 3, 4.——l Exodus 3. 2.

20. **Exceeding fair**—The original is literally *beautiful unto God.* Hebrew grammarians have told us that this is simply a Hebrew form of the superlative for the adjective, so that the phrase merely signifies that he was *most beautiful.* No doubt this is the effect produced by the reference to God; for that is absolutely beautiful which God esteems so.

22. **Wisdom of the Egyptians**—As a result of his adoption by a princess of Egypt, he was trained in all the science of Egypt. And Egypt was indeed a fountain head of a large amount of ancient erudition. And Hebrew writers, like Philo and Josephus, exercised their imaginations in describing the accomplishments with which Moses was thereby endowed. Arithmetic, geometry, music, rhetoric, astrology, and all forms of philosophy, were embraced in his course of study. The sacred history coolly omits these details, and furnishes but these few words of description. **Mighty in words**—Moses indeed complained of himself (Exod. iv, 10; vi, 12) as being slow of speech; but words may be at once *slow* and *mighty.* **In deeds**—Deeds military, legislative, and miraculous, such as no other mere human agent has ever performed.

23. **Full forty years**—By a comparison with verses 23, 30, and 36, it appears that Moses was forty years in the house of Pharaoh, forty years with Jethro waiting for his divine commission, and forty years leading Israel through the wilderness; being thus at his death one hundred and twenty years old, (Deut. xxiv, 7.) **Came into his heart**—Though enjoying a royal dignity, there came into his heart a tender desire to become the deliverer of his oppressed race. His first action betokening this desire was the slaying of one of their oppressors, verse 24; the second was an effort to unite the hearts of the oppressed, verse 26. He did these things, for he had hoped that they would appreciate his condescension to them and recognise in him a divinely intended deliverer, verse 25. But, like the Jesus whom Stephen would represent as typified by him, he was slighted and rejected, 27, 28.

29. **Land of Midian**—The Madianites, or rather Midianites, were a people who dwelt upon the territory bordering westward of the eastern arm (Gulf of Akabah) of the Red sea.

30. **Wilderness of mount Sinai**—In the second chapter of Exodus, whence this narrative is taken, the mountain is named not Sinai, but

of the Lord in a flame of fire in a bush. **31** When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, **32** *Saying*, [m]I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. **33** [n]Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. **34** [o]I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. **35** This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer [p]by the hand of the angel which appeared to him in the bush. **36** [q]He brought them out, after that he had [r]showed wonders and signs in the land of Egypt, [s]and in the Red sea, [t]and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, [u]A prophet shall the Lord your God raise up unto you of your brethren, [2]like unto me; [v]him shall ye hear. **38** [w]This is he, that was in the church in the wilderness with [x]the angel which spake to him in the mount Sinai, and *with* our fathers:

m Matt. 22. 32; Heb. 11. 16.—*n* Exod. 3. 5; Josh. 5. 15.—*o* Exod. 3. 7.—*p* Exod. 14. 19; Num. 20. 16.—*q* Exod. 12. 41; 33. 1.—*r* Exod. 7. 8. 9. 10. 11. 14; Psa. 105. 27.

s Exod. 14. 21, 27, 28, 29.—*t* Exod. 16. 1, 35.—*u* Deut. 18. 15, 18; chap. 3. 22.—2 Or, *as myself.*—*v* Matt. 17. 5.—*w* Exod. 19. 3, 17.—*x* Isa. 63. 9; Gal. 3. 19; Heb. 2. 2.

Horeb. Horeb is, perhaps, the name of the mountain group, and Sinai the name of the particular mountain of the law. **Angel...in a flame**—See our note on verse 2.

33. **Put off thy shoes**—The rabbies say that the priests perform their service with bare feet, in token of purity and reverence.

34. **I have seen, I have seen**—Literally, *seeing I have seen.* A Hebrew idiom. The English translation well conveys the idea of the continuance and intensity of the divine contemplation of the sufferings of Israel. **Am come down**—The words express in terms what the vision expressed in symbol, namely, God's dealing with Israel as if He were a mighty Being who from the height of heaven was just coming down to Israel's rescue upon earth.

35. **This Moses**—This very Moses, miraculously born, divinely called, this is the man whom Israel slighted and rejected. What wonder, then, that they slight and reject a greater deliverer now? In this verse the contrast is between his first rejection by his brethren in Egypt and God's selection of him as Israel's redeemer. **Deliverer**—Stephen here uses most significantly the Hebrew word *goel*, (Psa. xix, 15,) meaning redeemer, one who delivers a captive by paying for him a *lutron* or ransom.

37. **This is that Moses**—That very Moses who predicted a future prophet like unto himself. (See our notes on iii, 22.) The use of this prediction both by Peter and by Stephen indicates that it was one of the standing proof texts adopted by the advocates of Jesus in the Pentecostal Church. To those hearers of Stephen who were familiar with the synagogue debates (vi, 9–14) Stephen's argument here would be palpable and forcible.

38. **Church in the wilderness**—A striking phrase to designate Israel in its official character as Church of God while walking through the desert and receiving God's law.

The angel...in Sinai—The Shekinah, or luminous glory, was not only Jehovah himself, but was the Angel-Jehovah. The very word **angel** signifies messenger, or *one sent;* and though it generally designates a personal being, yet as a term of *office* it may be applied to any medium or intermediate by which God makes com-

[y] who received the lively [z] oracles to give unto us: **39** To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, **40** [a] Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. **41** [b] And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. **42** Then [c] God turned, and gave them up to worship [d] the host of heaven; as it is written in the book of the prophets, [e] O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilder-

y Exod. 21. 1; Deut. 5. 27, 31; 33. 4; John 1. 17. —*z* Rom. 3. 2. —*a* Exod. 32. 1.—*b* Deut. 9. 16; Psa. 106. 19.

c Psa. 81. 12; Ezek. 20. 25. 39; Rom. 1. 24; 2 Thess. 2. 11.—*d* Deut. 4. 19; 17. 3; 2 Kings 17. 16; 21. 3; Jer. 19. 13.—*e* Amos 5. 25, 26.

munication of intelligence or power to a finite being. "He maketh the winds his angels, and the flaming fires his ministers." Hence the **glory** sent from the ineffable essence of God as the manifestation of himself was the *sent God*, the Angel-Jehovah. Hereby we have in the Old Testament the mystery of God the absolute and God self-revealed.

Lively oracles—Rather, **living oracles.** In the Greek language the word here used designated the responses received from the oracles of Paganism. But those were morally dead oracles, coming, it may be, from the wicked spirits of the dead, seducing men to their own condition. But these were *living oracles*, proceeding from the living God, full of a blessed life, imparting life to the souls of men.

39. **To whom**—The word *to* is at the present day superfluous, and perhaps always was, being retained from an old translation which had, instead of *not obey*, "not be obedient." **Would not obey**—The original is still stronger, *willed not to be obedient.* **Hearts turned.. Egypt**—Not that they at that time desired to return to Egypt, as they subsequently did; but they turned back in heart to the idolatries of Egypt, as the following verse explains.

40. **This Moses**—A phrase of contempt, standing in striking contrast to Stephen's own, *this is that Moses.* **Wot**—Know.

41-43. Stephen describes the complication of idolatries which the Israelites practised in rebellion against Moses and against God. They adopted the bullock-worship used by their old task-masters the Egyptians, who worshipped the bull Apis at Memphis, Upper Egypt, and the bull Muevis at Heliopolis in Lower Egypt. They adopted from the Phenicians or old Canaanites the star-worship of Moloch and of Remphan, the Egyptian name for Saturn. It was for these abominations that they suffered captivity in Babylon.

41. **Made a calf**—Stephen here, in order doubtless to express contempt for the base idolatry, probably coined a word found nowhere else in the Greek language, which may be literally rendered, *they bullock-made.* **Rejoiced in**—Revelled in. Alluding to the licentious rites of heathen worship.

42. **God turned**—Averted himself and gave them up. **The host of heaven**—Literally, the army of heaven; the body of stars are so styled, being, as it were, a countless host marshalled in the sky. As the Israelites had run after bullock-worship, God abandoned them to run into star-worship also. **In the book of the prophets**—The book of the minor prophets, which are spoken of as a separate volume. The quotation is from Amos v, 25, 26. The question asked, *Have ye offered me slain beasts forty years?* does not imply necessarily, or perhaps truly, a negative reply. It is not equivalent to an affirmation that during the forty years Israel had not offered sacrifice to God. The import of the question and the retort in the following verse is this: Have you offered thus

ness? **43** Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as

f Exod. 25. 40; 26. 30; Heb. 8. 5.——*g* Josh. 3. 14.
3 Or, *having received.*

long sacrifices to me, the true God? Yes, to be sure, but you have worshipped the false gods also.

43. **Took up the tabernacle**—Have borne the tabernacle of Moloch. That is, you have carried it, according to idolatrous custom, in the public processions of idol-worship. These tabernacles were what were called *shrines:* that is, they were small model temples which could be carried in the hands, containing the image of the god. These shrines containing the idolatrous image could be kept in the family or about the person in concealment, so that even while Jehovah alone was publicly worshipped a private idolatry could be perpetually maintained. **Moloch**—The name Moloch in the Hebrew, and other dialects of the posterity of Shem, signified *king.* It is clear that terrible rites were performed of sacrifice to the hideous image of this idol-god. He is described as a hollow figure with the face of a calf and his arms extended. By fire kindled within his brazen frame was heated, and children were placed in his arms and burnt. **Remphan**—This is the Greek term by which the Septuagint translators have rendered the word Chiun, found in Amos v, 26. It is the Coptic, or old Egyptian word, for the name of the star Saturn. **Beyond Babylon**—In the Hebrew it is *beyond Damascus,* by which the same captivity is designated. The present phrase is suggested by the historical fulfilment.

IV. *The Transition from the old Tabernacle to the Temple under* **Solomon,** 44–50.

As Stephen was accused of blaspheming the temple, so he now shows both that the building of the temple

he had appointed, speaking unto Moses, [f] that he should make it according to the fashion that he had seen. **45** [g] Which also our fathers [3] that came after brought in with [4] Jesus into the possession of the Gentiles, [h] whom God drave out before the face of our fathers, unto

4 That is, *Joshua.*——*h* Neh. 9. 24; Psa. 44. 2; 78. 55; chap. 13. 19.

was a great change from the old order of things, and that Solomon, the very builder of the temple, denied that any locality could circumscribe or fix the Deity itself. To maintain, therefore, that the divine worship is to spread itself away from one spot is no blasphemy, but strictly accordant with Scripture and the Divine nature.

44. **Tabernacle of witness**—The tabernacle built by Moses and carried through the wilderness lasted probably until the time of David. It was a movable structure, after whose model the temple was built. (See note on Matt. xxi, 12.) In the Hebrew language the word signifying to *meet* or to *congregate* or *constitute,* and the word signifying to *testify,* closely resemble each other, and so this tabernacle was called both the *tabernacle of the congregation* and (by the Septuagint translators) *the tabernacle of testimony or witness.* It was called the former because the congregations of Israel gathered to it; it was called the latter because it contained the covenant by which God testified himself as the God of Israel. **As he had appointed, speaking unto Moses**—More clearly, As he who spoke unto Moses had appointed.

45. **Fathers that came after**—That is, the second generation; the first having died in the wilderness. **With Jesus**—Very capriciously, our translators here have put the Greek form of the name *Jesus* for its Hebrew, *Joshua.* (See note on Matt. i, 1.) **The possession of the Gentiles**—The landed *possession;* that is, the territory **Unto the days of David**—This depends upon *brought.* The meaning is that our fathers of the second genera

the days of David; **46** [i]Who found favour before God, and [k]desired to find a tabernacle for the God of Jacob. **47** [l]But Solomon built him a house. **48** Howbeit [m]the Most High dwelleth not in temples made with hands; as saith the prophet, **49** [n]Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? **50** Hath not my hand made all these things?

51 Ye [o]stiffnecked and [p]uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your

i 1 Sam. 16. 1; 2 Sam. 7. 1; Psa. 89. 19; chap. 13. 22.——*k* 1 Kings 8. 17; 1 Chron. 22. 7; Psa. 132. 4. 5.——*l* 1 Kings 6. 1; 8. 20; 1 Chron. 17. 12; 2 Chron. 3. 1.——*m* 1 Kings 8. 27; 2 Chron. 2. 6; 6. 18; chap. 17. 24.——*n* Isa. 66. 1. 2; Matt. 5. 34 35; 23. 22.——*o* Exod. 32. 9; 33. 3; Isa. 48. 4.——*p* Lev. 26. 41; Deut. 10. 16; Jer. 4. 4; 6. 10; 9. 26; Ezek. 44. 9.

tion under Joshua brought the tabernacle into the land of the expelled Canaanites, retaining it until the time of David.

46. **Found favour...find a tabernacle**—This repetition of the *finding* forms a significant contrast. As David found favour *with* God, so he would find a tabernacle *for* God. The word *tabernacle* here in the Greek is different from the tabernacle of verse 44. This signifies a permanent residence; that a movable tent.

47. **But Solomon**—Instead of David, to whom God did not permit the honour of building the temple.

48. **Howbeit**—Nevertheless Although Solomon built the house for God, yet (as the following verses affirm) God cannot be circumscribed by an earthly building. And the first clause of this verse is a condensation of what Solomon himself says in 1 Kings viii, 27, and 2 Chron. vi, 1, 2, 18: "Will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded!" **Saith the prophet**—Isa. ixvi, 1, 2. Stephen makes the quotation nearly exact from the Septuagint.

51–53. We agree with those commentators who hold that Stephen is here, by some interruption or sign of disapprobation from his audience, turned from his intended train of discourse.

From the four great revolutions in Israel's past history he has shown *negatively* that there is no blasphemy in expecting a similar great change to come which should perfect, rather than fundamentally destroy, the previous. Next, following positively the lines of Peter's argument at Pentecost (ii, 22–36) and before the Sanhedrin, (iii, 12–20,) he would bring the *affirmative* proof from prophecy and living testimony that the *new epoch* was Christianity and the *new personality* Jesus-Messiah, and then he would press them to repentance and acceptance of him.

That at the commencement of this paragraph, by the gift of "the discerning of spirits," he saw in them a complete obduration of heart to their own destruction, was an ample justification of his burning rebukes. The terms are less severe than the Baptist's "O generation of vipers," etc., (Matt. iii, 4,) or our Lord's "Ye serpents, ye generation of vipers; how can ye escape the damnation of hell?" Hence we see no demand for Kuinoel's palliation of the martyr's "bad temper," drawn from his subsequent noble behaviour.

51. **Ye stiffnecked**—A customary epithet in Scripture, drawn, probably, from oxen refusing the yoke. **Uncircumcised in heart and ears**—Circumcision was the material sign of cutting off our sensual desires and all unholy feelings, so that to be uncircumcised in heart was to be religiously and morally corrupt. The phrase "uncircumcised in ears" is implied in Jeremiah vi, 10: "Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it." Now when we note that in verse 57 they **stop their ears** with many signs of fury, it may easily be believed that they had already given some such tokens that Stephen's words were a reproach to them. **Ye do always resist...so do ye**—These words clearly indicate a present mani-

fathers *did*, so *do* ye. **52** [q] Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of [r] the Just One; of whom ye have been now the betrayers and murderers: **53** [s] Who have received the law by the disposition of angels, and have not kept *it*.

54 [t] When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth. **55** But he, [u] being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of

q 2 Chron. 36. 16; Matt. 21. 35; 23. 34, 37; 1 Thess. 2. 15.—*r* Chap. 3. 14.

s Exod. 20. 1; Gal. 3. 19; Heb. 2. 2.—*t* Chap. 5. 33.—*u* Chap. 6. 5.

festation of their resistance to the Holy Ghost appealing to them through the words of Stephen.

52. **Which of the prophets**—This is not equivalent, as some would understand it, to saying that every prophet, without exception, had been persecuted. Being but a question, it allows that some exceptional reply may be made. **Them which showed before**—The particular prophets who predicted the Messiah. **The Just One**—Same as the Holy One of Peter, Acts ii, 27; iii, 14. **Betrayers and murderers**—The same charge was repeatedly made by Peter on the day of Pentecost and in chap. iii.

53. **Law...angels**—We have intimated on verse 38 that, according to Scripture, the law on Sinai was given by the Angel-Jehovah; but here the law is said to have been given at the dispensation or disposition of **angels**, in the plural. We understand this plural to be parallel to the plural of the name for God in Hebrew, *Elohim*. This plural grammarians explain by what they call the *plural of excellence*, or majesty, such as when a king styles himself *We*. We prefer to think it arises from the infinite variety and manifoldness of God, as when we call him the Heavenly Powers. So the *Angel-Jehovah* of Sinai is *angels*, from the manifoldness of his manifestations on that memorable occasion. Thus for the Hebrew phrase, (Deut. xxxiii, 2, describing the same scene,) "From his right hand went a *fiery law* for them," the Septuagint reads, "On his right hand *angels* were with him," where the plural *angels* is their rendering for the singular *fiery law*. In this same sense (Heb. ii, 2) we have *the word spoken by angels* as being inferior to the utterances of the Son—the visible fiery symbol being less than the *living reality*, Christ. So, also, "ordained by angels," (Gal. iii, 19,) used in the same sense.

There is, indeed, nothing requiring us to deny that God *was attended* by angels on mount Sinai; but there should be more precise proof than we have that the *law*, or *word*, was *spoken* even instrumentally by personal angels before we can adopt that view. The former point is confirmed by several passages. Thus in Deut. xxxiii, 2, "He shined from Paran, and he came *with holy myriads*," (as it should be rendered,) the word myriads probably denotes *myriads of angels*. Josephus says, "Our best doctrines and holiest laws have been learned from God *through angels*." And Philo says, (on the Decalogue,) "There were present at the giving of the law voices visible, flames of fire, *spirits*, trumpets, and divine men running hither and thither to publish the law."

This uninspired testimony is over fanciful. Admitting, in deference to Deut. xxxiii, 2, that Jehovah was attended by personal angels, we doubt that the law was GIVEN *by angels* in any other sense than *the plural of the Angel-Jehovah*, unfolding himself by his multitudinous manifestations on the mount.

Have not kept it—Though the Angel-Jehovah, amid angel ranks and with manifold unfoldings of his own power, had given the law, these Jews had not **kept it**.

54. **Cut to the heart**—See note on ii, 37.

55. **Saw the glory of God**—Saw the Shekinah, for in Jewish phraseol-

God, and Jesus standing on the right hand of God, **56** And said, Behold, [v] I see the heavens opened, and the [w] Son of man standing on the right hand of God. **57** Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

[v] Ezek. 1. 1; Matt. 3. 16; chap. 10. 11.

[w] Dan. 7. 13.

ogy the **glory** and the *Shekinah* are convertible terms. The martyr, like Moses, was for the moment permitted to see God face to face, even before quitting his veil of flesh. He was filled with the Holy Spirit, and thereby the eyes of his own spirit were so quickened that no material object and no distance could prevent him from beholding, as through an opening heaven, the very *presence* of the Ancient of Days. He who in the first clause of his speech affirms in effect that Abraham beheld the God of glory now beholds that glory himself!

Right hand of God—If Stephen saw one at *the right hand of God*, he must have *seen the God at whose right hand he was.* Now it is abundantly said in Scripture that "No man hath seen God at any time," John i, 18. God is "dwelling in the light which no man can approach unto, whom no man hath seen nor can see," 1 Tim. vi, 16. And yet, on the other hand, it is said of the elders of Israel "they saw the God of Israel," "they saw God," Exod. xxiv, 9–11. So Exod. xix, 11; Deut. iv, 12; Exod. xxxiii, 11; Isa. vi, 1, 5. By this class of passages must be meant that the Shekinah, the glory, was the "face of God," was his "Presence," was in symbol or fact himself.

If, then, Stephen saw God, he must have seen him so identified and located that one could be at his **right hand.** He must have beheld *the glory condensed to a center*, or at any rate there must have been some local symbol which he recognised as God. Daniel, in vii, 9, recognised him enthroned as "the Ancient of Days" with the "Son of man" not beside him but before him.

56. **Son of man**—Beside the luminous presence of God, Stephen sees one who from recollection, or from divinely inspired intuition, he recognises as Jesus, and identifies by the term used by Daniel as "the Son of man." The *glory of God* here, parallel to that of Daniel, must have identified itself with God, "the Ancient of Days," from which the **Son of man** is distinguished. **Standing**—Not, as usually described, *sitting.* He will not reposingly *sit* while men are thus rough-dealing with his faithful confessor. He stands up to watch the bloody scene, and terribly will he require it at their hands in the day of vengeance. So (Dan. xii, 1) "Michael shall *stand up* for the children of thy people."

57. **Cried...ran upon him**—The succession of feeling through which they passed is curiously marked in the narrative. When first his face shone like an angel's they were awed into quiet listening. As he lingered upon the honourable points of Jewish history their attention seems to have been rapt; but as the point of his argument was felt they began to manifest (verse 51) their unwilling ears and mental resistance. When he charged them with violation of the law (verse 53) they *gnashed;* but finally, when he claimed to station *Jesus the Nazarene* at the right hand of the Shekinah, they would stand it no longer. At such unheard-of blasphemy, stopping their ears and raising a howl, they rush, all at once, upon the victim.

This case may have begun with due judicial regularity; but it terminated in a scene of mob violence, paying some regard to the forms of law in the mode of execution. It is probable that the Sanhedrin possessed no power for capital punishment; but in those turbulent times daring acts of atrocity as deep as this were constantly occurring. Stoning to death was the Jewish punishment for blasphemy

58 And [x] cast *him* out of the city, [y] and stoned *him:* and [z] the witnesses laid down their clothes at a young man's feet, whose name was Saul. **59** And they stoned Stephen, [a] calling upon *God*, and saying, Lord Jesus, [b] receive my spirit. **60** And he [c] kneeled down, and cried with a loud voice, [d] Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

[x] 1 Kings 21. 13; Luke 4. 29; Heb. 13. 12.—[y] Lev. 24. 16.—[z] Deut. 13. 9,10; 17. 7; chap. 8. 1; 22. 20.—[a] Chap. 9. 14.

[b] Psalm 31. 5; Luke 23. 46.—[c] Chapter 9. 40; 20. 36; 21. 5.—[d] Matthew 5. 44; Luke 6. 28; 23. 34.

58. **Out of the city**—In accordance with the law that malefactors should not be executed within the city. Tradition as early as the fifteenth century has given the name of St. Stephen to the gate through which it supposes him to have passed, opening over the Kedron toward Gethsemane. Earlier tradition designated the Damascus Gate, opening on the north to the road that leads to the city of that name. To a spectator on any northeastern height, the crowd through either gate would have been visible. **Witnesses**—According to Jewish law, the witnesses who slay the man by their testimony must execute him with their hands. This was held as a check upon false accusation. **Laid down their clothes**—Putting off their loose garments in order that they might perform the arduous task of hurling the huge stones, as prescribed for blasphemy. **Saul**—The first introduction of the name of one hereafter to be a most illustrious defender of the cause for which Stephen dies.

59. **And they stoned Stephen**—It is with exquisite pathos that Luke returns to say a second time that **they stoned** the holy martyr: in verse 58 as one of the points of cruelty which they dealt upon him; in this verse as a fact contrasted with the holy demeanour of the blessed martyr himself. *They stoned him*, laying their garments coldly at Saul's feet; *they stoned him*, breathing forth his spirit into the hands of his Lord Jesus. As if Luke was *an eyewitness*, the image of the brutal stoning seems to linger in his mental vision. **God**—A word strangely inserted by the translators, and obscuring the fact that Stephen *called upon* Jesus. **Lord Jesus**—Still does the faithful martyr, reeling under the force of their missiles, confess his Lord. Into the hands of that Lord, standing in **glory** before his eyes, raptured even in death, he commits the *spirit* no violence can kill. Good proof that the **spirit** of man, like the Spirit of God, is no material substance. And thus may every dying follower of a faithful Lord humbly commit his parting spirit to His faithful keeping. Evidences are plenty in the history of dying saints that visions from the excellent glory dawning on their eyes anticipate the glory into which they are fast entering; and this visible presentation by the Lord Jesus of his own living person before the eyes of blessed Stephen does but furnish a type for all *that die in the Lord.*

60. **With a loud voice**—Literally, *with a great voice;* just as (verse 57) they had shouted *with a great voice.* The clear prayer of the martyr now outrings the loud curse of his murderers. **Lay not...their charge**—Beneath the gazing eye of his Lord and Master the confessor utters the same prayer as was uttered from the cross, for mercy, upon his destroyers. This was a new spirit and a new prayer in this dark world. Well did he show that his words of rebuke were not words of hate, but uttered by loving lips. **Fell asleep**—Tranquil as a pure calm in the midst of a great storm.

Thus triumphantly fell the first of "the glorious army of martyrs," presenting a model example for the whole illustrious line. It is one of the most beautiful, if not most truthful, of legends, that the blessed mother of Jesus, standing upon a rock on the other side of the valley, watched with solemn interest the issues of the bloody scene.

CHAPTER VIII.

AND [a] Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and [b] they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

[a] Chap. 7. 58; 22. 20.

[b] Chap. 11. 19.

CHAPTER VIII.

3. *Stephen's Funeral—Dispersion of Jerusalem Church*, 1–4.

1. **And** (rather, *but*) **Saul**—A transitional sentence. The same Saul, the indorser of the completed martyrdom, is leader of the coming persecution. **At that time**—Literally, and doubtless truly, **on that day.** The martyrdom was the first act of the persecution. **Church...at Jerusalem**—First mention of a city Christian Church; designating the organic body of all the congregation; a spiritual republic. The word Church (*εκκλησία*) is used in the New Testament to denote, (1) *The whole body of believers*, (Matt. xvi, 18; 1 Cor. x, 32; Gal. i, 13; Eph. i, 22; iii, 10; v, 23, 24, 27, 29, 32; Phil. iii, 6; 1 Tim. iii, 15, etc.;) (2) *A part of this whole*, a particular congregation, as that at Jerusalem, or at Antioch, or at Rome, (1 Cor. xi, 18; xiv, 19, 33.) (Shaff., Apost. History.) **All**—The entire Jerusalem Church, with an exception soon to be noted. **Scattered abroad**—That this dispersion was truly total (with the apostolic exception soon to be considered) is abundantly evident in spite of the unauthorized doubt of most commentators. Luke tells us that **all** the Church was **scattered**—scattered abroad into different countries; scattered by a most thorough persecution, ransacking every house, and sparing no class or character. (Verse 3.) So far as Saul's keen eye could detect, not a Christian was left in Jerusalem. And it was because he was well satisfied that his work was thoroughly done in Jerusalem that he extended it to Damascus. And this terrible inquisition, as Mr. Lewin calculates, lasted a full six months. **Except**—And surely where Luke states explicitly the *exception*, for himself all other exceptions are excluded. **Except the apostles**—*Why the apostolic twelve remained* after the disappearance of the Church from Jerusalem, and *how they remained safely*, are two very interesting questions, treated scarce satisfactorily to our own mind by the body of commentators. First, the apostles remained, beyond all question, from some known imperative duty, such as an extension of the injunction in i, 4, would impose. Now a very early tradition reaches us, through different independent channels, affirming that that injunction upon the apostles to remain in Jerusalem was extended to *twelve years*. Thus Eusebius tells us that Apollonius, a writer of the second century, records that "It was handed down by tradition that our Saviour commanded his disciples not to depart from Jerusalem for twelve years." In an apocryphal work, the "Preaching of Peter," it is said, "The Lord said to his apostles, If any one therefore of Israel repent, and through my name be willing to believe in God, his sins shall be forgiven him. *After twelve years* go ye out into the world, lest any say, We have not heard." This tradition so accords with the fact by Luke here stated, with our Lord's command (i, 4,) with the great rule obeyed even by Paul, "the Jew first, then also the Gentile," that it may safely be accepted as an aid in solving the question of the apostles braving the danger of this terrible moment. And all this goes far to answer the second question. If the great Head of the Church required the presence of the twelve at Jerusalem He provided for their safety. Not a hair of their head should perish if he needed their survival. Some powerful or skilful concealers, whose conscience was Christian, but whose courage (like that of Nicodemus and Joseph of Arimathea) dared not assume the Christian pro-

2 And devout men carried Stephen *to his burial*, and [c] made great lamentation over him. **3** As for Saul, [d] he made havoc of the church, entering into every house, and haling men and women, committed *them* to prison. **4** Therefore [e] they that were scattered abroad went

[c] Gen. 23. 2; 50. 10; 2 Sam. 3. 31.——[d] Chap. 7. 58; 9. 1. 13, 21; 22. 4; 26. 10, 11; 1 Cor. 15. 9; Gal. 1. 13; Phil. 3. 6; 1 Tim. 1. 13.——[e] Matt. 10. 23; chap. 11. 19.

fession, might, with an inconsistent bravery, venture to cover and protect them from the searching eye of Saul himself, and leave the lion's whelp bereaved of his prey. Many a lurking place those turbulent times had provided, such as the cells subterranean of the spacious tombs, enabling the apostles to anticipate the Church of the Catacombs. None the less were they the enthroned viceroys of the Great King, (Matt. xix, 28,) and none the less would they hold communion with and supervision over the scattered missionaries who were spreading the Gospel abroad. When Philip's success in Samaria reaches their ears it is as an organic body that they delegate two of their college to supervise the new field. Yet their home is still Jerusalem; and in confining their mission mainly to Jews, they hold themselves as fulfilling the true nature of the Lord's command. We very decidedly reject the theory of Baumgarten, that the twelve themselves were, as Jews, thrown into the background by the call of Paul, as being a sort of failure. Here in Jerusalem, and after their own missionary dispersion, they were life-long heads of the universal Church, with but one additional colleague. (Paul,) and with no successor.

2. **Devout men**—The term would in itself include Christians, or pious Jews. Both may have commingled in the funeral of the martyr, and that may have been the reason why Luke uses a term that includes both. This contradicts not the fact that the persecution already existed. The plot was being organized, and its subsequent execution was probably aggravated by the dangerously open display of the funeral.

3. **Saul...made havoc**—The fierce cruelty of this Sauline persecution appears in every clause. **Havoc**, in the Greek, is a term that designates ravage done by a beast of prey; **every house** indicates that no single Christian was permitted to escape; **haling** (old English for *hauling*) describes the brutal violence done to persons in apprehending; **women** implies the disregard not only of the tender sex, but of any respected character; **prison** implies probably the inquisitorial prison belonging to the temple for religious heretics. Paul in many passages refers with deep contrition to these cruelties, (xxvi, 9, 10, 11; xxii, 3, 4.)

But while the detail of cruelty is so severe, and the dispersion so total, there is one most interesting feature of *forbearance* in the statement. Besides the martyrdom of Stephen, Luke intimates no other murder. A later martyrologist would have pictured a score of bloody executions. But in fact the Jewish authorities *had no power for capital punishment.* A single murder like that of Stephen might be overlooked by the Roman government; but persistence in a series of executions on their own authority would have brought the Roman procurator from Cesarea to exact an account, or even have roused Vitellius, the Roman prefect of all Syria, at Antioch, to appear with his army at Jerusalem.

4. **Scattered abroad...everywhere**—Luke repeats the *scattering*, as if to assure us of the totality of the dispersion. *The Pentecostal Church forever disappeared*, and of it the subsequently gathered Jerusalem Church was but an indifferent successor.

Twice did it appear to the hostile Jews that the life of Christianity was closed: first, when Christ was slain and his disciples apparently overwhelmed; second, when Stephen was martyred and the Church dispersed. Both these sad events were preceded by a brilliant but transient popularity of Christianity with the

every where preaching the word.

f Chap.

masses. Before the crucifixion the raising of Lazarus seemed to give almost a triumph to Jesus over the authorities. And before this martyrdom, the bold apostles, at two successive arraignments, seemed to come off by popular favour almost victorious over the Sanhedrin. But in the case of Stephen the terrible charge of hostility to the temple seemed to be so substantiated, and the bloody vengeance inflicted upon him so appalling, that the victory of hostile Judaism seemed to be complete; and *the downfall of the Pentecostal Church* appeared like the extinction of Christianity. (See note on iv, 1.)

Preaching the word—But the death of the Pentecostal Church was but its resurrection into a Missionary Church. Unconsciously missionary it probably originally was; for it was through the returning Pentecostal visitors at their various homes, by whom even the first germs of Christianity at Rome may have been planted. But this Jerusalem body was really absorbed in the home intensification of its own piety. That beautiful structure must break into countless fragments, and each fragment scattered abroad must become the nucleus of a new Church. Young Christianity must not conclude to be merely one self-luminous spot, but must radiate the world through. She must learn that the world is not now to be ended, but to be converted. The pentecostal emblems of universality must now begin to be realized.

Every where . . . . preaching—These dispersed Christians are, every man, an itinerant preacher! They wait for no "holy orders" forsooth; ask no bishop's permit to hold prayer-meetings, and do not refuse to exhort or preach because they have received no license. Work is better than formal machinery. Saving souls is better even than churchly order; for no churchly order is established and is good for any thing, only for saving souls and doing good to men. A large share of the wide spread growth of Methodism historically arises not only from the fact that her itinerancy is this *scattering abroad* organized into system, but also from the fact that her laymen so often have such a spiritual life in themselves that when flung out of the reach of the regular ministry they forthwith, like these dispersed ones, set about the work of *preaching the word* themselves. Such vitality in such circumstances every earnest Christian should show forth whether he possess the *parchment* or not. The church order that does not rejoice in this freedom sacrifices the spirit to the form. It idolizes the machinery at the expense of all the machinery is good for. The electrical apparatus was made for the fluid, not the fluid for the apparatus.

5 Then *f* Philip went down to the

6. 5.

PART SECOND.

THE CHURCH IN TRANSITION FROM JEWS TO GENTILES, viii, 5–xii, 25.

Through this **Second Part** of his history Luke traces in perfectly regular progress the successive steps by which Christianity emerges from her Jewish trammels into a free and universal Church. The Samaritans are first evangelized, and the eunuch is the first apostle to Africa. The Gentile apostle is next converted and put in preparation for his work. Peter, emerging from Jerusalem, is taught by the case of Cornelius the lesson of the direct convertibility of Gentiles to Christianity. The refugee Christians, driven from Jerusalem by the Stephanic dispersion, gather a Gentile Church in ANTIOCH, the capital and sallying point of Gentile Christianity. A second check is given to the Jerusalem Church by the Herodian persecution. Thenceforth old Jerusalem, abandoned by the twelve, wanes to

city of Samaria, and preached Christ unto them. **6** And the people with

her final destruction, and we are prepared to behold in chapter thirteen the **Third Part** of Luke's history, opening with Gentile missions issuing forth from Gentile Antioch.

I. Philip, One of the Seven, evangelizes Samaria, 5–40.

5. **Philip**—Stephen closes the Pentecostal Church; Philip opens the missionary or modern Church. To Stephen belongs the headship of the glorious army of martyrs, to Philip the leadership of the glorious army of foreign missionaries. Both were forerunners of Paul; the former in proclaiming the cessation of ritualism, the latter in heralding the Gospel beyond the boundaries of Judaism. Paul was Stephen and Philip united and enlarged.

It may appear a strange accident that not to apostles, but to mere so-called deacons such honours should be given. The fact, however, tells deacons, and even laymen, that working and dying for Christ are not privileges confined to dignitaries alone. But special reasons existed for this apparent accident. The great Head of the Church designed that the apostolic twelve should not yet be diminished by martyrdom; so they were holden back by a divine official conservatism, and to a deacon was it given to do the martyr's work of first proclaiming the downfall of the ritual.

A striking contrast is apparent in the characters of Stephen and Philip. The whole history of the former grows out of his own intense, stern, tragic personality; whereas the latter appears cheery, spiritualistic, and alert, and the effects he accomplishes are produced almost unexpectedly to himself, and rather through him than by him. The only express words of his recorded (verse 30) contain a pleasantry.

Went down—*Down* not from higher grounds, but from the more eminent capital. **The city of Samaria**—Without the article in Greek, and so held by most later scholars to mean *a city;* that is, some unknown city of the province of Samaria. But neither our view of Luke's acquaintance with the present facts, (note on verse 9,) nor the familiar fulness of the narrative, permit us to suppose that the true locality was to him unknown. We find in πόλιν τῆς Σαμαρείας a genitive of apposition like πόλεις Σοδόμων καὶ Γομόρρας, *Cities of Sodom and Gomorrah*, 2 Pet. ii, 7. So Urbs Romæ, Flumen Rheni, city of Rome, river of the Rhine. The definite article is omitted because the city is made definite by the genitive. (See Winer, Gram. New Test., pp. 125, 531.) Some authorities supply the article, such as Lachmann and Tischendorf.

Samaria—The city of Samaria was the capital of the great province of Samaria, and of the kingdom of Israel while independent and separate from Judea. Its position is nearly the centre of Palestine. It was founded by King Omri, upon a hill bought of its owner, Shemer, after whom it is named, and signifies *watch-height*. It was a place of singular beauty and of powerful defences, excelling Jerusalem in both respects. During the kingdom of Israel it was eminently idolatrous, was the seat of a temple of Baal, and was denounced by the voice of the prophets. It was the scene of many of the acts of Elijah and Elisha. It was depopulated in the time of the captivity, but rebuilt and adorned with magnificent streets and edifices by Herod, who received it as a present from Augustus, whose name it bore in the Greek form, *Sebaste*. Such were its condition and name when visited by our Philip.

Preached Christ—The Christ who, less than nine years ago, had **preached** *himself* to Shechem, in Samaria. There may have been hearers of Philip who remembered the person of Jesus himself. And Philip himself had, doubtless, heard from the apostles the parable of *the good Samaritan*. In connection herewith, read our notes on Matt. x, 5, and John v.

6. **With one accord gave heed**—As we have mentioned in the fifth

one accord [g] gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For [h] unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed. 8 And [i] there was great joy in that city. 9 But there

[g] Chap. 13. 44; John 4. 41, 42. — [h] Mark 16. 17. — [i] Isa. 35. 1, 2; 42. 10, 12; Luke 2. 10, 11.

chapter of John, the Samaritans believed in a Messiah or Converter, and the miracles and touching discourse of Jesus found open ears and hearts. The present unanimity of **heed,** or attention, implies that Philip was for the hour the topic of the town.

7. **Unclean spirits** — Demoniacs were not limited to Judea, nor to the time of the Saviour. It is to be noted that they are expressly distinguished from the *diseased,* namely, the *palsied* and the *lame.*

8. **Joy**—Not merely *wonder* and perplexity at mere prodigies, but *joy,* as at a divine and blessed salvation.

9. **Simon**—Celebrated among the early Christian writers as *Simon Magus,* or Magician. (See note on Matt. ii, 1.) The term *Magos* is not applied to Simon by Luke, but the word for *used sorcery* (μαγευων, *magizing*) is the same word in a verb form. *Elymas* in xiii, 8, is a μάγος, *magus,* rendered *sorcerer.*

The best and earliest Church fathers, Justin Martyr and Hippolytus, gave credit to Simon for having a sort of theological (or theosophic) doctrine, and held him as *the father of heretics.* According to Hippolytus, he taught that the original source of all things, the primitive *Nature,* unfolded itself in a twofold form, the *stronger* as *masculine,* and the *feebler* as *feminine.* Of this masculine divine energy he was himself the incarnation; and a Tyrian courtezan named Helen, associated with him, the *feminine.* The passive or feminine principle was, by becoming material, held in bondage; and it was the purpose of the incarnation of the higher power in Simon's person to redeem *it* or *her.* This redemption was to be accomplished by magical incantations and ritual performances. Not rising into the conception of the omnipotent personal God, Simon, of course, had no idea of *sin* as a transgression of God's law, and so no idea of sanctification or redemption from sin by a true holiness. Knowing no God but nature, and no sin but physical evil, redemption could be only by magical processes, and consisted in an emancipation from the burden of matter in which all evil resides.

The doctrine that *all evil resides in or consists of matter,* borrowed from the Oriental system, and widely spread through the world at this time, practically led to opposite moral results. First, it led to asceticism; for the believer held it to be his duty to become spiritual by mortifying and subduing the material body. Second, it led to the sensual; for the believer, contrariwise, could infer that the body was base and worthless, and could be abandoned to all licentiousness without defiling the spirit. (See note vi, 5, and Rom. xiv, 1–6.) This doctrine of the innate evil of matter may be shown, we think, to have been the vital germ of gnostic heresies, the mystery of iniquity even now working, (2 Thes. ii, 7,) which in the various forms troubled the Apostolic Church, was fully systematized in the second century, and became permanent in the monasticism of the Romish Church. So there was a deep truth in Simon's epithet, "the father of heretics."

Justin Martyr, in the second century, (who was himself a Samaritan, see note on John v,) says that Simon was a native of Gitton, in Samaria. Justin adds that he went to the city of Rome in the time of Claudius, where he gained such reputation as to be worshipped as a god. He professes to have himself seen a statue on an island in the Tiber with the inscription, *To Simon, the Holy Deity: Simoni Sancto Deo.* It is a very cu-

was a certain man, called Simon, which beforetime in the same city [k] used sorcery, and bewitched the people of Samaria, [l] giving out that himself was some great one: **10** [m] To whom they all gave heed, from the least to the greatest, saying, This man is [n] the great power

k Chap. 13. 6.—*l* Chap. 5. 36.—*m* 1 Cor. 11. 19; 2 Pet. 2. 2; Rev. 13. 3.—*n* 1 Cor. 1. 24.

rious fact that in 1574 a stone was found standing on an island in the Tiber bearing the slightly different inscription, *Semoni Sanco Deo;* that is, *To the Deity, Semo Sancus;* the name of the Sabine *Hercules.* This indicates that Justin Martyr really saw what he intended to describe, but mistakenly described what he saw. The learned writer on the article Simon Magus, in "Smith's Biblical Dictionary," however, thinks that Justin could have made no such mistake, inasmuch as the full inscription explicitly identifies Semo with Hercules, and excludes its reference to the Magus.

Beforetime—Previous to the arrival of Philip. **Bewitched**—Amazed and seduced the people into belief. After Alexander the Great conquered Persia and India, a high road of communication was opened between Asia and Europe. And this intercourse was completed by the Roman conquests in the East. Thence the stupendous superstitions of the imaginative East, especially from the Brahmins and Buddhists of Asia, passed in varied streams into the West. They broke up the narrow circle of Roman mythology. A dreamy pantheism invaded the religion of Roman Jupiter. A strolling swarm of supernatural pretenders appeared, teaching mystical doctrines, and claiming powers to conjure with the dead, to read the stars, to predict fortunes, to insure life, or health, or safety, or to hold intercourse with invisible powers. A large part of their craft was pure trickery; but another share consisted in an intense cultivation of those parts of our nature most allied to the preternatural and demoniac. (See note on Matt. v, 1, and Acts ii, 13.) Their systems lay largely in the mysterious regions of ventriloquism, somnambulism, legerdemain, mesmerism, animal electricity, and diabolism. **Samaria**—Clearly of the city of that name, for the whole transaction is thus far in the city of verse 5.

10. **From the least to the greatest**—Both old and young, pauper and magistrate, freely credited the supernaturalism of Simon. It was not the low and ignorant alone, but ladies of high rank, philosophers, generals, and emperors, that listened to magicians, fortune-tellers, and necromancers. Pompey, Crassus, and Cesar consulted Oriental astrologers; Brutus beheld an apparition summoning him to the fatal Philippi; and Cesar was warned by the soothsayers to "beware the ides of March." Tiberius, at Capreæ, "had a flock of Chaldeans around him." Tacitus styles them "a class of men faithless to the powerful, fallacious to those hoping from them; which will ever be legally prohibited in the State, yet always retained." In an age when old religions are dying out, the empty hearts of men are hungry for something beyond dead nature. Vacate men's spirits of a true religion, and they will hanker after the vilest superstitions. There are at the present day so-called *philosophers*, who tell us that the age of faith is passing away, and the higher *age of reason*, the glorious millennium of Atheism, is coming on, when men will be far too wise to believe in God. But such an age would be rife with demon-worship and base paganism. We see in the sorceries of Simon something identical with the sorcery of the Old Testament, (and with the execrable pseudo-spiritualism of the present day,) something rather basely *below nature:* sub-natural rather than super-natural; where the depths of vice may perhaps be so fathomed as to reach down to the infernal.

The great power—The true reading is, *This man is the power of God, which is called great.* It refers, doubtless, to the masculine or greater power of nature in distinction from the femi-

of God. **11** And to him they had regard, because that of long time he had bewitched them with sorceries. **12** But when they believed Philip preaching the things [o]concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. **13** Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the [1]miracles and signs which were done.

o Chap. 1. 3.—1 Gr. *signs and great miracles.*—p Chap. 2. 38.—q Chap. 19. 2.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: **15** Who, when they were come down, prayed for them, [r]that they might receive the Holy Ghost: **16** For [q]as yet he was fallen upon none of them: only [r]they were baptized in [s]the name of the Lord Jesus. **17** Then [t]laid they *their*

r Matt. 28. 19; chap. 2. 38.—s Chap. 10. 48; 19. 5.—t Chap. 6. 6; 19. 6; Heb. 6. 2.

nine, of which Simon professed to be the incarnation.

It, of course, became the ascended Head of the Church, (see note on i, 1,) the Lord Jesus, to overcome these spurious miracles by the genuine, and the false doctrines by the divinely true.

12. **Believed Philip**—But so total a desertion of Simon as to compel him to surrender, indicates the manifestation of an entire superiority of the deacon's manifestations over the magician's.

They were baptized—Their faith in the miracles of Philip deepened into an experience of the truth and power of the Gospel he preached.

13. **Simon himself believed**—Simon was aware both of the falsehood existing in his own juggleries, and of the strange appearances of truth sometimes disclosing itself in his magical practices. He supposed that there was the same mixture of juggle and mysterious supernaturalism in Christianity, with a yet higher theurgic power. Christ was a dæmon of more powerful name than he had known, and the miracles sprung from a deeper magic; and baptism was the method of induction into the new art. **He continued with Philip,** in hopes of acquiring the doctrines he preached; and, **wondering at the signs,** he hoped to acquire the power to perform. He might become himself a deacon, a wonder-worker, even an apostle!

Was baptized—But why did not Philip, with the gift of discerning spirits, detect and reject the hypocrite from baptism? Gifts, we reply, were not at the absolute command of those endowed, so as to be used at will. Philip may have perceived tokens of wrong in Simon, not sufficient to exclude him from baptism, but quite sufficient to need an apostle's skill and power to deal with.

14. **Apostles...Jerusalem...heard**—The greatness of the event and the inferiority of the instrument alike surprised them. Coöperation, oversight, and control by them were evidently the demand of wisdom.

Sent...Peter—The apostolic body acted organically, so that they must have been still in secret organized and authoritative position. And as *Samaria*, the capital of the northern kingdom, was the most important post, after Jerusalem, in all Palestine, so they sent thither the senior apostle.

15. **When they were come down**—We do not, with Dr. Goulburn, (Acts of the Deacons,) extol Philip's modesty in now standing in the background. Philip held the apostles as much his superiors here as in Jerusalem; and the apostles came with the same spirit of wise and holy supervision as they exerted in first establishing the deaconship.

Prayed for them—The apostles seemed to think that praying was better than criticism. Rather than be too ready at exercising their own authority, they sought the decision of the Lord Jesus Christ.

17. **Laid...hands**—What is called

hands on them, and they received the Holy Ghost. **18** And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, **19** Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. **20** But Peter said unto him, Thy money perish with thee, because [u]thou hast thought that [v]the gift of God may be purchased with money. **21** Thou hast neither part nor lot in this matter:

[u] Matt. 10. 8. See 2 Kings 5. 16.

[v] Chap. 2. 38; 10. 45; 11. 17.

the rite of *confirmation* by the laying on of episcopal hands, though of venerable antiquity in the Church, is not made obligatory in this or any other passage of the New Testament. This was an imposition of hands by a miraculous authority and for a miraculous purpose. **Received the Holy Ghost**—In his miraculous and extraordinary manifestation; not merely sanctifying but charismatic. They had been doubtless regenerated by that Spirit before their baptism, in his secret and ordinary power and operation.

We have here, as at Cesarea (x, 44–48) and at Ephesus, (xix, 5–7,) a miniature Pentecost, in which a new inauguration seems to take place by the repetition of the same charismatic effusions, *each time under apostolic supervision.* (See note, page 30, on ii, 4.) Samaria is thus ushered into the kingdom of Christ; and her semi-Gentilism, intermediate between Judaism and paganism, is authenticated as truly called. Hence, we see that not until the apostles came to Samaria might the charismatic Spirit descend. This was part of that miraculous supremacy of the apostles—Christ's own chosen, original, witnessing twelve — which they could not communicate to any fellow, or transmit to any successor.

18. **Simon saw**—Simon now takes no share in the laying on of hands. He stood by, a spectator, and **saw.** Simon the Magus is intently gazing on Simon the Apostle: the very emblem of error and sin malignly eyeing the power of Christian truth and holiness, incapable of understanding its nature. He sees a work performed on the young Samaritan converts that raises them above themselves. He notes how beautiful and miraculous the results. These apostles he sees are higher than the deacon; they are the topmost masters of the new system, the possessors of the original wonder-working power, alone able to impart that power to others. From them, and not from their subordinate Philip, must the true primal secret be obtained. **Offered them money**—He hopes to buy a seat in the apostolic college. From his name a mercenary traffic in holy things has, through the Christian ages, been called *simony.* "It is fortunate for us," Dr. Hackett well says, "that our religious institutions in this country require us to obtain our knowledge of the term from a lexicon."

19. **Give me**—As we have noted of Judas's *What will ye give me?* (Matt. xxvi, 15,) "This is a true huckster's proposition." Judas *sold the* SON; Simon would have *bought the* HOLY GHOST!

20. **Money perish with thee**—Literally, *May thy silver be with thee unto destruction;* in which the apostle, assuming that the magician is bound to destruction, wishes that he may take his briberies with him. The words of the apostle are a true imprecation; but without any element of selfish wrath, such as the magus might have uttered, being but the judicial *anathema* of holiness against heinous *sin.* Money is a mighty power for evil or for good With it a man may purchase death and damnation; with it he may increase his treasures in heaven. If the rich are to be envied for anything, it is for their means for munificence in endowing schools, colleges, and churches, in providing advantages for the poor, and sending the Gospel to the outcasts.

21. **Part**—A share by their own right or character. **Lot**—By the al-

for thy heart is not right in the sight of God. **22** Repent therefore of this thy wickedness, and pray God, [w] if perhaps the thought of thine heart may be forgiven thee.

[w] Daniel 4. 27; 2 Timothy 2. 25.
[x] Hebrews 12. 15.

lotment or assignment of God. **This matter** — Of dispensing the Holy Ghost. **Not right** — Literally, not *straight.* Rectitude is a straight line, with which the thoughts of a pure heart coincide. **In the sight of God**—Who sees with perfect accuracy both the straight line and the crookedness of the heart not coinciding with it.

22. **Repent...of wickedness**—Literally, *repent from thy wickedness.* For repentance is a mental turning away *from* the wrong, and its effect is separation *from* it. **Perhaps**—This word does not express doubt of the mercy of God if Simon truly repents, but of the probability of Simon's ever truly repenting. There are so many depths and so many bottoms to his duplicity and depravity that Peter has slight faith in any repentance he may profess.

23. **Gall of bitterness**—Bitterness is depravity; true hatred and malignity against holiness and God. But in Simon the apostle sees the very **gall** of such **bitterness,** the very quintessence of depravity. **Bond of iniquity**—Hemmed around by habits and principles of iniquity, as if bound fast by a fetter or **bond,** from which he cannot energetically even *will* to escape. Such are all men by nature without Christ and Spirit and Gospel. To such a condition do men tend by habits and principles of profligacy, even in spite of Christ and his provisions. Simon was none the less guilty for these *bonds,* for his own free will had fastened them about himself.

24. **Pray ye**—For a moment the Magus is overawed. He believes the divine power to reside in the apostles, and trembles at the perdition into which Peter's imprecation precipitates

23 For I perceive that thou art in [x] the gall of bitterness, and *in* the bond of iniquity. **24** Then answered Simon, and said, [y] Pray ye to the Lord for me, that none of

[y] Gen. 20. 7, 17; Exod. 8. 8; Num. 21. 7; 1 Kings 13. 6; Job 42. 8; James 5. 16.

his money and himself. He begs their prayer, not as refusing to pray for himself, but as believing they have an interest with the Divine, while his is only with the lower powers. But still his lower dregs of character remain undisturbed. Peter tells him to seek forgiveness; he only wants the aversion of threatened evil. He is at bottom still a sorcerer, and has not the slightest purpose of turning from his deviltries and demonish ways.

Josephus relates that, some ten years later than this, the Roman procurator, Felix, sent one of his friends, Simon by name, a Jew, a Cyprian by birth, claiming to be a magus, to seduce by glowing predictions and promises, Drusilla, daughter of Herod Agrippa and wife of Azizus, king of Emesa, to forsake her husband and marry the procurator. Rosenmüller, Kuinoel, Neander, and others, identify the two magi as one. But this Simon was a Cyprian; and the testimony of Justin Martyr that Luke's Simon was a Samaritan, born at Gitton, is a little too specific to be fictitious, and is confirmed by the newly discovered writings of Hippolytus. If either was mistaken as to Simon's birthplace it was Josephus.

In the early apocryphal writings, Simon Magus was made a legendary hero. His imagined contests with St. Peter were marvellous. He elevated himself into the air, (like a modern pseudo-spiritualist,) but was made to fall to the earth and was crushed, by Peter's prayers, in Nero's presence. He shut himself up in a tomb at Rome, promising to rise from it the third day; but, as Hippolytus says, he remains there still!

The case of Simon Magus suggests a brief discussion of the differences between a true and a false miracle. We agree with that class of think-

ers, including Dr. Samuel Johnson, Baxter, Wesley, and, at the present day, Dr. Bushnell, who maintain that supernatural events of various classes are not confined to Scripture alone, but that the narratives affirming them are too numerous and too well authenticated to be rationally rejected summarily and universally. These narrated events may be roughly classified as 1. Fictitious, 2. Preternatural, 3. Supernatural, and 4. Miracle.

1. *The Fictitious.* Narratives not sustained by contemporaneous evidence of perfectly unexceptionable character are to be held false. This sweeps away the larger mass of pagan and papal supernaturalisms. They are not generally, like the Gospel miracles, sustained by eyewitnesses, or the eyewitnesses were easily deceived by collusion, or mechanical and other contrivances. In countries where supernatural events, in accordance with the established faith, are readily believed without any critical hesitation, abundance of stories of the kind will prevail. Others are true in fact, but explicable by science. Marks of the cross on the body, which were once imagined to be miraculous, are found to be producible by electricity. Apparitions are often the result of disease.

2. *The Preternatural.* A large share of wonders there are, not produced by any superhuman agent, but connected with the human system, which seem to belong to that side of our nature which is nearest to the supernatural, which is divided from the supernatural by no clear line, and which seems to be an avenue through which the supernatural reaches us, but which human scrutiny has never yet fully investigated. Under this class may come somnambulism, mesmeric sleep, verified presentiments, second sight, and some predictive dreams. Here may come those marvels in witchcraft which have never been explained. All these phenomena reveal depths in our nature never yet revealed by science.

Our systems are susceptible of preternatural wonders from the intense expectation of their coming upon us. (See note on Acts iii, 4.) Here we may place, perhaps, the curing of diseases by the shadow of Peter, (Acts v, 15,) and the handkerchiefs and aprons of Paul, (Acts xix, 12.) Here, too, we place mostly the performances of Sceva and his set at Ephesus, as well as the wonders there produced by the spells of Diana; and the casting out of demons by the Jews as narrated by Josephus and alluded to by Jesus. Here we may place the wonder-working of Simon Magus, Elymas the sorcerer, and their class. Many preternatural phenomena take place in intense religious excitements, such as catalepsies, jerkings, and trances. The Mohammedan dancing dervishes perform preternatural exploits in whirling, and the Shakers in dancing.

Many preternaturalisms combine the marvel of expectation with the tentative. By tentative marvels we mean those which seem sometimes to succeed, but often fail. Thus the royal touch to cure the king's evil, (of which Lecky in his "History of European Morals" makes much account,) had in its favour (besides the predisposition to feign and lie for flattery to the king) all the power of intense expectation, and yet often failed, or cured doubtfully, partially, or temporarily. So the public papers, both of New York and London, have contained marvellous paragraphs concerning the preternatural cures of certain classes of cases, performed by a Dr. Newton through manipulations and faith, which cures were partial and temporary, and yet sometimes apparently real. No clear case has ever yet occurred, we may believe, of curing *congenital* blindness or lameness.

The oracles of antiquity mostly arose from a preternatural excitement of the faculty of presentiment, in persons of a predisposed temperament, by artificial means. We have no necessity to deny that real predictions were sometimes produced. The difference between the oracular predictions and the divine prophecies is, that the former were

these things which ye have spoken come upon me. **25** And

scattered, and were, if not aimless, merely temporal in their objects and origin, and the latter were a collective system converging upon the Divine Messiah, having in view eternal objects as well as claiming a Divine origin.

3. *Supernatural.* The simply supernatural, as distinct both from the preternatural and the miraculous, is a phenomenon that *comes upon us* from some invisible, yet clearly living superhuman agent. The power of that prophecy which identifies itself to the consciousness as the revelation from God, and is fully sustained as such by a fulfilment, is a supernaturalism. The gifts or charisms of the New Testament Church, as promised by Christ, and forming part of his divine system, though often underlaid by the preternatural, are clearly supernatural. So, also, are the inspiration of the sacred writers, and even the influences of the Holy Spirit. All these are parts of one great supernatural whole, of which the word of God is the record and Christ the centre. All stand or fall together.

Under the supernatural, too, superinduced upon the preternatural, we rank demoniacal possessions and the case of the pythonic girl of Philippi. Here come all well-authenticated apparitions of the dead, and the appearance of angels, as to the apostles at ascension. It is impossible to explain the celebrated phenomena occurring in the Wesley family as other than supernatural, that is, as produced by an invisible, intelligent, purposing agent They were sustained by such contemporaneous, intelligent, and incorrupt testimony as would prove even a miracle; they are authentic facts which no natural or materialistic philosopher has ever yet reconciled with his own system.

4. *The Miraculous.* All miracle is supernatural; and from the standpoint of God himself, the Author of nature, both all nature and all supernatural, as by him performed, are *miraculous.* But from our human standpoint we may limit the term to a particular kind of supernaturalism, namely, to a *supernaturalism visibly originated and performed at the will of a visible agent in attestation of a religious truth, system, or mission.* A supernaturalism like a dream or a presentiment, *coming upon* a man from an invisible source rather than performed voluntarily by him, would thus be no miracle. Miracles, therefore, are in fact mostly limited to Scripture history. And the power for these miracles may be conceived as either in their agent's permanent and original possession, and completely at his will, or specially delegated to him on only special occasions. Moses performed one miracle of larger physical magnitude than any one performed by Christ; but his miracles were specifically limited and prescribed to him. *Christ alone appears to be full master of all miraculous power at will.* All other performers of miracles are only occasional, and by special delegation from God, or from the ascended Christ. He stands *alone* in the attitude of claiming and wielding at pleasure, or in permanent unity with God's will, any power he pleases in proof of his supreme identification with God himself. The human system, the elements, the gates of death and hades, nay, the powers of hell, submit to his *sway* and volition. He stands, therefore, without a rival; alone among all wonder-workers, alone among all professed religious founders; and when we superadd the identification of his divine person by antecedent prophecy, the majesty of his personality as it presents itself in the Gospel picture, and the wonderful effects of his life on human history, it is absurd to bring any supernaturalism into competition with his Divine Supremacy. Quite the reverse. Every other visible manifestation of the supernatural serves to remove the presupposition against miracle, and especially against the supreme miracle of Christ claiming to be God-man.

25. **And they...returned**—Like victors from the field, the apostles return to the capital. They probably

they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. **27** And he arose and went: and, behold, [z] a man of Ethiopia, a eunuch

[z] Zeph. 3. 10.

pass by the same route which they once travelled with the Lord from Samaria, (Luke ix, 51–55. See note on John iv, 4.) Then John would have called fire from heaven upon the people. Now they *testified* the historic fact of the Lord's history, and *preached* salvation through his name. For the route they took and the *villages* they evangelized (reversing our Lord's course) see our note on John iv, 4.

2. *First Fruit of Africa, the Ethiopian Eunuch*, 26–40.

Africa received the Gospel earlier perhaps than Europe; and as an angel invited the Gospel into Europe, (xvi, 9,) so an angel commissions it to be sent into Africa, (verse 26.) Were these *angels* the guardian *princes* of those continents? Dan. x, 20.

26. The angel—An angel. Perhaps, as to Paul, (xvi, 9,) *in a dream;* as the word *arise* may possibly, but not certainly indicate. Philip is still in Samaria. The apostles return home in the ordinary level of their apostleship, but for the cheery and spiritual Philip there is an angel-call to a lively work.

Why are the nearer thousands overleaped, and the distant and lonely *one* selected for this angel-directed visit through the *desert?* The reply, *From God's mere sovereignty*, is absurd, for God has no *mere* sovereignty, but always a sovereignty with a *reason.* Now Abyssinia, to this day Christian, says that it was by this *eunuch*, his name being Indich, that she was converted to the Christian faith. This our Indich had been on a blessed visit to Jerusalem, and was returning with a heart full of God, and his hands holding God's book, and his lips pronouncing the syllables of God's open word. And the Divine Head of the Church said, He must not go to Ethiopia before he hears the name of Jesus. And he spake to his angel to speak to Philip to go and speak to the eunuch. And to such a heart how welcome the name of the Saviour would come! We strongly believe that Indich converted Candace and her Ethiopia. **South...way**—The *road* from Jerusalem to Gaza. Philip is to go southward from Samaria until he arrives at that Gaza road which is the *desert* one. There are three routes from Jerusalem to Gaza: one, the most northern, passes through Wady Aly, (a *wady* is a valley;) the middle one through Wady Surar; the southern one through Eleutheropolis. To this last the epithet *desert* is most applicable. Some apply the epithet *desert* not to the *road*, but to Gaza itself; but, *first*, there would be no reason for specifying the condition of the city; and, *second*, there is no reason to doubt that Gaza was at this time a populous city, having lately been rebuilt by Gabinius, the Roman general. The words of the angel literally are, *The same is desert.* He gives Philip no information what he will find besides or in the desert; but he must go to that road of the three which is *desert.* Let him obey and he will find what the desert can afford. **Gaza**—Gaza is a very ancient city, mentioned as early as Gen. x, 19, and is celebrated as the scene of one of Samson's most noted exploits, the carrying off of the city gates. It was one of the frontier towns defending Palestine from Egyptian invasion. It was three miles from the sea, but had a seaport town. It was the route through which the eunuch would take ship for Alexandria.

27. **Went**—Dr. Thomson thinks that Philip intercepted the eunuch somewhere southwest of Latron. **Behold**—The desert is just now not wholly *desert*, for the chariot of a

of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and [a]had come to Jerusalem for to worship, **28** Was returning, and sitting in his chariot read Esaias the prophet. **29** Then the Spirit said unto Philip, Go near, and join thyself to this chariot. **30** And Philip ran thither to *him*, and heard him read the prophet Esaias, and

[a] John 12. 20.

princely negro is rolling by, giving it a rare life. **Ethiopia**—Is a country south of Egypt, including the modern Abyssinia. The word Ethiopia is derived from the Greek *αιθω*, *burn*, and *ωψ*, *face*, and alludes, of course, to the negro colour. **Eunuch**—The word etymologically signifies a couch-keeper or chamberlain, and designates a class of mutilated men who are in the East employed to guard the harems. But as in the palaces of princes such persons often gained the personal confidence of the despot, and became his chief adviser, so the very word **eunuch** was often used of officers of state who belonged not to this injured class. Yet the Greek for *of great authority*, *δυνάστης*, a *dynast* or potentate, seems to express the official power, and leaves the term eunuch to its natural meaning. **Candace**—A name, like Pharaoh, designating not a single individual, but each one of the line of queens by which the country was ruled. Candace was queen of Meroë, (near the modern Sennaar,) an island, or rather peninsula, formed by two arms of the river, a thousand miles up the Nile from Alexandria; to which city the eunuch is on his way to take his upward-sailing Nile-boat, made perhaps of papyrus and acacia. The name of Candace (spelled Kandakatis) is still found on her palace walls in Meroë, as in the cut, in hieroglyphical characters. Her buildings are in Egyptian style, varied with modern, perhaps Roman, elements. **Come to Jerusalem**—Most probably to the feast of Tabernacles, the festival most visited by far distant residents. **Come to worship**—He was probably a pagan proselyte, converted from the worship of the ram-headed Ammon by the influence of some of the many Jews residing in Meroë.

28. **Was returning**—Very probably he may have been in Jerusalem at the time of Stephen's martyrdom, when the city was rife with the name of Jesus and his Nazarenes. **In his chariot**—In vain, at the present day, does the traveller look for such a thing as a *chariot* in this country. This very *desert* is more a *desert* now than when the eunuch travelled by its route. The barbarism of the Mohammedan conquerors of the country has abolished all vehicles, and camels, mules, and asses are the only means of conveyance. A better day is coming when these vile intruders will be vanquished, and the railway will send its wonders through this land. **Reading**—The rabbies had a maxim which the eunuch here well practises: "The companionless traveller should employ his thoughts in study of the law." **Esaias**—The Greek form for *Isaiah*.

29. **The Spirit said**—Philip subsequently had four daughters all prophetesses, so that the prophetic impulse was familiar perhaps to his interior consciousness. **Go near**—Probably Philip encountered the eunuch at the point where his Samaritan road fell into the Gaza road. Both the angel and the Spirit give the briefest possible directions, and in the order of climax.

30. **Philip ran**—The chariot of the eunuch moved gently, so as not to impede the reading, and Philip by a quick pace could overtake it. **Heard him read**—The Oriental reads even to himself alone with a full voice. **Understandest**—The question of Philip, for the purpose of vivacity, contains a play upon words in the Greek, for which the nearest parallel we can invent would be, *Heedest what thou readest?* (See note on verse 5.) Though be

said, Understandest thou what thou readest? **31** And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. **32** The place of the Scripture which he read was this, [b] He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: **33** In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. **34** And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? **35** Then Philip opened his mouth, [c] and began at the same scripture, and preached unto him Jesus. **36** And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; [d] what doth

b Isa. 53. 7, 8.

c Luke 24. 27; chap. 18. 28.—*d* Chap. 10. 47.

understood not to the bottom, yet his heart understood enough of the divine word to feed its spiritual life on. God's word has several bottoms, and deeper and deeper surfaces. Beneath the stratum to which the eunuch could penetrate, Philip knew the Divine Saviour lay.

31. **Guide me**—The eunuch understands that he is challenged to an exegesis of the passage he is reading, and indirectly accepts the indirect proffer. He invites the stranger to a seat and to a biblical investigation.

The Christian often needs a commentator, but never needs a pope. When headstrong iguorance rejects the aid of the skill and learning which able expositors have gathered upon the word of God, illustrating its statements by the aid of history, geography, grammar, and suggestive thought, and assumes ability to draw right conclusions from the bare words of the English text, it is very likely to land where rash ignorance ever lands, in the depths of error. But when men, with all the aids of learning and sagacity and the blessed Spirit, give themselves over to a supposed infallible living expounder, they are very likely to be consigned to bondage and perdition. Men must use the right of private judgment by the aid of the best facts, lights, and counsels; but the right itself they have no right to renounce.

32. **The place of the Scripture**—The *section*. When the persecutor Antiochus forbade the *Law* to be read, the Jews divided the prophets into fifty-four *sections* for reading in the public service. The section now being read by the eunuch was liii–lvi. The passage given by Luke (Isa. liii, 7, 8) is undoubtedly from the Septuagint, a version made in Egypt, and familiar, of course, to the Ethiopian. It differs somewhat in meaning from the Hebrew. **Sheep...lamb dumb**—A vivid description of our Lord's silent submission to sentence and death.

33. **Judgment was taken away**—Not his own mental faculty of *judgment;* but *a fair judicial trial*, which was *taken away* by violence and fraud. **His generation**—Who shall describe the *generation*, that is, the men of that cruel age? **Life is taken**—For they unjustly deprived him of earthly life.

34. **Answered**—Responded to some previous remark not given by this question. **Of himself**—Very probably the eunuch had heard the Jewish tradition that Isaiah was martyred by sawing asunder at the command of the wicked king Manasseh, and so supposed that the prophet might have predicted his own death.

35. **Opened his mouth**—As if to roll out a large discourse. (See note on Matt. v, 2.) The passage, and the eunuch's question, furnish large text for large sermon. The expositor expounds, and expands into a preacher. **Preached...Jesus** — Unfolded the agreement of prophecy and history in him; showed how Jesus was the true Messiah of Israel's expectation; explained how to believe and be baptized in his name is the way of life.

36. **Water** — The Spirit and the

hinder me to be baptized? **37** And Philip said, [e] If thou believest with all thine heart, thou mayest. And he answered and said, [f] I believe that Jesus Christ is the Son of God. **38** And he commanded the chariot to stand still: and they went down both into the water, both Philip

[e] Mat. 28. 19; Mark 16. 16.—[f] Mat. 16. 16; John 6. 69; 9. 35, 38; 11. 27; ch. 9. 20; 1 John 4. 15; 5. 5, 13.

water, the reality and the symbol, are diffused through the world, refreshing both the moral and the material *desert* of this earth. **Baptized**—Baptism was indeed suggested in the very prophecy the eunuch was reading: "So shall he (Messiah) sprinkle many nations," words which the Ethiopian, son of a distant *nation*, might feel rightly to include himself. Rightly, therefore, he asks, "What doth hinder ME to be baptized?"

Robinson plausibly decides that this was "a certain *water*," as the Greek signifies, "standing along the bottom of the adjacent wady," [or valley, namely, of Tell el-Hasy.] "This water is on the most direct route from Beit Jibrin to Gaza, on the most southern road from Jerusalem, and in the midst of the country now *desert*, that is, without villages or fixed habitations. There is no other similar water on this road." Undoubtedly "many changes" may have occurred in the earth, rendering all such identifications somewhat uncertain; but the entire presumption is that the traveller stands on the very spot where Philip and the eunuch stood!

37. **And**—This verse is wanting in the most reliable manuscripts and versions. It is, however, as old as Irenæus, and Augustine did not question its authenticity. It may have been a later addition by Luke himself to his own work. (See introductory note, John xxi.) It was inserted, Meyer suggests, to conform the text to the baptismal service, requiring faith as a condition. **With all thine heart**—For *with the heart* man believeth unto righteousness. Faith is affectional as well as intellectual. So the eunuch heartily professes that *Jesus, the Messiah, is the Son of God.* And he who, believing this *from the heart*, consents to be baptized in the fulness of the meaning of the baptismal service, is a true, saved Christian, how sudden soever the work. The outpoured water, the symbol of the outpoured Spirit, is the *external regeneration and washing away of sin*, correspondent to the internal regeneration previously wrought by the descending power.

38. **Down**—The opposite of *up* in the next verse. And as this *up* describes the ascending the bank, so the *down* most properly describes (not the alighting from the chariot but) the walking *adown* the bank. **Into**—The Greek εἰς, *into*, signifies prevalently, but not universally, *into*, and not merely *to*. Here it is opposed to *out of* in the next verse. The Greek for *out of*, ἐκ, prevalently but not universally signifies *out from*, and not merely *from*, which is usually expressed by ἀπο. Taking the correspondent force of both prepositions as they stand here, it ought to be conceded that an entrance of both Philip and the eunuch *into* the water most probably took place.

Even without the force of these prepositions, and in whatever mode the baptism was performed, the parties would naturally step *into* the water's edge. A native of a southern clime, passing an arid desert, wearing nothing but light sandals, uninfluenced by a northerner's fear of spoiling the polish of his boots, would step **into** the water even for the natural agreeableness. **Baptized**—Performed that rite which images forth the "*sprinkling of many nations.*" (See note on verse 36.) Immersion fails to be the type of the antitype, the shedding forth of God's regenerating Spirit.

The main support, we think, of the practice of immersion is derived not from Scripture practice, but, 1, from the pagan meaning of the word βαπτίζω; and, 2, from ecclesiastical tradition.

1. The sense of βαπτίζω in pagan authors denotes in some cases the de-

and the eunuch; and he baptized him. **39** And when they were come up out of the water, [g] the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. **40** But Philip was found at Azotus: and passing

[g] 1 Kings 18. 12; 2 Kings 2. 16; Ezek. 3. 12, 14.

scent of water on the subject. 2. Even if the pagan use of the word meant sole-*plunge*, that decides not the New Testament meaning. Nearly every term borrowed from classic Greek to express a Christian use changes its force. The word ἐκκλησία, *church*, signifies a political town-meeting; the word δεῖπνον, *supper*, would require the Lord's Supper to be always performed at evening. 3. Early Christian practice favours immersion; but the earliest ecclesiastical practice requires self-immersion, naked, thrice performed.

39. **Caught away Philip**—This, with the correspondent phrase in the next verse, **was found at Azotus,** can be hardly understood otherwise than to mean that Philip was by bodily "rapture" transferred to Azotus miraculously. So Ezekiel says, (viii, 3,) "He (the Lord God) put forth the form of a hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north." The Old Testament prophets, at one period, not seldom underwent such transport. Said Obadiah to Elijah, "As soon as I am gone from thee, the Spirit of the Lord will carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me." And again: "Let them go and seek thy master, lest peradventure the Spirit of the Lord hath taken him up and cast him upon some mountain or valley." The Greek for *caught up* here is used to describe the ascension of glorified saints, (1 Thess. iv, 17,) and of Paul's rapture into Paradise, (2 Cor. xii, 2–4,) and of the man-child into heaven, (Rev. xii, 5.) **Rejoicing**—So that as there was a rapture of Philip's body, there was a **rapture in the eunuch's soul.** Joy is one of the fruits of the Spirit; and that the eunuch showed this fruit is good proof that his conversion was as sound as it was sudden. As to Philip the angel of God had given command, so to the eunuch, Philip, like an angel, had suddenly come, briefly but beneficially stayed, and instantly disappeared, never again to be beheld. One was to go beyond the land of the pyramids; the other northward, to the Roman Cesarea.

40. **Azotus**—The Ashdod of the Old Testament. It stands on the summit of a grassy hill, near the Mediterranean shore, about eighteen miles north of Gaza. It was one of the powerful cities of the old Philistines, made wealthy by being the medium of trade between Asia and Europe across the Mediterranean. This marine town worshipped the fish-god Dagon. It was one of the border towns in the great wars between Syria and Egypt, and hence, being strongly fortified, it was an important objective point. It stood a siege, the longest on record, against Psammetichus. The ancient war between these Philistine coast towns and Judah was in more modern times obliterated, first, by the incoming of Alexander the Great, and, finally, by the overwhelming power of the Romans. Azotus is described as now a small village, with few traces of ancient magnificence. **All the cities**—The rapid Philip, skirting along the shore, *evangelized* (such is the Greek word transferred to English) the cities in line; such as Jamnia, Joppa, Apollonia, Antipatris, etc. This beautiful maritime strip of plain, lying between the sea and the Israelite high lands, dotted with towns, and checkered with gardens and grain-fields, was, in the olden time, the land of the PHILISTINES. These were descendants from Ham (as the Israelites were from Shem) through

through he preached in all the cities, till he came to Cesarea.

Mizraim, and so related to the Egyptians. From these *Philistines*, the Greeks and Romans, unacquainted with Israel in the interior, called the whole country, even to the Jordan and Dead Sea, PALESTINA. The Philistines had possession when Israel departed from Egypt, and Israel marched by a roundabout circuit to the Promised Land to avoid fighting with them. (Exod. xiii, 17.) While the Gospel was limited to Israel, this region is unmentioned in the New Testament. When Christianity began to feel the full force of its Gentile mission, among its earliest incursions, as we here see, was this visit to this beautiful margin of the Mediterranean, followed by numerous others; "as if Christianity," says Stanley, "already felt its European destiny."

This Philistine strip extended northward to the Tyrian Ladder; and then commences the similar sea-shore strip of the ancient Canaanites. These were also sons of Ham, through his younger son, Canaan. But the Greeks and Romans called their country PHENICIA, or Palm land, from its plentiful growth of that picturesque tree. Their early cities were Tyre and Sidon. They were celebrated as the inventors of letters, as the boldest of navigators, the richest of manufacturers; but condemned for the grossness of their sensuality and the cruelty of their idolatry, (Moloch worship,) even to human sacrifices. With the Philistines, Israel was ever at war; with the more distant Canaanites or Phenicians, usually at peace.

Cesarea—The Roman capital of Palestine.—A few years before the birth of Christ, almost the entire coast of Palestine, without the indentations that form good harbours, had a point called Strato's Tower for an insecure landing place. Herod the Great, who was a prince in architecture, a munificent builder of palaces and a founder of cities, resolved to supply the maritime want by placing a great capital at this point. He laid it out in long rectangular streets, lined with structures of white stone, adorned at intervals with stately palaces, and crowned at its summits with splendid temples and royal statues. Josephus pronounced it "a city of palaces!" But noblest of all the works was the harbour. Herod extended a long semicircular wall, like an arm, into the sea, open at the north, to embrace the commerce of the Mediterranean within its sheltering haven. This marine wall was composed of stone, fifty feet long, into a sea sixty feet deep, and the surface of the wall presented a level two hundred feet broad. In honour of his royal master, the Emperor Augustus Cesar, Herod named this city CESAREA. He made it his own royal residence, and the political capital of his realm. The successive Roman procurators of Judea, Pilate, Felix, and Festus, held their residence and courts in Cesarea, under the authority of the great Prefect of all Syria residing at Antioch. Here Paul was two years imprisoned; and here, some years hence, Philip, with his four prophetic daughters, is found by Paul, still true to the cause of Christ. Cesarea afterward became an episcopate, of which Eusebius, the father of Church History, was, in the fourth century, bishop. The Church, though founded by the humble deacon, became renowned in ages of persecution for its confessors and martyrs. It is now a desolation, inhabited by lizards and jackals.

Near the time that Paul was imprisoned at Cesarea, there occurred the tragical event which opened the fatal war which closed with Jerusalem's destruction. It was a standing strife—Was Cesarea a Jewish or a Greek city? "It is Jewish," said the Jews, "for it was built by Judaic Herod." "Those pagan temples," replied the Greeks, "prove it Gentile." At length the quarrel grew so fierce that the Greeks, aided by Felix, opened an indiscriminate massacre upon the twenty thousand Jews, and in a few hours not a single Jew remained to question the pure Gentilism of Cesarea.

CHAPTER IX.

AND [a]Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Damascus

a Chap. 8. 3; Gal. 1. 13; 1 Tim. 1. 13.

CHAPTER IX.

II. The New Apostle of the Gentiles Called, ix, 1–30.

1. *Saul's Journey to Damascus—Conversion*, 1–9.

1. **And**—Our historian, having closed the section narrating the spread of the Church, consequent upon the persecution, (viii, 5–40,) now takes up the historic thread of the persecution itself from viii, 4, the principal figure, of course, being Saul. At this point it becomes us to trace Saul's previous life-story.

He was born at the wealthy and learned city of Tarsus. He was, like King Saul of old, of the tribe of Benjamin; born some six years after our Saviour, of parents strictly Pharisaic in sect, who taught him the doctrines and history of the Old Testament from his childhood. Like other Jewish youth, doubtless, he commenced his Scripture studies at five years of age; the traditional law at ten; and graduated to the maturity of a responsible Jew at thirteen. His parents seem to have had wealth and rank sufficient to send him to the capital, Jerusalem, to complete his education under the tuition of the greatest doctor of the day, Rabban Gamaliel. He took the degree of *Rab*, probably that of *Rabbi*, and displayed that ambition and superiority of acquirement that justified the ambitious hope that he would one day attain the high rank of *Rabban*. Yet, as the Jewish maxim was that "He who teaches his son no trade teaches him to be a thief," young Saul, though destined to a profession, learned the art of a tent-maker. He may have been at Jerusalem some part of the time when Jesus was there; but it is clear that he never was familiarly acquainted with our Lord's person. He first emerges to view at the martyrdom of Stephen, in which he not only heartily concurred, but forthwith took the leadership in the persecution by which the Church was scattered and Christianity spread abroad. We are now to see in our following history the culmination and close of that leadership. He is just now becoming a fallen star of Judaism, but the rising star of Christianity.

And—Rather, *but*. The persecutions of the Gospel by Saul are contrasted with the spread of the Gospel by Philip. **Yet**—In continuation from viii, 3. **Breathing out**—Not breathing out, nor exhaling, nor inhaling; but *inwardly breathing*, referring rather to his temper—his inner atmosphere of soul—than to his external manifestations. **Threatenings and slaughter**—"Menace and murder" it is expressively rendered by Dr. Hackett, but with an alliterative point not contained in the original. **The high priest**—Probably Theophilus, the son of Annas. At the Passover of the year 37 Caiaphas was deposed from the highpriesthood by the Roman prefect, and Jonathan, son of Annas and brother in law of Caiaphas, was put in his place. But at the next Pentecost, by the same arbitrary authority, Jonathan was removed, and his brother, this Theophilus, appointed to the office. He held the place about five years, and was removed by Herod Agrippa I. in A. D. 41.

2. **Letters**—When the Romans, on their way to universal empire, first began to spread into the East, the Jews, providentially, had occasion to seek them for friends and allies, and accordingly to render them preëminent services. In return the Roman emperors, for many years, conferred on the Jewish hierarchy, especially the high priest, peculiar powers and privileges. The first of the emperors, the celebrated Julius Cesar, led the way. He proclaimed a decree throughout the empire, in which, reciting the great services of the high priest Hyr

DAMASCUS.

to the synagogues, that if he found any [b] of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And [c] as he journeyed, he came near Damascus: and suddenly there shined

[b] Chap. 19. 9, 23.

[c] Chap. 22. 6; 26. 12; 1 Cor. 15. 8.

canus, he made the high priest arbiter of all questions of Jewish polity that might arise in any city or country. To this he subsequently added an order constituting the high priest patron of the whole Jewish race in all countries, by which he became the prosecutor in behalf of all Jews against any power that infringed their rights. Though in all other places synagogues could be built, in no other place than Jerusalem could sacrifices be offered. From every Jew a poll-tax of a didrachm, and voluntary offerings according to ability, were transmitted to the spiritual metropolis. Through all the Jewish dispersion the high priest judged of heresy, imprisoned, scourged, summoned to Jerusalem, and excommunicated—every thing but executed, unless by daring violence. Hence, the high priest was now a Jewish pope, with his Sanhedrin as his cardinals, with a sway as wide as the Roman empire. Hence, too, though Damascus was beyond the limits of Palestine, the ambitious and violent Saul had but to apply to these high dignitaries for authority that would be legally good against any lawful power in Damascus, and would bind and bring them to Jerusalem before the high priest. **Desired of him letters**—Luke omits, as *of course*, the *obtaining* of the **letters**, which the high priest would be but too glad to give this fiery adherent for the purpose of exerting and maintaining his own authority. Paul's own account (xxii, 5) describes the *receiving* to show with what high warrant he went armed.

Damascus—Perhaps the most ancient, and certainly one of the most beautiful, cities, as seen from without, in the world. It was a well known town in the time of Abraham. Lying in the great route of commerce between Egypt, Persia, and India, a green oasis in a desert of sand, watered by the plentiful streams of the Abana or Barada, it was celebrated for its commercial wealth and for the magnificence of its gardens. During much of the Old Testament times it was a capital of a region of very variable extent called *Syria*, ruled mostly by kings of the line of Ben-hadad. It was conquered by David, but briefly held by his successors. It stands about a hundred and forty miles northeast from Jerusalem. At this day it is one of the largest of eastern cities, with one hundred and fifty thousand inhabitants, nearly two thousand Christian. **Synagogues**—The Jews were numerous in Damascus, and doubtless had several **synagogues**, to each of which one of the **letters** would be addressed. **This way**—Way of thinking and acting, a sect. So in xxiv, 14. **Women**—Sparing not in his wrath the gentler sex. **Unto Jerusalem**—To be tried and punished at the metropolis, whence, perhaps, some of them had fled. The reason, indeed, why Saul selected Damascus for his raid probably was that a large number of the Christians driven by his persecution from Jerusalem had taken that refuge, and were disseminating the new faith.

3. **He journeyed**—Can we trace the probable route of this young hunter of heretics? He probably took the road which we have described in our note on John iv, 2, to Shechem; thence across the Jordan by the bridge at Scythopolis; thence over Auranitis to the city. It was about a six days' journey.

Near Damascus — Dr. Tristam thus describes his own approach to Damascus: "At length we came upon the crest of the hill overlooking the wide oasis of Damascus, and an Arabian Nights' vision was before us. When we were at a slight elevation above the oasis the sudden gush of perfume, chiefly of orange blossom, wafted through the air was almost

round about him a light from heaven: 4 And he fell to the earth

overpowering. It seemed as though a cloud of scent were floating at a certain height in the atmosphere, for when we were below it was not nearly so strong. The change from the rocky desert to the wilderness of gardens was instantaneous. Tall mud walls extended in every direction under the trees, and rich flowing streams of water from the Barada every where bubbled through the orchard, which was all alive with the song of birds and the hum of bees. The great apricot trees were laden and bent down under strings of ripe golden fruit. The lanes were strewn with apricots. Asses, mules, and camels in long strings carried heaped panniers of these 'golden apples.' Walnut, peach, plum, pomegranate, pear, olive, orange, and even apple trees, crowded the maze through which for an hour we wound, till we found our camping-ground in a garden, one tent shaded by an apricot, the other by a walnut tree, surrounded by pomegranates in full blossom, while a rill from the Barada ran past to cool our water bottles."

3. **There shined...a light**—The rationalistic solutions of the events of Saul's conversion, in order to exclude miracle, are valid only on the assumption that there is no supernatural. He who accepts the miracle of Christ's incarnation, and the whole supernaturalism therewith connected, has no difficulty with the supernaturalism of this one narrative. **Shined**—Rather *περιήστραψεν*, *flashed round about* him like lightning; yet *περιλάμψαν*, in xxvi, 13, *shining around*, like a lamp or luminary, describes the steady continuance of the splendour after the first flash. This was the Shekinah or divine lustre of the person of the glorified Jesus, beheld also by the dying Stephen, and magnificently described by the Apocalyptist in Rev. i, 13–17. (See note vii, 2.) John, like Saul, *fell as dead*. The time was *mid-day*, (xxvi, 13,) and the light was *above the brightness of the sun* at that zenith. It was, as Milton says, "like a new morn risen on mid-noon." The glory of Jehovah-Jesus outshone the blaze of noon-day. Says Stier: "Jesus on the mount of transfiguration 'did shine *as* the sun,' and at 'the end of the world' the righteous, too, shall 'shine forth as the sun,' (Matt. xvii, 2; xiii, 43;) but the revelation of the irresistible One must now flash down '*above* the brightness of the sun.'"

The instant of the light's flashing about him before he fell was the moment of the visibility of the Lord's person; the fall, as well as the ocular blinding, being the result of the light radiating from his central figure. After his fall Saul heard, but saw not.

Was this a mere vision, or did the actual person of Jesus appear to Saul's eyes? Paul himself, we answer, claimed not only that he *saw the real person of Jesus*, but bases the validity of his apostolate upon that *reality*. To have seen the real Jesus was one of the requisites for a true apostle, (see note on Luke i, 1); and Paul claims this as the time when he so saw Jesus. "Am I not an apostle? Have I not seen the Lord Jesus Christ?" (1 Cor. ix, 1.) "He was seen . . . by Cephas . . . by all the apostles . . . last of all by me," (xv, 8.) And so Ananias, (ix, 7,) "The Lord hath sent me, even Jesus, who appeared to thee in the way as thou camest." With all who hold the authority of Paul as an apostle, these words must be conclusive both for the reality of the miracle and of the visible person of Jesus.

4–8. Of what follows there are two parallel accounts besides — in Acts xxii, 7–12, and xxvi, 14–16; and between the three, critics have endeavoured to find contradictions; but the result is confirmatory rather than derogatory to the truth of the history. For all these variations are explainable upon one principle, namely, that Paul was the main object of this Christophany, and the rest of the company were but subordinate witnesses to some vague but supernatural manifestation.

and heard a voice saying unto him, Saul, Saul, [d] why persecutest thou me? **5** And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest:

[d] Matt. 25. 40. etc.—[e] Chap. 5. 39.

Hence, 1. Saul was permanently prostrated; they were "all" momentarily overthrown, but, forthwith recovering, "stood speechless," (ver. 4;) 2. Saul saw the person of Jesus; they *beheld no man*, (ver. 7;) 3. Saul heard the Hebrew words; they heard the vocal sound, not the articulation, (ver. 7;) 4. Saul was struck blind; they were speechless with astonishment, but were able to lead the blinded. Now in the description of the eminence of Saul as the main object of the revelation rather than his companions, it will be found that the contradictions are in words, and not in thought or in fact.

4. **He fell**—They were also "all fallen to the earth," (xxvi, 14.) But while the others, immediately recovering, "stood speechless," (verse 7,) the more deeply smitten Saul rose not until bidden, (verse 8.) **Saul, Saul**—Solemnly reiterated and in the sacred "Hebrew tongue," (xxvi, 14.) The utterance of his personal name by the divine voice individualized his whole being; called him out from the human race as sole and peculiar. Repeated, that call was secured from mistake and emphasized to the centre of his soul. The "Hebrew tongue" betokened that he is called, like Abraham and Samuel of old, to a mission even more wonderful than the Old Testament ever knew. In that language of the chosen people he is summoned to be a preacher to all the people of the earth.

Me—For Jesus identifies himself with his own holy cause; considers himself to be embodied in his own Church. To persecute my loved disciples is to persecute *me*. So Matt. xxv, 40, 45: Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto *me*. And here Jesus, as at the judgment day, makes a direct issue with his foe: It is *thou—me*.

[e] *it is* hard for thee to kick against the pricks. **6** And he, trembling and astonished, said, Lord, [f] what wilt thou have me to do? And the Lord *said* unto him, Arise, and go

[f] Luke 3. 10; chap. 2. 37; 16 30.

5. **The pricks**—The *goad*, or *goad-points*, with which oxen were stimulated and punished, and compelled to submit by their drivers. It was a proverb in antiquity used by Æschylus and other classic poets (as quoted by Dr. Clarke) to describe a vain resistance.

Christ, both personally and impersonated in his own on-moving, resistless cause, is, like a relentless driver, requiring Saul's absolute submission; but Saul, like a refractory bullock, is kicking back, as if to overthrow his true Lord and Master. It is but to pierce himself. And the issue for him is submission or death.

These words, however, are found in no Greek manuscript here, but are borrowed from xxvi, 14. And *Lord, what wilt thou have me to do?* is borrowed from xxii, 10.

6. **Trembling and astonished**—Yet prostrate upon the earth. **What ...do?**—The energetic character of Paul speaks out even in his prostrate condition. "He does not," says Stier, "wail out, 'Ah! Lord, what have I done?" It may be a deep repentance that ruminates in sorrow over the past; but it is a more effective repentance that seeks, as far as possible, to undo the past by the most earnest use of the future. **Arise...go...city**—Saul's narrative to Agrippa declares that at this point God gave him his commission to the Gentiles (xxvi, 16–18) in rich and rounded terms. In his narrative to the hostile Jerusalemites he declares that Ananias confirmed the commission as by divine authority. The direction to be received from Ananias as to what he *must do* would include not the great commission of his life, but the immediate things to be done, as baptism, etc.

The sort of interior which Damascus had, its base streets yet luxurious in-

into the city, and it shall be told thee what thou must do. **7** And [g] the men which journeyed with him stood speechless, hearing a voice, but seeing no man. **8** And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. **9** And he was three days with-

[g] Dan. 10. 7; see chap. 22. 9; 26. 13.

door residences, Mr. Tristam well describes:

"In the city we were taken to visit one of the wealthiest houses. After picking our way over heaps of offal, stepping over dead dogs, and kicking aside living ones, through a loathsome dark lane, we turned up a narrow entry and were admitted at a small door. This led into a crypt-like vaulted ante-chamber, through which we passed, and, turning round, found ourselves on a sudden in a marble open court, in the centre of which was a fountain, surrounded by exotic trees. (See our vol. i, pp. 121, 326.) All round the court were rooms, and in the centre of each side an open chamber, or large alcove, up two or three steps, with a little marble fountain playing in front, and silk ottomans, work-tables, and easy chairs behind. The roofing of these alcoves and the walls were marvellous in their elaborate workmanship and colouring, the whole one mass of carved and gilded arabesque. The flooring was marble, the walls up to the wainscot marble in elaborate mosaic patterns. Each room had a fountain in its centre, and was furnished with silk ottomans all round, lavishly strewn with brocade and silken cushions. A gallery ran round above in front of the up-stairs rooms, which were similarly arranged. Such was probably a Jewish house in the palmy days of the monarchy."

7. **Hearing a voice**—The Greek word for *voice*, like our word *utterance*, may signify either the vocal *sound* or the articulate *words*. So a man partially deaf would be said, popularly but truly, *to hear* and *not to hear* the same *utterance*. It is here said they heard, and in xxii, 9, it is said they heard not, *the utterance*. **Seeing no man**—They saw not, as Saul did, the speaker. How in the midst of that luminous splendour the form of Jesus loomed forth upon Saul's sight—whether standing on the earth, or in the space exalted above him—we know not. We suppose the latter.

And thus to Paul, as to none of the other apostles, Jesus appeared, never in his humble terrene flesh, but *solely in his glorification*. Thenceforward, consequently, he was troubled with no low Ebionite conceptions of Jesus, but ever thought of him, purely, with intense self-consecration, as the exalted and divine Master of his own soul and body.

Yet Saul's sight of Jesus could have been but for a moment. By its power he forthwith *fell to the earth*, (verse 4,) and when he *arose from the earth* (verse 8) *he saw no man*, being blinded by the glory that prostrated him.

9. **Without sight**—We look for the cause of this blindness, which affected Saul *alone* of this company, less into the region of matter than of soul. It was, perhaps, the powerful collision of spiritual forces, the Divine upon the human, which drove the perceptive power of Saul inward and disabled it from action. **Neither did eat nor drink**—The spirit, forced from external action, concentrated inwardly upon itself.

Three days—If we contemplate the awful struggle within the mighty spirit of this great man, in the present hey-day of his young manhood, we shall not wonder that its violence left no vitality for the outer perceptions or sensations. Like a powerful rail-train, he is stopped and driven back by a solid collision, and terrible and apparently wrecking is the recoil. 1. Jesus of Nazareth and his Church, strange to say, are true and divine! Whatever a Christian is, that Paul must now be, at whatever cost. 2. The whole

out sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, [h] named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. **11** And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, [i] of Tarsus: for, [k] behold, he prayeth, **12** And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. **13** Then Ananias answered, Lord, I have heard by many of this man, [l] how much evil he hath done to thy saints at Jerusalem: **14** And here he hath authority from the chief priests to bind all [m] that call on thy name.

[h] Chap. 22. 12.—[i] Chap. 21. 39; 22. 3.
[k] Rom. 10. 12, 13.
[l] Verse 1.—[m] Verse 21; chap. 7. 59; 22. 16; 1 Cor. 1. 2; 2 Tim. 2. 22.

structure of his past life, education, and hopes is in ruins, from which he must emerge a new man. 3. The sin of relentless slaughters, real or purposed, presses heavy on his soul and demands deep repentance. 4. He had supposed hitherto that he was keeping the law to the very highest standard; but now he sees that he has never known the law in its essence, and that he has broken and destroyed it to the very foundations. The experience of Rom. vii, 5–13, is now actually undergone. He was imaginarily alive without the real law; that law comes and he is dead. Who shall deliver him from this death, pressing like a dead body upon him? 5. Stephen beheld the glorified Jesus in vii, 55, 56. Saul, standing by, beheld Stephen, in a rapture of prayer, commit his spirit to that heavenly Jesus. Saul has now seen that same glorified Jesus, and turns to him for help, committing himself to him for salvation. And now, "Behold, he prayeth!" It is time for Ananias to be called.

2. *Ananias Baptizes and Authenticates Saul*, 10–18.

10. **Disciple...Ananias**—A permanent resident of high reputation (xxii, 12) at Damascus. How came so settled a Christian there? (See note on verse 19.)

11. **Street...called Straight**—So called from its cutting the city in two in a straight line. It is two miles in length from east to west, lined with colonnades, and now called the "Street of Bazaars." It has a spot pointed out by officious tradition as the very house of this Ananias.

"We visited the great cathedral," says Mr. Tristam, "in the street which is called 'Straight,' and several of the mosques. The great mosque, once the Christian cathedral, and in yet earlier ages a heathen temple, is a noble structure, though, of course, without the interest or the splendour of the Mosque of Omar. We looked in at one magnificent portal, over which still remains engraven the inscription in Greek, 'Thy kingdom, O Christ! is an everlasting kingdom, and thy dominion endureth throughout all generations.' There stand the words, unread by the Moslem. We will take them as a silent prophecy that the day is coming when this dark land shall be Christ's once more, and he shall reign for ever and ever. Even so, come, Lord Jesus."

12. **Hath seen...a vision**—Vision had answered to vision. Paul had been divinely assured upon his prayer what deliverer should come to relieve his spirit of its pressure and thereby his eyes of their blindness. He was assured that his comforter was no counterfeit; Ananias was assured that his patient was a genuine penitent. They met as strangers, yet as well known each to the other.

14. **Authority...chief priests**—The supernatural character of the events were clearly perceived by Saul's company; and, however much they may have endeavoured to conceal the mortifying overthrow and conversion of their leader, rumours of the facts

15 But the Lord said unto him, Go thy way: for [n] he is a chosen vessel unto me, to bear my name before [o] the Gentiles, and [p] kings, and the children of Israel: **16** For [q] I will show him how great things he must suffer for my name's sake. **17** [r] And Ananias went his way, and entered into the house; and [s] putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and [t] be filled with the Holy Ghost. **18** And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. [u] Then was Saul certain days with the

n Chap. 13. 2; 22. 21; 26. 17; Rom. 1. 1; 1 Cor. 15. 10; Gal. 1. 15; Eph. 3. 7, 8; 1 Tim. 2. 7; 2 Tim. 1. 11.—*o* Rom. 1. 5; 11. 13; Gal. 2. 7, 8.

p Ch. 25. 22, 23; 26. 1, etc.—*q* Ch. 20. 23; 21. 11; 2 Cor. 11. 23.—*r* Ch. 22. 12, 13.—*s* Ch. 8. 17.—*t* Ch. 2. 4; 4. 31; 8. 17; 13. 52.—*u* Ch. 26. 20.

could not but be circulated among both Jews and Christians in Damascus. **Call on thy name**—A clear declaration that the very peculiarity of the Christian was praying to Jesus.

15. **A chosen vessel**—Literally, *a vessel of choice.* Not merely, however, a choice vessel, but one whom, in view of his fitness as a man, Jesus hath chosen for a great mission. This, however, implies neither any impossibility that he would disobey his call, nor any eternal predestination to salvation. The word here rendered vessel often signifies *instrument* or *organ;* an instrument for carrying something. **Kings**—See xxv, 23; xxvi, 1–32; xxvii, 24.

16. **I will show him**—By the revelations of future experience. **Suffer**—As he has *inflicted* hitherto, rather than *suffered.*

17. **Went his way**—Ceased expostulation and commenced obedience, by taking, doubtless, the shortest route for the house of Judas in *Straight* Avenue. **Brother Saul**—The tender Christian epithet for the late murderous persecutor. Reverent it was, no doubt, as well as tender; for Ananias knew that this man was a future apostle, with the Gentile world for his wide mission. **Appeared unto thee**—Ananias here authenticates his own mission to Saul, by acknowledging Saul's mission from Jesus.

18. **There fell**—Ananias had *put his hand upon him,* (verse 12,) Saul *received the Holy Ghost,* (verse 17,) and **what followed? The regenerated and** Spirit-filled Saul burst away the bondage produced upon his external sense. Very probably during the *three days* the humours had dried upon his eyeballs, and as the abounding of his spirit quickened the whole man, the scale-like particles fell from his eyes, thus forming a striking emblem of his renewed spiritual eye-sight.

Arose, and was baptized—Apparently without leaving the room. The interpolation by Lechler of a journey to the banks of some branch of the Barada river is licentious misinterpretation. There is in the text (whatever there may be in *his* commentary) no intermediate event or action between the **arose** and the *was* **baptized.** The baptism in this case was preceded by faith, justification, regeneration by the Holy Spirit, and even the special bestowment of the Holy Ghost. It follows the regenerating affusion of the Spirit as the physical picture of a spiritual operation—the water-outpouring imaging the Spirit-outpouring.

3. *Saul at Damascus, Jerusalem, Tarsus,* 19–30.

19. **Meat...strengthened**—If he possessed no strength before taking the *meat,* how could he have gone forth to endure immersion from the street Straight to the Barada? **Certain days**—A brief period; unlike, and previous to, *the* **many days** of verse 23. **Disciples . . . Damascus**—Whence were these first fruits of Christ already at Damascus? **They may have been**

disciples which were at Damascus. **20** And straightway he preached Christ in the synagogues, [v] that he is the Son of God. **21** But all that heard *him* were amazed, and said; [w] Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? **22** But Saul increased the more in strength, [x] and confounded the Jews which dwelt at Damascus, proving that this is very Christ. **23** And after that many days were fulfilled, [y] the Jews took counsel to

[v] Chap. 8. 37.—[w] Chap. 8. 3; verse 1; Gal. 1. 13, 23.

[x] Chap. 18. 28.—[y] Chap. 23. 12; 25. 3; 2 Cor. 11. 26.

1. Jews who had heard our Lord preach, and had removed to Damascus. 2. Devout persons present at the Pentecost, then for a while sojourning in Jerusalem, (ii, 5.) 3. Refugees scattered by the persecution of viii, 1–4.

20. **Straightway**—Saul is prompt to appear forthwith in public, both to testify what Jesus had done for him, and to demonstrate that he boasts rather than blushes at the change he had made.

21. **Amazed**—Sudden conversions are a great stumbling-block to unbelievers and rationalists. But in this case, when the persecutor suddenly turned preacher, the amazement was fairly at its height. It is well when the firmness of the young convert is greater even than the caviller's amazement.

22. **The more in strength**—All the arguments which Stephen and his friends had used (note vi, 9) now, doubtless, came up to him with redoubled power, confirmed by his own recent experience. **This is very Christ**—*The very Messiah*, predicted by prophets, and longed for by Israel. No wonder that he who thus used his spiritual strength **increased the more in strength**. **Confounded the Jews**—But, alas! did not convince, or, at any rate, convert them.

23. **Many days**—Few would suspect here how **many** these **days** were. Yet we find that in 1 Kings i, 38–39, *many days* amounted to three years. And we also find by Gal. i, 15–18, that it was just three years between Saul's conversion and his going to Jerusalem, as mentioned in verse 26. During that *three years* he *went into Arabia*. But, by Jewish reckoning, *three years* may be only *a year and two fragments of a year;* less, perhaps, than eighteen months. Arabia is more narrowly the peninsula between the Red Sea and the Persian Gulf. But northeastwardly, as the wandering tribes streamed indefinitely forth, the territory of Arabia stretched up on the south and east to near Damascus. The Arabia to which Saul retired was, perhaps, Iturea or Hauran, lying eastwardly; and he probably continued in intercourse with Damascus. The purpose for which Saul retired into this sequestered region was, perhaps, to acquire by fuller study, under the guidance of inspiration and of the Old Testament, a clearer insight into the facts of Jesus' life, and the great principles of Christian truth. No hint is given that he preached to the Arabians, which is not enumerated among the early fields of his ministry, (xxvi, 20.) From this retirement he came forth with greater apostolic strength.

Was it by *revelation* (Gal. i) that Saul learned the *facts* of the *Gospel History?* If not, then how, and when? First, he must have acquired the main facts at Jerusalem itself, in his debates with Stephen and the other Hellenists. (See notes on vi, 9–15.) We see no reason to doubt that the entire miraculous life and atoning death of Christ had been discussed by Paul with the advocates of Christianity. Admitting the miracles, he would then attribute them to a demoniac power. Afterward he may have more fully grounded himself in them in his intercourse with the Damascus Christians, especially Ananias, some of whom were, doubtless, eye and ear witnesses of Jesus' ministry and of the apostolic narratives. (See

kill him: **24** [z]But their laying wait was known of Saul. And they watched the gates day and night to kill him. **25** Then the disciples took him by night, and [a]let *him* down by the wall in a basket. **26** And [b]when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. **27** [c]But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, [d]and how he had

z 2 Cor. 11. 32.—*a* So Josh. 2. 15; 1 Sam. 19. 12.

b Chap. 22. 17; Gal. 1. 17, 18.—*c* Chap. 4. 36; 13. 2.—*d* Verses 20, 22.

vol. ii, page 5.) Finally, we believe that Luke was the true historical investigator, and that Paul learned the Gospel *facts* of Luke, rather than Luke of Paul. These *facts*, when attained, he contemplated in the light of that previous meditation in Arabia, by which he became the profoundest of Christian theologians, and the most effective of Christian preachers. When at the close of this *three years* he went up to Jerusalem (Gal. i, 18) and abode with Peter, Peter could *add nothing* to him (Gal. ii, 6) of Gospel doctrine, though, doubtless, he could narrate many a historic fact. **Took counsel**—Formed a conspiracy. **To kill him**—They could let the quiet *Ananias* alone; they would not molest *the disciples*, (ver. 25;) but this prince of apostates, this friend to the Gentiles, they will not tolerate, but will assassinate. Wherever Paul appears, though peace before reigned, a flame of wrath springs up. The reason is in one word—GENTILES. (See note on xxii, 22.)

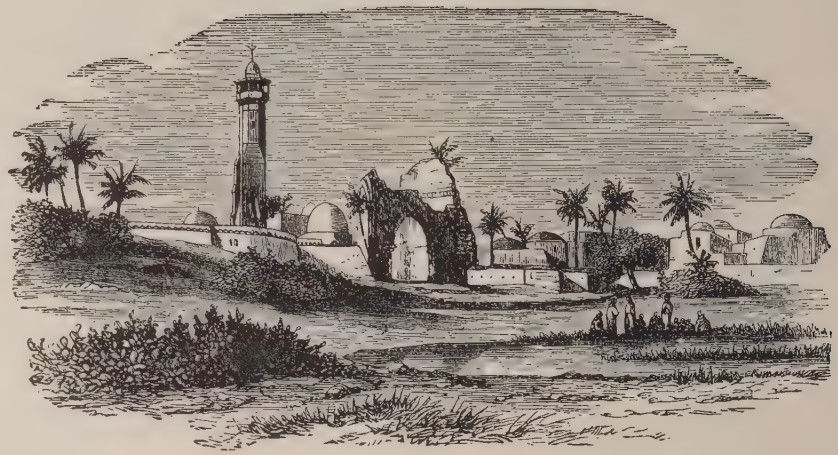
In 2 Cor. xi, 32, Paul tells us that the *governor* (*ethnarch*) of King Aretas headed this conspiracy against him, and stationed the guards at the city gates to prevent his escape. We have narrated in our notes on Matt. xiv, 1–6, how the daughter of this Aretas, being the wife of Herod Antipas, was repudiated by her husband in order that he might marry Herodias. A war ensued, in which Aretas was victorious, and the vanquished Antipas appealed to Tiberius, Emperor of Rome, who commenced ordering his army to the aid of Antipas; but before the order was fulfilled the emperor died, leaving Aretas master of the territories he had acquired, of which Damascus appears to have been a part. The death of Tiberius, we know from history, occurred in A. D. 36, and Paul's escape, therefore, was probably in 38.

24. **Gates**—As the only outlets from the city. Paul must have been very closely concealed, as there can be no doubt that the ethnarch or viceroy of Aretas, then master of Damascus, rendered them every aid to apprehend him.

25. **By the wall**—The base or window of a house projecting beyond the wall allowed Saul to be let down without, and so escape.

26. **Come to Jerusalem**—*Three years*, by Jewish reckoning, have passed, and for the first time Saul returns, an altered man, to the Jerusalem from which he had so gallantly gone forth "breathing menace and murder." **All afraid of him**—The Church had been scattered abroad by his cruelty many months ago. One by one, as they learned that danger had died away, numbers had returned. Some, probably, had heard rumours that their chief persecutor had been converted; but as Saul had retired from public view into Arabia, the rumour died away. When at last that same face, so terrible in its associations, unannounced, reappeared among them, no wonder that a panic arose!

27. **Barnabas**—As he was a native of Cyprus, a few hours' sail from Tarsus, he might have been a friend from boyhood to Saul. **To the apostles**—



LUDD (ANCIENT LYDDA). RUINS OF THE CHURCH OF ST. GEORGE.

preached boldly at Damascus in the name of Jesus. **28** And [e] he was with them coming in and going out at Jerusalem. **29** And he spake boldly in the name of the Lord Jesus, and disputed against the [f] Grecians: [g] but they went about to slay him. **30** *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 [h] Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy

e Gal. 1. 18.—*f* Chap. 6. 1; 11. 20.

g Verse 23; 2 Cor. 11. 26.—*h* See chap. 8. 1.

Peter and James, who were probably the only apostles then in Jerusalem, (Gal. i, 18, 19.) These may have known more clearly of Saul's conversion, but it was necessary that they should be duly certified by a more authentic witness in order that they might reassure the suspicious brethren.

29. **Grecians**—Same word as in vi, 1; xi, 20; the *Hellenists*. One of the names of ancient Greece was *Hellas*, and Greeks were thence called *Hellenes;* and a Jew who imitated Greekish customs was said to *Hellenize;* and a Jew who spoke Greek or affected Greek manners was called a *Hellenist*. The utter refusal of the Gospel from Paul by the Jews was confirmed to him by the Lord in a trance, (xxii, 17–21.) Saul, therefore, remained but fifteen days at the residence of Peter, and at the instance of the brethren departed.

30. **Cesarea**—See note on viii, 40. **To Tarsus**—By sea or land? Probably by land. We have shown in our notes on viii, 40, how Philip the evangelist skirted along the beautiful Mediterranean coast, preaching in its ancient cities as he went, until he arrived at Cesarea. Saul takes up the line of march where he stopped, and preaches his way from Cesarea to his Cilician home of Tarsus. It was no doubt at this time that the Churches of Syria and Cilicia (xv, 23) were founded by Saul. In Tarsus Saul remained until called thence by Barnabas, (xi, 25.)

4. *Fourth Repose, Miracle and Progress, Peter at Lydda and Joppa*, 32–43.

One of the intervals from commotion to holy calm, like ii, 41–47; iii, 32–37; v, 12–16. But the period of commotion has now been long, namely, from vi, 9, to the present verse; while the repose, in proportion to the diffusion of the Church, is more broadly spread. It covers not Jerusalem alone, but the three great divisions of Palestine.

31. **Rest**—From both the persecution *by* Saul, and the persecution *of* Saul. But concurrently with this, it is supposed that the trouble of the Jews arising from the project of the Emperor Caligula of placing his statue for worship engrossed all their thought and arrested the persecution of Christians. The trouble of her foes was the peace of the Church.

HISTORICAL NOTE II.—To the extravagant and freakish fool CALIGULA, (see Hist. Note I, i, 1,) the successor was the solemn and stupid fool CLAUDIUS. He was himself a well-meaning man, but rendered a tyrant by being the tool of wicked advisers. His wife Messalina was guilty of the grossest debaucheries, but after deceiving him for awhile she was, upon detection, put to death. He then married Agrippina, his niece, the mother of Domitius Ænobarbus. Agrippina secured a marriage between her son and Octavia, the emperor's daughter, and thereby secured to her son the succession to the imperial throne. She then poisoned Claudius, after a reign of fourteen years, and installed her son in his place with a new name which he has made forever infamous in history, NERO. The reign of Claudius covers the period extending from this repose to the commencement of the labours of Paul at Ephesus, in his second mission. It is contemporaneous with the apostolic life of Paul, from his retirement to Tarsus to the zenith of his active ministry; from January, A. D. 41, to October, 54. (See Hist. Note, xix, 10.)

Ghost, were multiplied. **32** And it came to pass, as Peter passed [i] throughout all *quarters*, he came down also to the saints which dwelt at Lydda. **33** And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. **34** And Peter said unto him, Eneas, [k] Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. **35** And all that dwelt at Lydda and [l] Saron saw him, and [m] turned to the Lord. **36** Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full [n] of good works and almsdeeds which she did. **37** And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in [o] an upper chamber. **38** And forasmuch as Lydda was

i Chap. 8. 14.—*k* Chap. 3. 6, 16; 4. 10.
l 1 Chron. 5. 16.

m Chap. 11. 21.—*n* 1 Tim. 2. 10; Titus 3. 8.
o Chap. 1. 13.

32. **Peter**—The present rural narrative opens the entire final section of Peter's history in the Acts, ending at xii, 17. **Peter passed**—When Saul's persecution dispersed the Church, the twelve stood firm in Jerusalem. (See note on viii, 1.) Yet they still held central communication with all quarters, and occasionally visited special points. (See note on viii, 14.) Peace opens, and Peter makes a general circuit. **Throughout all quarters**—Rather, *through all the saints*, or *Churches*. **Lydda**—An ancient town nine miles east of Joppa. It was once the seat of a rabbinical school celebrated for its learning. In the sixth century it was the seat of a bishopric. St. George, a martyr in the persecution by Diocletian, was born here, and after the triumph of Christianity his remains were brought hither and a church built over them, it is said, by the Emperor Justinian. In the time of the Crusades great honours were paid to this St. George, and England even adopted him as her patron saint. A considerable town still exists, retaining its ancient name of Ludd, with the immense remains of the Church of St. George, part of which is transformed into a large mosque.

34. **Eneas**—He appears as a characterless man, quite in contrast with the noble maiden whose story next follows. **Jesus Christ maketh**—There is a close resemblance between these two miracles and some performed by Jesus. Rightly, for, as these words of Peter show, these very miracles were truly performed by Jesus; *Jesus Messiah healeth thee*, not Peter; *healeth thee* in the present tense, and so *is doing it* at this very instant. **Make thy bed**—*Arise, spread* (couch) *for thyself.* To show that he was paralytic no longer. (See notes on Matt. ix, 2–8.)

35. **Saron**—The ancient and beautiful plain of Sharon, celebrated in the Old Testament for its fertility and flowers. In Canticles it is said, "I am the rose of Sharon;" and Isaiah celebrates "the excellency of Carmel and of Sharon." The richness and beauty of the plain survives the desolations of the land. **All...turned to the Lord**—It became an entirely Christian locality. It was a mixed population, Jew and Gentile, but all adopted one faith.

36. **Tabitha**—Signifying gazelle; alluding, as Baumgarten thinks, to her personal beauty. "The *gazelle*," says Lechler, "in the Greek, Dorcas, is distinguished for its slender and beautiful form, its graceful movements, and its soft but brilliant eyes; it is frequently introduced by the Hebrew and other Oriental nations as an image of female loveliness, and the name was often employed as a proper name in the case of females." (2 Kings xii, 1; 1 Chron. viii, 9.) Probably this maiden was addressed in Hebrew by the one name, and in Greek by the other. **Full of good deeds**—They were not only issuing from her hands; but her heart, soul, and nature, inspired by the power of Christian love, were *full of* them.

38. **Disciples...sent...two men**—The Christian love of all for the de-

JAFFA, (ANCIENT JAPHO OR JOPPA.)

nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not [1] delay to come to them. **39** Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. **40** But Peter [p] put them all forth, and [q] kneeled down, and prayed; and turning *him* to the body [r] said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. **41** And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive. **42** And it was known throughout all Joppa: [s] and many believed in the Lord. **43** And it came to pass, that he tarried many days in Joppa with one [t] Simon a tanner.

1 Or, *be grieved.*—*p* Matt. 9. 25. *q* Chap. 7. 60.

r Mark 5. 41; John 11. 43.—*s* John 11. 45; 12. 11.—*t* Chap. 10. 6.

parted Gazelle is unanimous in the prayer that she may return to life. There is a blessed faith in the existence of a truly *present* resurrection power. The chiefest of apostles, the wonderful first disciple of Jesus, is but nine miles distant. Perhaps he can restore to us even our beloved dead. **Would not delay**—They do not expressly utter the request for a miracle. Only they hope he will not delay; just as if the soul might soon go too far to hear and return.

39. **Widows**—*Many*, as if some war or desolation had slain *many* husbands. **Coats and garments**—The Gazelle seems to have been unmarried, for no husband weeps for her or is named; she seems to have been not poor, as she was not compelled to be industrious for her own sake. But if wealthy, she was neither too indolent to work, nor too proud to work for the poor. The coats and garments may some of them have been upon the persons showing these, others laid up for bestowal.

41. **Presented her alive**—In the manner of performing the miracle Peter follows the example of Jesus in raising Jairus' daughter, at which miracle he was one of the admitted spectators; just as if our Lord expected that *they* might be empowered and required to perform the same great deed.

42. **Joppa**—The extremely ancient, but not very secure, seaport of the Mediterranean coast before Herod built Cesarea, built on a well-rounded elevation overlooking the Mediterranean. It was an ancient Philistine city, not acquired by Israel until the time of David. When Solomon organized a Hebrew marine, Joppa became port for Jerusalem. In Peter's day it was a flourishing city. Under its present name, Jaffa, it has about seven thousand inhabitants, of whom one half or more are Christians. **All Joppa**—The writer does not say of Joppa, as of Lydda, that *all turned to the Lord*, for Joppa was a large city, but that **all heard of it and many believed.**

43. **With one Simon a tanner**—Tanning was an unclean trade in a Jew's estimation, spoken of with great contempt by the rabbies, and excluded from Jewish cities, and so Simon's tannery was by the sea side, (x, 6.) Peter had, no doubt, so far relaxed his high Judaism as to slight this prejudice.

CHAPTER X.

III. Gentile Induction—New Christian Centre—Antioch, x, 1–xi, 30.

1. *Cornelius' Vision and Mission to Peter*, 1–33.

Luke now unfolds a new and positive advance in the secession of Christianity from Judaism. (See notes on iv, i; vi, 8, 13.) The martyrdom of Stephen had sealed the certainty of such a separation, and now head of the movement must be the leading Apostle Peter, under angelic guidance, at the Gentile capital, Cesarea. This was a vital question not for Judaism only, but for even us in this nineteenth century,

CHAPTER X.

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band*, **2** [a]A devout *man*, and one that [b]feared God with all his house, which gave much alms to the people, and prayed to God always. **3** [c]He saw in a vision evidently, about the ninth hour of the day,

a Verse 22; chap. 8. 2; 22. 12.

b Verse 35.—*c* Verse 30; chap. 11. 13.

and in this land of America: *Must we be circumcised Jews in order to be Christians?* So believed the first Jerusalem Church; so, at first, Peter held; and from this yoke it was Paul, the apostle of us Gentiles, preëminently, who was our *emancipator!*

That Gentiles should be admitted into the Church was clear; they could be admitted even into the Jewish Church. (See note on iii, 26.) The Old Testament predicted that Christ, the Messiah, should be *a light to the Gentiles, a salvation to the ends of the earth.* Jesus commanded his apostles to *Go teach all nations*, that is, *go disciple all Gentiles.* This the apostles well understood. But this they could not understand, that the Mosaic ritual, circumcision and all, should, as the Church expanded to universality, fall off, like a dry, outgrown shell, from its back. Of this great truth the Hellenists caught the first glimpse, Stephen the first clear view, and Paul *embraced the great conception as the one idea of his life.* The Epistle to the Romans is his written and forever permanent expression of this great truth.

1. **Cesarea**—See note on viii, 40. **Cornelius**—A common Roman name, and belonging to one of the oldest and noblest Roman lineages. **A centurion**—Captain over a hundred men. **Italian band**—A cohort of native Italians, forming the body guard of the Roman procurator, just as an English governor in India needs a body of English troops for safeguard. Cornelius, therefore, as a Roman and a military man, was the proper representative of Gentilism to be met by Peter, the representative of Jerusalem Christianity.

2. **Devout...feared God**—Men of deep thought and solemn consciousness of sin at this time looked for a true, infinite, holy God, by whose worship the reason would be satisfied and the conscience be assured of divine mercy. Such men often found the true God in Israel, and hence when stationed in the Holy Land (like Cornelius and the centurion of Luke viii, 2, and perhaps Acts xxvii, 3) they would first be attracted to the synagogue, with perhaps some repugnance to circumcision and the heavy Mosaic ritual, but would find true relief in Christianity, both from the ritual and the condemnation of sin. **With all his house**—His own family under the influence of his own devout spirit; his official aids, like *the devout soldier* of verse 7, were selected for their like spirit. **Always**—With established and regular home devotion.

Cornelius, had not the Gospel been brought to his knowledge, would have had his piety, under the influence of that Spirit granted to all sincere and earnest souls, completed unto salvation by the atonement of the unknown Redeemer. Millions of holy men have by this same unknown Saviour gone, even from pagan lands, to glory. Where the Gospel is rightly presented such thirsty souls drink it in powerfully; and by such men and the energetic Church combined the Gospel is destined to overflow the world with a deluge, not of destruction, but of universal salvation. It is the existence of such spirits in all lands which constitute the encouragement for our missionary Church and the hope of a dying world. They are the scattered tinder in the pagan mass to catch the Gospel spark and spread it to a flame.

3. **In a vision evidently...ninth hour**—The word **vision**, or, more literally, *sight*, indicates that it was no dream, but that he was awake; *the* **ninth hour**, three o'clock in the afternoon, declares that it was open day,

an angel of God coming in to him, and saying unto him, Cornelius. **4** And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, [d]Thy prayers and thine alms are come up for a memorial before God. **5** And now send men to Joppa, and call for *one* Simon, whose surname is Peter: **6** He lodgeth with one [e]Simon a tanner, whose house is by the sea side: [f]he shall tell thee what thou oughtest to do. **7** And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; **8** And when he had declared all *these* things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, [g]Peter went up upon the housetop to pray, about the

d Isa. 45. 19; Phil. 4. 18; Heb. 6. 10.—*e* Chap. 9. 43.—*f* Chap. 11. 14.—*g* Chap. 11. 5, etc.

not night. **An angel**—His radiant attire (verse 30) showed him to be superhuman.

4. **Afraid**—See note on Luke i, 12. **What is it?**—What business is it you bring? So Esther v, 3, in the Greek of the Septuagint is, *What is it, Esther? And what is thy request?* **Up for a memorial**—For a reminder. The continual ascent, like incense, of his acceptable offerings would not allow him to be forgotten of God, and God's present message will assure him that he is remembered.

5. **Simon...Peter**—Dr. Clarke, on viii, 26, remarks how very minute angelic directions are, as in ix, 11, and in this place. Naturally so; for the directions for an errand must be minute and must be remembered, and, being so remembered, can be reported subsequently with verbal accuracy.

6. **A tanner**—See note on ix, 43. **By the sea side**—For the sake of the necessary water in preparing the hides, and separate from dwellings on account of fetid and unhealthy odours. The Jewish rule was, "Separate corpses, sepulchres, and tanneries fifty cubits from the city."

7. **Servants**—Οἰκετῶν, *domestics*, probably slaves. **Devout soldier**—See note on verse 2. "A very rare epithet for a soldier," says Grotius.

8. **All these things**—The whole narrative of the vision and the message to Peter.

9. **On the morrow**—Starting at three in the afternoon, they completed the journey of almost thirty miles from Cesarea to Joppa on the next day about noon. Thereby their arrival and Peter's noon-day prayer would coincide. **Housetop to pray**—The Jewish custom of worshipping (and other purposes) under their clear sky upon the housetop lined with battlements is repeatedly alluded to in the Old Testament. (2 Kings xxiii, 12; Jer. xix, 13; Zeph. i, 5; Dan. vi, 10.)

Writing from Calcutta, our late Bishop Kingsley said: "I had the first genuine experience of the meaning of the word 'housetop' as used in Scripture, an experience which has been repeated again and again since I have been in India. The preparation for the 'housetop,' or roof, in all this country, is first a sufficient number of strong beams, near enough together to support an immense weight. These are covered with strong plank or thick boards, on which is a covering of brick and mortar, a foot or more in thickness, and over all a thick coat of cement, which by the action of the air becomes as hard and durable as stone. And you have the impression that you are standing on a rock while on the top of the house. The roof is so nearly level that the eye can detect no inclination, and offers a delightful retreat in the close of the day." **Sixth hour**—Noon; one of the ordinary hours for the prayers of the devout Jew. So Daniel prayed thrice a day, (Dan. vi, 10:) and David says, "Evening, and morning, and noon will I pray."

sixth hour: **10** And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, **11** And [h] saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: **12** Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. **13** And there came a voice to him, Rise, Peter; kill, and eat. **14** But Peter said, Not so, Lord; [i] for I have never eaten any thing that is

[h] Chap. 7. 56; Rev. 19. 11.—[i] Lev. 11. 4; 20. 25; Deut. 14. 3, 7; Ezek. 4. 14.

10. **Trance**—Ecstasy. The Greek ἔκστασις, derived from ἔκ, *out of*, and στασις, *standing* or *position*. Mentally it designated the mind or soul out of its ordinary status in the body. This the word expressed in very different degrees. First, any ordinary excitement by which the mind was out of its ordinary state, as by surprise, Mark v, 42; Luke v, 26; or terror, Mark xvi, 8. Second, a withdrawal of the soul from the use of its outer senses to a condition in which its own conceptions appeared realities. Those conceptions might be framed by the soul itself, as in reveries and dreams; or they might be shaped to the soul by some other mind, as in *revelations* and in imparted *visions*. So this *trance* of Peter was dictated to his conception from a divine source; but not so the appearance of the angel to Cornelius, nor that of Jesus to Saul; for these are not called trance, the appearing object being not a mere conception, but an independent reality. Third, some have held that the soul may entirely leave the body, inanimate like a corpse, and depart to distant regions and deal with external objects. We know no such instance in Scripture except at death, as of Dives, or that of Paul, (2 Cor. xii, 2–4,) who certainly thought it in his own case a possibility. Pliny, the philosopher, however, narrates the case of one whose soul left his body, and in its absence his body was burned by his enemies! Augustine ("De Civitate Dei") relates the case of a presbyter named Restitutus, whose body could be so abandoned by his soul.

11. **Heaven opened**—The polished surface of the visible firmament seemed to part and let the square sheet down through. **Vessel**—An article in which a thing could be contained and borne. **Sheet**—Of *white linen*, the emblem of purity. **Knit**—Rather, fastened, as if the sheet were suspended by cords, which were attached to its four corners and fastened at the upper end to the firmamental roof. **Down to the earth**—So that Peter could look from the housetop down upon its upper surface.

12. **All manner of**—Greek, **all**, by which we are not to understand all that ever existed, nor every kind or manner; but **all** without any discrimination of clean or unclean, a sufficient universality for the purpose in hand. **Wild beasts**—These words are rejected by the best authorities **Creeping things**—Insects, reptiles, testacea, and even, according to Jewish classification, fishes. For why Lechler should insist that the **all** means a universality because this is a trance, and so able to include an impossibility, and yet should say that *fishes* are excluded, it is difficult to guess. The sheet might to the so enranced eye as easily include an ocean with all its finny and finless tribes as an earth with all its animal tribes.

13. **Kill**—Literally *sacrifice*. For the clean Jew to kill the clean animal for his own eating was in a manner to *sacrifice* him. Rather, however, the word symbolizes that the unclean Gentile may, through the great sacrifice of the pure Lamb of God, present himself a living *sacrifice* to Jehovah.

14. **Unclean**—Even under the patriarchal dispensation the distinction of animals into clean and unclean was religiously established. (Gen. vii, 2.) Man, indeed, by nature makes a

common or unclean. **15** And the voice *spake* unto him again the second time, [k] What God hath cleansed, *that* call not thou common. **16** This was done thrice: and the vessel was received up again into heaven. **17** Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, **18** And called, and asked whether Simon, which

[k] Matt. 15. 11; verse 28; Rom. 14. 14, 17, 20; 1 Cor. 10. 25; 1 Tim. 4. 4; Titus 1. 15.

distinction. Some animals are so repugnant to human tastes and health that we are disgusted at the very thought of eating them. Early in the divine education of man God so used this natural distinction which he had made, as the basis of a moral discrimination, as to impress the minds of fallen men with the difference between the pure and the impure in spirit and life, and between the righteous and the wicked among men. And when God set apart the posterity of Abraham from the idolatries and licentiousness into which the nations were sinking, he made such a distinction of meats as separated Jew and heathen from the same table, and thus struck out one of the most powerful points of union between men. Thus was Israel alone amid the nations; the lonely maintainer of the true God until the time of the God incarnate should come, and then the distinction should be abolished, and all the world be called to the knowledge of Jehovah. **Common or unclean**—"One term," says Grotius, "defines the other. For the swine (Lev. xi, 7) is called *unclean*, and the same (1 Macc. x, 50, 65) is called *common*, that is, *commonly* used by Gentiles, a people not sanctified to God. Seneca narrates that 'In the time of the Emperor Tiberius foreign religious systems were forbidden at Rome, and the test was *abstinence from certain animals.*'"

15. **Call not thou common**—In the expressive Greek the word for *call common* is a verb: *What God has cleansed common thou not.*

16. **Done thrice**—Greek, *επὶ τρεῖς, up to thrice.* The divine number implying that the vision was from God. (See on the sacred numbers, vol. ii, p. 77.) We understand that either there were three separate visions, or that the sheet was thrice let down in continuance of the same vision and withdrawn completely into heaven at the close. **Received up again**—As if all men might be good enough for heaven. For we do not understand the *sheet* to represent the *Church*, into which none but the clean are admitted; but the *world*, waiting for the Gospel without any ceremonial distinction.

17. **What...should mean**—The threefold repetition convinced him that it had a *meaning;* it did not tell him *what meaning.* Did it mean simply what it said, namely, that all *animals* were now clean, the old distinction being abolished, so that Peter might eat pork, or oysters, or what he pleased? Or was this meaning pregnant with an inner meaning, an idea within an idea; what theologians have called, perhaps not happily, "a double sense?" The event shows that there was this interior lesson within the exterior. It is what we have described in our note on Matt. i, 15, an antitype indicated by and through the type. The distinction between clean and unclean animals was a type of which the distinction between Jews and Gentiles was the antitype. And thus, verbally or visibly, the typical point in the type is so indicated that it describes and predicts the corresponding point in the antitype. The predicted abolishment of the distinction between typical animals contains a prediction of the abolishment of the distinction between antitypical men. (See notes on John ii, 19–20.)

Before the gate—The entrance at the front, from the street The messenger did not enter the house, being of a Jew.

was surnamed Peter, were lodged there.

19 While Peter thought on the vision, [l] the Spirit said unto him, Behold, three men seek thee. **20** [m] Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. **21** Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come? **22** And they said, [n] Cornelius the centurion, a just man, and one that feareth God, and [o] of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. **23** Then called he them in, and lodged *them*. And on the morrow Peter went away with them, [p] and certain brethren from Joppa accompanied him. **24** And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. **25** And as Peter was coming in, Cornelius met him, and fell down

l Chap. 11. 12.—*m* Chap. 15. 7.—*n* Verses 1, 2, etc.—*o* Chap. 22. 12.—*p* Ver. 45; chap. 11. 12.

19. **The Spirit said**—In verses 13 and 14 there was a *voice;* but the change of the phraseology here seems to imply that, although there were *words*, there was no *voice*. Spirit spoke to spirit, silently yet significantly.

20. **Get thee down**—By the outer stairs. (See notes on Matt. ix, 2; xxvi, 68.) **Doubting nothing**—On account of their being Gentiles. So xi, 12. **I have sent them**—The double active, says Grotius: I have *caused* that they should be *caused* to come.

22. **They said**—The use of repetitions in this narrative is after the style of the most antique simplicity, found in the Old Testament and in the poems of Homer. But it indicates also that Luke (probably now at Jerusalem; see note on xiii, 1) was most fully informed of the facts, and that he esteemed the whole narrative to be of the most impressive importance, being the first great divine assurance that the Gentile, unbound by Jewish shackles, should be admitted by holy baptism into the kingdom of God. **Good report among...the Jews**—This is a stroke of eulogy not given in verse 2. Speaking to a Jew, the messengers wisely quote the favourable *report* of all Jews in their master's behalf. It is a good messenger who enters into the spirit of his orders and of his sender.

23. **Certain brethren**—Six in number, (xi, 12,) for the purpose doubtless of being witnesses to testify and defend, if Peter were arraigned for being too free with Gentiles.

24. **Kinsmen and near friends**—Not only all his house is influenced and pressed into the way of piety, but his hearty and powerful nature compels relatives and friends into the same self-committal. For the great soul of this captain in its simplicity is full of joy and no shame, in view of this great occasion, when an angel-called visitant shall enter his house.

25. **Worshipped him** — Some trace of his pagan education Luke impartially notes here. Yet it is not clear nor probable that the centurion held Peter for a god or demigod, nor even an angel, as Grotius conceived. Limborch well replied that it is not likely that Cornelius believed that one angel told him to send for another angel, or that an angel by the name of Simon Peter was lodging with a tanner. Limborch rightly explains it that Cornelius paid a more prostrate reverence to Peter as an ambassador of God and a *saint* or sacred personage than true Christianity allows to be paid to any mere *man*. Hence Peter's words. It is remarkably significant that Peter, the supposed first so-called Roman pope, should be the man to utter this marked caution against over reverence of saints.

at his feet, and worshipped *him*.
26 But Peter took him up, saying,
[q] Stand up; I myself also am a man.
27 And as he talked with him, he went in, and found many that were come together. **28** And he said unto them, Ye know how [r] that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but [s] God hath showed me that I should not call any man common or unclean. **29** Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?
30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, [t] a man stood before me [u] in bright clothing,
31 And said, Cornelius, [v] thy prayer is heard, [w] and thine alms are had in remembrance in the sight of God.
32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. **33** Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.
34 Then Peter opened *his* mouth, and said, [x] Of a truth I perceive that God is no respecter of persons:

q Chap. 14. 14, 15; Rev. 19. 10; 22. 9.—*r* John 4. 9; 18. 28; chap. 11. 3; Gal. 2. 12, 14.—*s* Chap. 15. 8, 9; Eph. 3. 6.—*t* Chap. 1. 10.—*u* Matt. 28. 3; Mark 16. 5; Luke 24. 4.

v Verse 4, etc.; Dan. 10. 12.—*w* Heb. 6. 10.—*x* Deut. 10. 17; 2 Chron. 19. 7; Job 34. 19; Rom. 2. 11; Gal. 2. 6; Eph. 6. 9; Col. 3. 25; 1 Pet. 1. 17.

26. **A man**—A noble title in itself; a humble title when worship is in question.

27. **Went in**—From the *porch* into the reception room. (See notes on vol. i, p. 325.)

28. **Unlawful**—There was nothing in the Mosaic law rendering it in itself unlawful to keep company with one of another nation. Grotius remarks that the word *unlawful* here corresponds to the rabbinical אסור, signifying the unlawful, not by the law of Moses, but by the decree of the doctors, which was held equal in rank. **God hath showed me**—First, by the symbolical sheet; second, by his Spirit bidding me meet your messengers; and, third, by the fact that your angel corresponds with my vision. For these two last facts fully answer Peter's doubt, verse 17. And the whole will receive the closing and conclusive confirmation of verse 44. **Any man common**—For though the sheet included only animals, he knew that the truth symbolized embraced man. And as the symbol forbade calling *any man common*, so the sheet symbolically includes all men, and not the *Church* alone.

30. **Until this hour**—Until this time on that day. He does not mean that *he has now been fasting four days*, but that he fasted to about this hour of day on the day of the angel's appearance, namely, the fourth day before his present speaking.

33. **Hast well done**—Hast generously done; a phrase of thanks. Grotius finely remarks: "The angelic ministry was surpassed by apostolic; for the former directed Cornelius to an apostle, the latter directed him to Christ."

2. *Uncircumcised Converts receive the Holy Ghost and Baptism*, 34–48.

34. **I perceive**—What had always been true; though through Jewish prejudice he had never before realized it. He had believed that no one who never heard of Judaism could be saved; just as many believe now that no one who never heard of Christianity can be saved. **No respecter of persons**—A true judge applies the law without regard to whom it severely cuts. He regards the principle irrespective of the person. Wherever a responsible man exists, the temper of heart is, or has been, in

35 But [y] in every nation he that feareth him, and worketh righteousness, is accepted with him. **36** The word which *God* sent unto the children of Israel, [z] preaching peace by Jesus Christ: ([a] he is Lord of all:) **37** That word, *I say*, ye know, which was published throughout all Judea, and [b] began from Galilee, after the baptism which John preached; **38** How [c] God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; [d] for God was with him. **39** And [e] we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; [f] whom they slew and

[y] Chap. 15. 9; Rom. 2. 13, 27; 3. 22, 29; 10. 12, 13; 1 Cor. 12. 13; Gal. 3. 28; Eph. 2. 13, 18; 3. 6.—[z] Isa. 57. 19; Eph. 2. 14, 16, 17; Col. 1. 20.—[a] Matt. 28. 18; Rom. 10. 12; 1 Cor. 15. 27; Eph. 1. 20, 22; 1 Peter 3. 22; Rev. 17. 14; 19. 16.—[b] Luke 4. 14.—[c] Luke 4. 18; chap. 2. 22; 4. 27; Heb. 1. 9.—[d] John 3. 2.—[e] Chap. 2. 32.—[f] Chap. 5. 30.

his power, so that he might obtain grace if he would. So that in whatever age, land, or dispensation the man exists, God, without respect of persons, gives him his fair opportunity for salvation.

35. **Feareth him, and worketh righteousness** — In heathen lands this will appear in rectitude of life. In Christian lands it will appear in faith in Christ and obedience to his holy requirements. The unbelieving moralist who quotes this text to prove his acceptability with God shows by the very fact of his unbelief that he does not truly *fear God*. That Cornelius feared God and was a *devout man* truly appears from the fact that from the very moment Christ was announced to him he accepted Christ. And so there may be thousands who never heard of Christ, who have that *spirit of faith* which *would heartily accept him were he truly known to them.* [On this subject see the chapter on "Probational Advantages" in our work on "The Will."] **Is accepted with him**—"Through Christ, though he knows him not," says Wesley most truly. **Accepted with him**—Just as Cornelius was **accepted** even before the angel appeared to him; as he evinced by his ready and hearty faith in every syllable of Peter's preaching.

36–43. Peter now sees his way clear to preach Christ directly to these Gentiles, as follows: 1. He assumes that, the Gospel's being preached to the Jews of Palestine, *they knew*, (36, 37;) 2. He rehearses that Gospel in its facts of Jesus' life and death, (38–44;) and, 3. Proceeds to its announcement of Christ as final judge, and attested author of *remission of sins* on condition of faith.

36. **The word**—The term *word* (meaning the Christ-history) in this and the following verse is the object of *know*. They in Cesarea had heard of the propagation of that Gospel history to Israel by the preaching of Philip, the evangelist; but they had never heard as yet what they now hear, that it is a Gospel *as free to Gentiles, as Gentiles, as it is to Jews*. **Peace**—It was a *word of peace*, equivalent to the *remission of sins*, verse 43. **Lord of all**—Peter cannot name Christ here, for the first time, without stopping to pronounce his *universal lordship*, namely, over every man *in every nation*.

37. **Judea . . . Galilee . . . John**—Peter recites the facts of his history backwards. Rightly, for he thus begins with the latest and best known facts, and runs his narrative into the earlier and less known facts. And this having brought him to the beginning, he in the next verses runs down from the beginning to the present.

38. **Anointed**—*Christ, Messiah*, both signify the *anointed*. How God Christ*ed*, Messiah*ed* Jesus, **the Nazarene**.

39. **We**—The apostles. **Land**—The countries of Judea, Galilee, and Perea. **Jerusalem** — The capital. The verse should have closed here, having given a summary of Christ's life and its proofs; next follows his death and its results, beginning with the last clause of this verse.

hanged on a tree: **40** Him [g] God raised up the third day, and showed him openly; **41** [h] Not to all the people, but unto witnesses chosen before of God, *even* to us, [i] who did eat and drink with him after he rose from the dead. **42** And [k] he commanded us to preach unto the people, and to testify [l] that it is he which was ordained of God *to be* the Judge [m] of quick and dead. **43** [n] To him give all the prophets witness, that through his name [o] whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, [p] the Holy Ghost fell on all them which heard the word. **45** [q] And they of the circumcision which believed were astonished, as many as came with Peter, [r] because that on the Gentiles also was poured out the gift of the Holy Ghost. **46** For they heard them [s] speak with tongues, and magnify God. Then answered Peter, **47** Can [t] any man forbid water, that these should not be baptized, which have received the Holy Ghost [u] as well as we? **48** [v] And he commanded them to be baptized [w] in the

[g] Chap. 2. 24.—[h] John 14. 17, 22; chap. 13. 31.—[i] Luke 24. 30, 43; John 22. 13.—[k] Matt. 28. 19, 20; chap. 1. 8.—[l] John 5. 22, 27; chap. 17. 31.—[m] Rom. 14. 9, 10; 2 Cor. 5. 10; 2 Tim. 4. 1; 1 Peter 4. 5.—[n] Isa. 53. 11; Jer. 31. 34; Dan. 9. 24; Micah 7. 18; Zech. 13. 1; Mal. 4. 2; chap. 26. 22.—[o] Chap. 15. 9; 26. 18; Rom. 10. 11; Gal. 3. 22.—[p] Chap. 4. 31; 8. 15–17; 11. 15.—[q] Verse 23.—[r] Chap. 11. 18; Gal. 3. 14.—[s] 1 Cor. 14. 21, 25.—[t] Gen. 17. 24, 26; Rom. 4. 11; 10. 12.—[u] Chap. 11. 17; 15. 8, 9; Rom. 10. 12.—[v] 1 Cor. 1. 17.—[w] Chap. 2. 38; 8. 16.

41. **Not to all the people**—(See note introducing Matt. xxviii, vol. i, p. 345.)

42. **Quick**—Living. Those who are *living* when Christ comes, and those who are then *dead;* the former to put on the resurrection nature by a *change*, without death; the latter to be raised from the dead.

43. **To him**—The last verse touches the preaching of Christ in his judicial character; this in his redeeming office. **All the prophets** — Not each one individually, but the whole in sum. **Whosoever** — Whether Jews, like these men of Joppa, or Gentiles, like these of Cesarea. **Remission of sins** —The dismissal of sins in their condemning power, forgiveness.

44. **While Peter yet spake**—With a wonderful, immediate, and self-surrendering faith did these Gentiles embrace every word by Peter uttered, and every heart melted. At once, with a sudden, yet most acceptable abruptness, Peter's words are interrupted by the rushing descent of the Holy Ghost upon all present. There is, as at Samaria and Ephesus, a pentecostal scene. (See note on viii, 17.)

45. **They of the circumcision**—The Jews from Joppa with Peter.

46. **Speak with tongues** — The Roman was inspired beyond any power of his own to pour forth his soul, perhaps in exalted Hebrew, while he heard the Jew utter his joy in fluent and rapturous strains of Latin. **Magnify God**—The languages of both the Roman and the Jew were surely raised to their highest glory in praising Him who gave the marvellous utterance.

47. **Forbid water**—Forbid the water to be applied in cleansing symbol upon the person; not forbid the person to be applied to the water. **Have received the Holy Ghost**—As they have received the reality so they should receive the symbol. Such was Peter's reasoning. He did not, like a Quaker, reason that because they had the reality they did not need the symbol.

48. **Commanded** — He performed not, it seems, the baptism himself, but gave direction that others, namely, the Christians from Joppa, should perform it, as an inferior office seldom performed by apostles. So Jesus baptized not, but his disciples, and Paul seldom himself performed the rite. (1 Cor. i, 17.) The relation of the baptismal consecration, as to Christ, is stated with different prepositions in the Greek. *Into* the name of Father, Son, etc., Matt. xxviii, 19. Into my own name, 1 Cor. i, 15. Into Christ, vi, 3; Gal. iii, 27.

name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, [a]they that were of the circumcision contended with him, 3 Saying, [b]Thou wentest in to men uncircumcised, [c]and didst eat with them. 4 But Peter rehearsed *the matter*

a Chap. 10. 45; Gal. 2. 12.

b Chap. 10. 28.—*c* Gal. 2. 12.

Here *in* the name. To be baptized into Christ, or into his name, is to be consecrated, as it were, into his mystical body; to be baptized in his name is to be consecrated by or in his authority. **Tarry certain days**—Fully to indoctrinate them in the Gospel history and principles. The ancient tradition is that Mark's Gospel was really in substance written from Peter's oral narration of its facts. Had Mark been with Peter at this time he probably could have mainly written his complete Gospel from Peter's utterance; and very likely written records were made for the Church at this time. We have here, then, a Gentile Church commenced in Cesarea, with its Gospel tradition and documents derived from apostolic lips. (See note on Luke i, 1, 2.

CHAPTER XI.

3. *Peter's Defence for Baptizing the Uncircumcised*, 1–18.

The question now comes, How will the Mother Church at Jerusalem receive the announcement of Peter's new position on the great question stated in our note on x, 1? That city has some interest in the matter, for the reception of the Gentiles is to be completed by her own destruction by blood, fire, and plough. (See note on Matt. xxiv, 2.)

1. **The apostles**—While the Church was dispersed the apostles stood firm. (See notes on viii, 1–14; ix, 32.) They are probably all, certainly James and John, still resident at Jerusalem, and all interested in the present matter. **Gentiles..received**—The favourable side of the news comes first; namely, that Gentiles were becoming Christian, not so prominently that they were baptized without being circumcised. The general feeling doubtless was that expressed in the last half of verse 18.

2. **Come up**—From the maritime lowlands upon which Cesarea and Joppa stood. But in ancient times the term *up* was customarily used not only in regard to approaching any high locality, but any great capital, or point of moral or political eminence. Xenophon's history of the march to Babylon (from which his ten thousand made a famous retreat) is entitled the *Anabasis*, that is, the *Going-up*, although Babylon was in a vast plain really lower than Asia Minor, whence Xenophon started. This use of *up* arises partly from the fact that ancient great cities were usually for defence placed upon some strong height, and, partly from the idea of elevation, associated with greatness and power. **They that were of the circumcision**—Greek, *οἱ ἐκ περιτομῆς*, *those from circumcision.* All the Christians then in Jerusalem were circumised Jews, and so *of the circumcision;* but Luke uses the phrase as a designation of the *partisans* of necessary circumcision. **Contended with him**—They held him not for a pope, but a heretic. What will become of Moses, the Law, and the Temple if he, the most eminent of the apostles, lowers himself to the level of Saul of Tarsus, and allows baptism to be, not the sequence, but the *substitute of circumcision!*

3. **Didst eat**—It was unpopular to make it a charge that he had *won Gentiles to Christ*, (for with that phase of the matter, as appears by verse 1, the Church was pleased,) and so, like cunning accusers, they select the unpopular point, he had *eaten with the uncircumcised.*

4. **Rehearsed**—Peter at once sweeps

from the beginning, and expounded *it* [d] by order unto them, saying, **5** [e] I was in the city of Joppa praying. and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; [f] and it came even to me: **6** Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. **7** And I heard a voice saying unto me, Arise, Peter; slay and eat. **8** But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. **9** But the voice answered me again from heaven, [g] What God hath cleansed, *that* call not thou common. **10** And this was done three times: and all were drawn up again into heaven. **11** And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me. **12** And [h] the Spirit bade me go with them, nothing doubting. Moreover [i] these six brethren accompanied me, and we entered into the man's house: **13** [k] And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; **14** Who shall tell thee words, whereby thou and [l] all thy house shall be saved. **15** And as I began to speak, the Holy Ghost fell on them, [m] as on us at the beginning. **16** Then remembered I the word of the Lord, how that he said, [n] John indeed baptized with water; but [o] ye shall be baptized with the Holy Ghost. **17** [p] Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, [q] what was I, that I could withstand God? **18** When

d Luke 1. 3.——*e* Chap. 10. 9, etc.——*f* Ezek. 2. 9; Amos 7. 4, 7.——*g* Chap. 10. 28; 1 Tim. 4. 4, 5; Heb. 9. 13, 14.——*h* John 16. 13; chap. 10. 19; 15. 7.——*i* Chap. 10. 23.——*k* Chap. 10. 30.——*l* Prov. 20. 7; Isa. 61. 8, 9.——*m* Chap. 2. 4.——*n* Matt. 3. 11; John 1. 26, 33; chap. 1. 5; 19. 4.——*o* Isa. 44. 3; Joel 2. 28; 3. 18.——*p* Chap. 15. 8, 9.——*q* Chap. 10. 47.

them clear by unfolding the wonderful facts, the angel, the trance, the command of the Spirit and the pentecostal outpouring. Luke, aware of the momentous nature of these transactions, again gives them in Peter's words.

12. **These six brethren**—Peter's testifiers are present from Joppa; not, indeed, as if his own word were not sufficient in regard to the bare material facts, but by the fulness of their united spirit to withstand opposition, and corroborate the rich fulness of the pentecostal Spirit by which the call of the Gentiles was made at Gentile Cesarea.

14. **Be saved**—An additional phrase implied in x, 6. They were, indeed, now *saved*, with a present salvation; and yet, now that Christ is presented, acceptance is necessary to a final salvation.

15. **On us**—The apostles. **At the beginning**—Namely, at the day of Pentecost, the commencement of the Spirit dispensation. Peter hereby recognises the diminished, but real, continuance of the pentecostal effusion.

16. **Then remembered I**—With a fuller realization than ever before. **Baptized...water...Holy Ghost**—This text fully proves that baptism with the Spirit is not *figurative*, but *literal*. The Spirit is as true and a far more real substance and nature than water. The water is the shadow, the figure, the picture, of which the Spirit is the original. And the picture must conform to the original. The outpouring of the Spirit must be shadowed by the outpouring of water. Immersion is no figure of such an original.

17. **I could withstand God?**—By this question, in the first person, Peter involves the disputants in the predicament of withstanding God, and by that they are for the time being *silenced*. (See note on Rom. ix, 20.)

they heard these things, they held their peace, and glorified God, saying, [r] Then hath God also to the Gentiles granted repentance unto life.

r Rom. 10. 12, 13; 15. 9, 16.—s Chap. 8. 1.

18. Held their peace—Luke's word is carefully significant, *ἡσύχασαν*, they became still, as silent but not satisfied. They evaded the offensive point in the matter, and for the fact that there was repentance conceded to the Gentiles *somehow* they *glorified God.* The exact *how* is a matter postponed until the popular tide of the Church may turn. **Granted repentance**—Note on v, 31.

4. *The New Gentile Christian Centre formed—Antioch,* 19–26.

19. **Now**—Luke now resumes the previous thread of his narrative, a thread which, beginning from the scattering of the Church by Saul's persecution, (viii, 4,) more than three years before, stretches through the conversion of Saul, his return to Jerusalem and Tarsus, and through the admission of uncircumcised Gentiles by Peter, to the establishment of a new Gentile metropolis of Christianity coequal with Jerusalem, namely, at ANTIOCH. The holy and zealous refugees from the Sauline persecution are here said to have scattered the Gospel in *Phenice,* (Phenicia,) *Cyprus,* and *Antioch*—a *province,* an *island,* and a *city.*

For Phenicia, see our note on viii, 40.

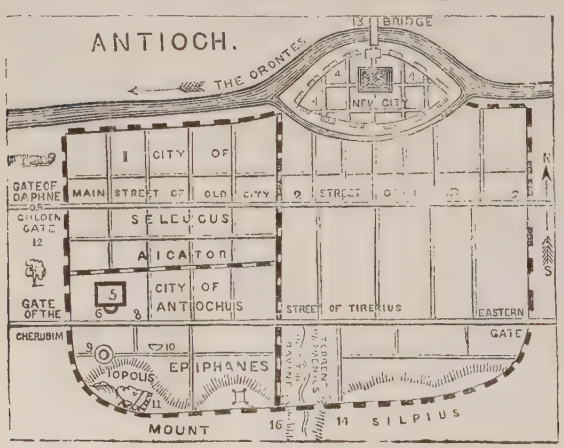
19 [s] Now they which were scat-

CYPRUS is an island near the northeast angle of the Mediterranean Sea, next to Sicily in size, remarkable for its richness of soil and the dissoluteness of its inhabitants. In Christian history it is celebrated as the birthplace of Barnabas, and as one of the fields of Paul's memorable labours.

ANTIOCH was the great capital of the East, ranking third after Rome and Alexandria among the great cities of the world. It was about three hundred miles north of Jerusalem, and thirty miles from its own seaport, Seleucia. It was a centre of trade with Europe by the Mediterranean on the west, and by caravans with the regions of the Tigris and the Euphrates on the east.

Antioch was built by Seleucus, surnamed the Conqueror, who upon the death of Alexander the Great took by inheritance or conquest the Asiatic share of his great territories, and founded the empire of Syria, which lasted for more than two centuries and a half, nearly filling the interval of time between Alexander and Christ.

Antioch, strange to say, in consequence of the visit and labours of these refugees from the Sauline persecution and their successors, became first a centre and rallying point of Christianity, then one of the three great Christian metropolises of Christian history, Jerusalem, Antioch, and Rome. The first represents the Syrian Church; the second the Greek; the third the Latin Church. And here be it noted, that when the Church of Rome claims to be the most ancient, the most original Church, she bears



ANTAKIA, (ANTIOCH IN SYRIA.)

tered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. **20** And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake

false witness for herself. She is younger than the Churches of Syria or Greece.

In thirty years from this time Jerusalem was leveled to the earth. What became of the mother Church, the unequal successor of the dispersed Church of the Pentecost? Eusebius reckons from and including St. James, fifteen bishops before the city's destruction. They seem never to have accepted the Gentile title, invented at Antioch, of *Christians*, but were always *Nazarenes*, and they probably observed the temple service as long as the temple stood. When the destruction of the city approached, warned by the predictions of Christ, a large number of them fled to Pella and the Jordanic regions. When Peter and the other apostles left Jerusalem the Church felt the pressure of the hierarchy, and were kept under its weight. The Jerusalem city pride and patriotism were heavy upon them. Their attachment to the ritual narrowed their piety. To them, and Jews like them, the Book of Hebrews addressed its warning against apostasy. A section of them, descended, perhaps, from these opponents of Peter, declined so far as to deny the miraculous birth and divinity of Christ, maintained the merit of voluntary poverty, and were called by the name of EBIONITES or *paupers*. Upon them the generosities of the Gentile Christians had no effect to liberalize and bring them into sympathy with the Catholic Church. The persevering section of the *Nazarenes*, though narrow, were admitted by the Church to be orthodox. The destruction of Jerusalem was necessary in order to emancipate the Church in the full liberty of Christ.

In contrast with this ultra Judaism of the Ebionites there was an ultra Gentilism introduced into the Church (which acquired the name of *Gnosticism*) by the converts from paganism. Though existing at the beginning, as we have noted in our comment on Simon Magus, it did not attain its perfect organic form, at least its most accomplished leaders, until near the close of the first century. These heretics took the proud name of *Gnostics*, (derived from Γνεω, *Gnoō*, the Greek form of the verb *to know*,) signifying *knowers*, *intellectualists*, *rationalists*, and from the height of their lofty speculations looked with contempt at the believers in a simpler Christianity. Gnosticism culminated in the most brilliant of ancient heretics, Marcion. He was son of the Bishop of Sinope, on the Euxine Sea, and, coming to Rome in the second century, became a great leader. Adopting the fundamental oriental maxim of the *innate evil of matter*, (see note on viii, 9,) he not only with Paul rejected circumcision, but he severed the whole Old Testament from the New, condemning even the Jehovah of the old dispensation as an inferior and malignant former of and dealer with *matter*; and he maintained the true God to be the absolutely pure, unutterable, inconceivable, spiritual Essence. Christ he held to have been bodily only in appearance. Marcion not only rejected the Old Testament, but mutilated the New, accepting only Luke's Gospel in a modified form and some of Paul's Epistles. Against him Tertullian exerted his great eloquence, exposing his forgeries and heresies by appealing to the authentic copies of the New Testament books then in possession of all the great Churches, (see our Introduction, p. 6,) and to the uniform faith of the true Catholic Church, historically demonstrable to be derived from the teaching of Christ's apostles. (See note on xv, 6.)

20. **Cyrene**—If *Lucius of Cyrene* in xiii, 1 (where see our note) be identical with our Luke, then it is clear that *he was one of these exiles from Jerusalem*. The men of Cyprus and Pheni

unto [t]the Grecians, preaching the Lord Jesus. **21** And [u]the hand of the Lord was with them: and a great number believed, and [v]turned unto the Lord. **22** Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth [w]Barnabas, that he should go as far as Antioch. **23** Who, when he came, and had seen the grace of God, was glad, and [x]exhorted them all, that with purpose of heart they would cleave unto the Lord. **24** For he was a good man, and [y]full of the Holy Ghost and of faith: [z]and much people was added unto the Lord. **25** Then departed Barnabas to [a]Tarsus, for to seek Saul: **26** And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves [1]with the church, and taught

t Ch. 6. 1; 9. 29.—*u* Luke 1. 66; ch. 2. 47.—*v* Ch. 9. 35.—*w* Ch. 9. 27.—*x* Ch. 13. 43; 14. 22.

y Chap. 6. 5.—*z* Verse 21; chap. 5. 14.—*a* Chap. 9. 30.—1 Or, *in the church.*

cia were moving toward home; the men of Cyrene were tending to the great Syrian metropolis. **The Grecians**—It is now settled that the true reading here is not *Grecians*, that is, *Hellenists*, but *Greeks*, that is, pure *Gentiles*. This preaching the Gospel to the uncircumcised in Antioch probably was after the conversion of Cornelius at Cesarea. In contrast with those of verse 19, who *preached to Jews only*, these of verse 20 preached to Gentiles also. Of these preachers to Gentiles, Luke, who so modestly relates this, was likely to be the leader. This was, in fact, the great transition step from Jerusalem to Antioch, from Judaism to Gentilism.

22. **Barnabas...Antioch**—Barnabas was evidently sent as a committee of inspection to see whether this new Gentile movement was genuine, and whether it confirmed the doctrine of *Christianity without circumcision*. His coming, and favourable decision and coöperation, doubtless settled the permanence of the Antioch Church under the maternal recognition of Jerusalem.

23. **Came...seen...glad** — Like Julius Cesar, *He came, he saw, he triumphed;* but triumphed in the conquests not of war, but of *grace*.

24. **For**—Commentators are at a loss for the reference of this **for**; that is, For what in the preceding context does this verse assign a reason? Kuinoel thinks it gives the reason for selecting Barnabas: but that fact is too far back. Others refer it to *exhorted*, (verse 23,) as if his zeal in his ministry was because he was a good man. Dr. Alexander refers it to his being spiritually so *glad*. All this seems to overlook the real facts. *Gentile* Luke is accounting for Barnabas' deep and ready sympathy *with this Gentile movement*, by Barnabas' own Christian liberality and goodness.

25. **Barnabas...Tarsus...Saul**—Barnabas also may have been Saul's friend in youth; he was his certifier to the apostles. And now that Paul has retired to his native Tarsus, Barnabas feels that Saul, the man of mighty spirit, Christ's chosen apostle to the Gentiles, is the very man for this mighty, wicked Gentile Antioch. Saul, heretofore in the shade, is now, though for a while subordinate to Barnabas, forevermore drawn forth, like a Damascus blade from its scabbard.

26. **Whole year...assembled...much people**—For one year these two apostolic men perform heroic work in this great metropolis with a success that tells upon its future history. We doubt not they assembled weekly, upon the *Lord's day;* for the earliest ecclesiastical history finds Sunday the sacred day at Antioch, and it is utterly improbable that any alteration took place of the day then first by the apostles established.

John Malela, an historian of Antioch, (says Mr. Lewin,) in the sixth century, tells, on the authority of Domninus, an antiquary of a much earlier age, the spot where Paul and Barnabas held their public meetings. It was in Singon Street, near the Pantheon. So

much people. And the disciples were called Christians first in Antioch.

27 And in these days came [b] prophets from Jerusalem unto Antioch. **28** And there stood up one of them named [c] Agabus, and

[b] Chap. 2. 17; 13. 1; 15. 32; 21. 9; 1 Cor. 12. 28; Eph. 4. 11.

public a matter may perhaps have been transmitted by the Christian Church.

Christians first in Antioch—Antioch was celebrated for its Greek wit and levity, and these it often displayed in inventing nicknames. The term *Christ* is not a name, but a title, *the Christ;* that is, the *Anointed* or *Messiah.* But a Greek, like an English speaker, naturally taking it for a proper name, and hearing that this sect styled themselves followers of Christ, would very easily add the usual adjective termination, and call them *Christians.* On the other hand, a hostile Jew would feel that to call them after the glorious name of their nationally expected Messiah would be a blasphemy. He would prefer to call them *Galileans, Nazarenes,* or perhaps *Ebionites,* paupers. For themselves the Christians had preferred the title *brethren, believers, disciples, saints,* etc. The word Christian is but twice found elsewhere in the New Testament, and in neither is it uttered as an accepted name. The termination in *ian* belongs, indeed, rather to the Latin than to the Greek language; but it had at this time become naturalized to the Greek, and it is little likely that the grave Romans, who were comparatively few, and connected generally with the government, would have invented this epithet. For this Greek appellation, which is now naturalized in all civilized languages, we must doubtless thank the genius of the lively Greek pagans of Antioch. Yet Luke, though he never uses the epithet himself, evidently recognises that the name has now acquired a prevalent currency, so that its first invention is a fact worth mentioning. Chrysostom, when preacher at Antioch, with a stroke of Greek wit, once told the Antiochians that, though they had invented the Christian name, they left to others the practice of the Christian virtues.

signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. **29** Then the disciples, every man according to his ability, determined to send [d] relief unto the

[c] Chap. 21. 10.—[d] Rom. 15. 26; 1 Cor. 16. 1; 2 Cor. 9. 1.

5. *Antioch sends a Relief Deputation to Jerusalem,* 27–30.

27. **Prophets** — A term which designates any utterer of inspired ideas, whether moral, spiritual, or predictive. In the present case there was prediction. **From Jerusalem**—The primal mother was still eminent in piety, doctrine, and spiritual gifts.

28. **Stood up** — Doubtless in the public congregation. **Agabus**—The name is probably derived from the Hebrew verb אָגַב, *Agab,* he loved; cognate with the *Agapé,* love. Agabus again appears a true prophet, but a prophet of evil, in xxi, 11.

All the world—Literally, *the whole inhabited land.* The extent of this *land* depends upon the subject of the discourse. In this case Agabus was doubtless speaking of a particular *land,* namely, Palestine. This appears plainly from the fact that the Antiochians forthwith determined to send relief to Judea, as if there, and not in Syria, was to be the *dearth.*

The Codex Beza has here a remarkable addition: "And when we were all gathered about him he said," etc. This would be, if authentic, an addition to "the *we* passages," and prove Luke to have been at Antioch at this time. (See note on xvi, 10.) It only indicates, as it is, an ancient belief that he then was there.

29. **According to his ability**—The readiness of their determination shows their unhesitating confidence in

brethren which dwelt in Judea: **30** [e] Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

e Chap. 12. 25.

the certainty of the prediction of their Christian prophet.

At Jerusalem there were men of wealth and rank who became Christians; but, first, such in the first fervour of their love impoverished themselves in devoting their whole wealth to charity; next, they were broken up and dispersed by persecution; and last, they were afflicted with a famine, by which Josephus tells us that many Jews died of starvation. The Christians of neighbouring countries, therefore, in imitation of the tribute sent by the Jews of all countries to the temple service, sent their contributions to the relief of the Christian poor of Jerusalem and Judea.

30. **To the elders**—The first mention of **elders** in this history, as of *Church* in vii, 1, and of something not quite called *deacons* in vi, 1–8. The very incidental way in which they are introduced indicates, 1. That Luke did not consider the history of Church organization intrinsically important, and, 2. That the form of Church polity arose spontaneously, created and shaped by immediate convenience and expediency. The apostolic Church adopted not the temple for its model, and so has no priesthood. A Christian community or assemblage resembled a synagogue assembly, and so adopted similar forms. But the synagogue was not modeled to any divine pattern. It had risen humanly under Providence. And so at its own convenience, and by its own reason and will, under Providence, the Christian Church adopted the arrangements customarily before its eyes. There is nothing in the New Testament to show that any Church of any age possesses not the same liberty of adopting such form as shall enable it to produce the most efficient ministry, the most edifying sacraments, and the most widespread holiness of life.

Apostolic sanction was given to any form of Church government that worked well. It seems probable that before the apostle John died the episcopal form was generally prevalent, and probably with his sanction. But it is not clear either that the episcopal form was ever divinely enjoined, or prescribed as indispensable to a legitimate Church; or that an absolutely unbroken successorship was required for all ages, except so far as such regular succession was, in the given case, most conducive to the Church's well-being. The absoluteness of the succession is governed by the best Christian expediency, and not the best expediency by the absoluteness of the succession. Higher reasons than the succession itself may often require that the succession be not maintained: and *then* it may be wrong to maintain it. **Hands...Saul**—This token of love from the uncircumcised by the hands of the apostle to the circumcised must have touched the hearts of the circumcision of all parties in the Jerusalem Church. It may have been a help in need in more than one sense. For if it came after that Church had lost Peter, the apostle, some influence may have been needed to check the growth of ultra-Judaism.

That the donations of money were delivered to the *elders* indicates that the apostles were no more in Jerusalem. Their twelve years' limitation to Jerusalem (see note on viii, 1) had expired, and this Herodian persecution had probably dismissed the last apostle from its precincts. For, doubtless, as the return of the two is mentioned, (xii, 25,) they arrived at Jerusalem during the events of chapter xii.

It is a question much discussed, Is this Paul's visit mentioned in Gal. ii, 1, as having occurred fourteen years after his conversion? For, it is said, Paul's argument requires that there should be no visit between the two. And as fourteen years could not now have passed since Paul's conver-

NOW about that time Herod the

CHAPTER XII.

1 Or, *began.*

sion, a contradiction is found between Paul and Luke. But with Paul in Galatians, the question is not *how many times he had been in Jerusalem*, but *how much intercourse he had with the apostles.* Had his opponent objected that he had visited the city within less than fourteen years, his reply would conclusively have been that the apostles at that time were notoriously absent from the city, their twelve years' sojourn having been closed by the Herodian persecution. We may, therefore, safely identify the visit mentioned in Galatians with that in Acts xv.

CHAPTER XII.

IV. PERSECUTION OF JERUSALEM CHURCH BY HEROD; ITS AVENGING, xii, 1–25.

1. *James Slain; Peter Imprisoned and Released*, 1–19.

1. **Now**—Luke now narrates a persecution less sweeping than the Sauline "havoc," but severe enough, in addition to the departure of the apostles, to give the Jerusalem Church another check, while the Gentile Church is rising into power. **About that time**—Contemporaneously with the Antiochian benefaction. **Herod the king**—This Herod Agrippa I. was the accomplished and fascinating, but wicked, grandson of Herod the Great and Mariamne; his father being the unfortunate Aristobulus, and his sister, Herodias, the adulterous wife of his uncle, Herod Antipas. (See notes on Matt. ii, 1, and xvi, 1–11.) He was born at once a prince and a pauper, with a splendid rank, but no other support than the purses of princely friends. He was the brilliant accident of a variety of romantic fortunes. In the palace of the Emperor Tiberius, having been the special mate of the emperor's son, he was driven from court at the son's death, because Tiberius could not bear the sight of one reminding him of the deceased. He wandered into Idumea, and would have committed

king [1]stretched forth *his* hands to vex certain of the church.

suicide but for the kindness of his sister, Herodias, who induced her husband, Herod Antipas, to give him an office in the town of Tiberius. Being insulted for his dependence by Antipas, he departed, after various vicissitudes, for Italy, when Tiberius, made aware of his heavy indebtedness to the treasury, forbade him his presence. But having borrowed the whole amount from Antonia, the mother of Claudius, (who was afterward emperor,) Herod Agrippa paid the debt, and became intimate with young Caligula, who was prospective heir to the sceptre. But Tiberius, being informed that Herod Agrippa had expressed to Caligula a wish for the emperor's speedy death in order that he, Caligula, might succeed, ordered Herod to be chained, clothed as he was in purple, and sent him to prison preparatory for execution. Suddenly news was received of Tiberius' death, and the jailer forthwith releasing Herod Agrippa, invited him to his table; when, suddenly again, the news being contradicted, he sent the unlucky prince back again in chains to prison. Again the news was confirmed, and Caligula, at the earliest practical period, took him from prison, and made him king of the tetrarchy of Herod Philip. When he came into his new dominions a *king*, Herodias, whose husband, Antipas, was but a *tetrarch*, fired with jealousy, forthwith started with her husband to the Roman court to obtain a like royal title. But the object of their embassy being known to Herod Agrippa, when the unhappy pair arrived into the presence of the Emperor Caligula, the emperor received a letter from Herod Agrippa charging Antipas with having seventy thousand stand of arms accumulated for rebellious purposes, and they received sentence of banishment into Lyons, in France, and their tetrarchy was conferred upon Herod Agrippa. Upon Caligula's death, Claudius, whose friend Herod Agrippa had taken care

2 And he killed James [a] the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were [b] the days of unleavened bread. **4** And [c] when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after [2] Easter to bring him forth to the people. **5** Peter therefore was kept in prison: but [3] prayer was made without ceasing of the church unto God for him. **6** And when Herod would have brought him forth, the

a Matt. 4. 21; 20. 23.——*b* Exod. 12. 14, 15; 23. 15.——*c* John 21. 18.——2 Gr. *the passover.*

3 Or, *instant and earnest prayer was made;* 2 Cor. 1. 11; Eph. 6. 18; 1 Thess. 5. 17.

to be, conferred upon him the kingdom of Judea; so that this man of strange fortunes became, as here we now find him, sovereign of all the dominions of Herod the Great!

Certain of the Church—Rather, *certain* selected from *the Church;* being, doubtless, its leaders, since if the shepherds are slain the sheep are scattered. **The king**—Paley remarks upon the striking proof of Luke's historical accuracy here exhibited. Save the three years of Herod Agrippa's reign, there had been no king of Judea for thirty years; there never was one after him; yet Luke perfectly incidentally places a king with the right name in the right place.

Hug, in his Introduction to the New Testament, has some striking remarks upon the impossibility that a forger, or even a truthful writer of a later age, should not commit geographical or historical mistakes. Of truthful writers Curtius, Virgil, and even Livy, are found applying the geography of a later to an earlier period. Of forgers, the author of the Life of Apollonius, (a book written as rival to the Gospels,) though claiming to copy his facts from ancient authority, largely describes Babylon as a stupendous city when it was a desert, and confounds the Spartans with the Lacedemonians, making them a free republic when they were the subjects of the Romans. Difficulties of avoiding mistakes are immensely increased when great changes are sweeping in succession for a long time over a country. But seldom in history have revolutions so vast, so constant, so swept a country as these did over Judea during the century of Christ. Changes of geographical names, of forms of government, of boundary lines of countries, were constantly succeeding each other. "Under Hadrian," says Hug, "fifty important places and nine hundred and eighty-five villages and hamlets were razed to the ground." The very language of the New Testament writers, a dialect of blended Grecism and Hebraism, was swept away with the overthrow of the Jewish state, and by the next century no one wrote or spoke it.

2. **James, the brother of John**—Son of Zebedee, "son of thunder," first of apostolic martyrs, brother of an evangelist, one of the elect three of the elect twelve. His prominence, even though Peter was near, made him the first victim of the persecutor's experiment. **Sword**—The instrument of his beheading, ordered summarily and without trial. Thus under a Roman procurator the Jews were restrained from taking Christian life; but the moment a native king ruled blood began to flow. (See note on Matt. x, 3.)

3. **Pleased the Jews**—Favour with the emperor of Rome, and popularity with the Jewish people, were the special objects for which the Herods were ready to sacrifice religion or right, the law, Moses, or Christianity. **Unleavened bread**—The Passover. No criminal was executed during that week. (See next verse.)

4. **Quaternions**—A body of four soldiers. Four such bodies succeeded each other during the four watches of the night. Two soldiers would be stationed in the prison and two at the gates. **Easter**—The Passover. **Bring him forth**—For trial.

6. **Two chains**—A light chain,

same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. **7** And, behold, [d] the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. **8** And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. **9** And he went out, and followed him; and [e] wist not that it was true which was done by the angel; but thought [f] he saw a vision. **10** When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; [g] which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. **11** And when Peter was come to himself, he said; Now I know of a surety, that [h] the Lord hath sent his angel, and [i] hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. **12** And when he had considered *the thing*, [k] he came to the house of Mary the mother of [l] John, whose surname was Mark; where many were gathered togeth r [m] praying. **13** And as Peter knocked at the door of the gate, a damsel came [4] to hearken, named Rhoda. **14** And when she knew Peter's voice, she opened not the gate for gladness,

d Chap. 5. 19.——*e* Psa. 126. 1.——*f* Chap. 10. 3, 17; 11. 5.——*g* Chap. 16. 26.——*h* Psa. 34. 7; Dan. 3. 28; 6. 22; Heb. 1. 14.——*i* Job 5. 19; Psa. 33. 18, 19; 34. 22; 41. 2; 97. 10; 2 Cor. 1. 10; 2 Pet. 2. 9.——*k* Chap. 4. 23.——*l* Chap. 15. 37.——*m* Verse 5.——4 Or, *to ask who was there.*

each, attached by the one end to the prisoner, by the other to a soldier. "The same chain," says Seneca, "couples the prisoner and the guard."

7. **A light shined**—The angel brings to the prisoner no lantern, lamp, or candle; yet he brings a *light*, the beaming of his own person. Peter sees by it his prison, his chains, his cloak, his sandals, and his emancipator.

8. **Bind...sandals**—The minuteness of the details are ample answer to the irrational drivel of the so-called *rationalists*, who endeavour to *explain* this transaction by natural means. We may add, that before this chapter closes we shall find that even a secular historian, Josephus, discloses a supernaturalism in close sequence to this narrative.

10. **First and the second ward**—The terms *ward* and *guard* are but different forms of the same word. The first *guard* was the two keepers of the four to whom Peter was chained; the second was the two of the quaternion at the door of his particular room or cell; having passed both he would come to the great outside iron gate of the whole prison building, which let them into the street. **Of his** (its) **own accord**—Striking emblem how God may cause obstacles to move themselves out of the way of those who tread the path of his assignment. **Passed on through one street**—One street's length, by which Peter was brought to a locality which he could recognise.

11. **Come to himself**—From the bewilderment of his sudden waking and strange surroundings. It aided his coming to himself to be in a familiar spot with no company but *himself*. **He said, Now I**—Having no company but himself Peter talks to himself. **From all the expectation**—What that **expectation** was the fate of James had assured him.

12. **Mary the mother...Mark**—She was sister of Barnabas. (See life of Mark prefacing our Gospel of Mark.)

13. **The gate**—The street gate entering into the area in front of the house. (See note in vol. i, p. 326.) **Rhoda**—Signifying *rose bush*. The mention of this name, with the maiden's behaviour, marks the thorough minuteness of the narrative. Luke may have derived it from John Mark himself.

but ran in, and told how Peter stood before the gate. **15** And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, [n]It is his angel. **16** But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished. **17** But he, [o]beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place. **18** Now as soon as it was day, [p]there was no small stir among the soldiers, what was become of Peter. **19** And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 And Herod [5]was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus [6]the king's chamberlain their friend,

n Gen. 48. 16; Matt. 18. 10.—*o* Chap. 13. 16; 19. 33; 21. 40.—*p* Chap. 5. 22, 25; 16. 27; 19. 23.

5 Or, *bare a hostile mind, intending war.* —6 Gr. *that was over the king's bed-chamber.*

15. **His angel**—To translate this *his messenger*, as some do, makes no intelligible sense. The damsel's reason for knowing it to be Peter must have been her recognition of his voice; and how would it explain that fact to say that it was a messenger from Peter? But the Jews did popularly entertain the belief that a man had a guardian angel who sometimes assumed his form and voice. This belief, entertained by the present company, can be no valid proof of the doctrine for us. They were not inspired persons, as their mistaken talk to Rhoda shows, and they only expressed a personal belief.

17. **With the hand**—Because their clamour was so great that he could not make them hear his voice to hush them. **Unto James**—The apostle James is slain, Peter is banished, the entire apostolic body has probably disappeared, and the supervision of the Christian cause seems to devolve upon the *Lord's brother*. (See note on Matt. x, 3.) **Into another place**—Commentators have been as much exercised to tell where Peter went on this occasion as Herod Agrippa doubtless was, and with quite as little success. The Romanists say that he went to Rome and there founded the popedom; had the which been true, Luke would have known it and told it. Luke simply means that Peter sought some *other locality* than Jerusalem for safety.

19. **To Cesarea**—Very possibly after having put his soldiers to death he may have suspected some supernatural fact about it, and have withdrawn in perplexity if not guilty terror. At any rate he retires defeated in regard to the purposes with which the present chapter opens. Josephus says that he went to Cesarea at this time to attend a great celebration of public games in honour of the Emperor Claudius. **Cesarea**—See notes on viii, 40.

2. *Herod's Judicial Death*, 20–23.

20. **Displeased**—*Fighting in mind*, is the literal force of the Greek; quarrelling, carrying on, perhaps, a war of commercial hostilities. **Tyre and Sidon**—Two great commercial towns on the Mediterranean coast, to whom Herod's new city, Cesarea, was very probably a troublesome rival, and Herod would, of course, espouse the quarrel of his Cesareans. **One accord**—The embassies of both cities visiting Herod together. **Chamberlain**—Superintendent of his bedchamber, and so very intimate, and thereby influential, with Herod. And as the funds were often retained in these inner apartments the chamberlain was often the treasurer. **Desired peace**—The cessation of all quarrel, and the removal of all restrictions upon trade. **Nourished**—They were large cities with small inland territories; for Phenicia was but a narrow strip of sea coast.

desired peace; because [q] their country was nourished by the king's *country*. **21** And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. **22** And the people gave a shout, [r] *saying*, *It is* the voice of a god, and not of a man. **23** And immediately the angel of the Lord [s] smote him, be-

[q] 1 Kin. 5. 9, 11; Ezek. 27. 17.—[r] Psa. 12. 2; Dan. 6. 7; Jude 16.—[s] 1 Sam. 25. 38; 2 Sam. 24. 17.

They were, therefore, largely dependent on Herod's territories of Palestine both for country supplies and for all their trade with the East.

21–23. Of the event related in this passage Josephus also gives a narrative, adding some statements and omitting some points, so that the two narrations complement each other without contradiction, thus demonstrating the reality of the extraordinary event.

21. **Upon a set day**—A day appointed for a public interview with the ambassadors in presence of the citizens of Cesarea. Josephus is unaware of the facts furnished by Luke, verse 20. He informs us that the stated day was the second day of the games in honour of the emperor, which would, of course, be a suitable day for the ambassadors to attend, as Luke says, and for Herod to make his personal display. **Herod, arrayed in royal apparel**—A long robe reaching to the feet. Josephus adds here that the robe was wholly overlaid with silver, and that, the assembly being at sunrise, the rays shining on the silver robe wrapt Herod's person in a wonderful splendour. He omits the mention of the harangue, as he had omitted all account of the ambassadors of Tyre and Sidon. **Sat upon his throne**—Rather, sat upon a (*bema*) platform or rostrum, his throne being placed upon it. Thence he could either see the games or harangue the people. **Oration unto them**—The word *oration* is in Greek a compound; literally, *a people-harangue*. The address was, therefore, made in presence of the ambassadors, and on the affairs of the State, but probably directed to the people. It may have been a congratulatory one on the restoration of amity and the great consequent prosperity of the various sections and cities, and so was likely to be in the highest degree popular.

22. **The people**—Josephus, knowing nothing about the ambassadors or the harangue, has no other cause to furnish for the applause than the splendour of Herod's appearance, which Luke implies, and supplies more, namely, the king's oratory. As to the applause, Josephus furnishes some details. He says the applause began with Herod's flatterers, who, acclaiming to him as a god, said, "Be propitious to us, and, although thus far we have revered thee as a man, in the future we will esteem thee greater than mortal." Of course the attendant crowd of *people* joined in, and gave a shout, and pronounced his *oratory* the *voice of a god*.

23. **The angel**—Josephus gives the pagan form of the story. He says that at that moment Herod, looking up, beheld an owl, a bird of evil omen, perched upon a cord! "Herod," says Josephus, "thought the owl to be the (ἄγγελός, *angel*) *messenger* of evil things as he had once been of good." For some years before, when Herod was imprisoned by Tiberius preparatory to execution, an owl appeared to him, and a German soothsayer explained it as a sign of his release and future greatness, but warned him that when he should see the owl again he would expire in five days after. The appearance of an owl in so public a place in a great city, on a splendid morning, is very improbable as a natural event. **Gave not God the glory**—Heathen princes often received divine titles. But for Herod, a Jew, whose instruction in the oracles of God taught him the great crime of such blasphemy, the indulgence of these Gentiles in such flattery was a heinous sin. It was the culmination of that same blasphemous vainglory which prompted him to the murder of the apostles to win the applause of the Jews, and so was really

cause [t] he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But [u] the word of God grew and multiplied. **25** And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [7] ministry, and [v] took with them [w] John, whose surname was Mark.

[t] Psa. 115. 1.—[u] Isa. 55. 11; ch. 6. 7; 19. 20; Col. 1. 6.—[v] Ch. 13. 5, 13; 15. 37.—[7] Or, *charge*, ch. 11. 29, 30.—[w] Verse 12.—[a] Ch. 11. 27; 14. 26; 15. 35.—[b] Ch. 11. 22, 26.—[c] Rom. 16. 21.

identical with his spirit of persecution. **Eaten of worms**—A bowel complaint seized him; putrefaction, producing worms, and death in five days, ensued.

25. **Returned**—See notes on xi, 27–30. **Took...John...Mark**—See note on verse 12; xiii, 4, 13; xv, 37.

The death of Herod Agrippa is one of those events by which we gauge the chronology of the Acts. Josephus tells us that he received the entire dominions of his grandfather, the first Herod, on the accession of Claudius, namely, A. D. 41, and that he had completed his third year from this event at the time of his death. He died, therefore, A. D. 44. From this we know the time of James' martyrdom, of Peter's arrest and departure from Jerusalem, and of Paul's beneficent visit thither.

PART THIRD.

CHRISTIANITY AMONG THE GENTILES.

From Chapter xiii, 1, *to End of Acts.*

Through the remainder of his work Luke's subject is the evangelization of the Gentiles, and his hero is Paul. His field is western Asia and Europe; his terminal point is Rome, and the work is the laying the foundation of modern Christendom. At every point, even at Rome, Luke is careful to note the Gospel offer to the Jews, and how the main share reject, and a remnant only is saved. And thus it appears that Luke's steadily maintained object is to describe the transfer of the kingdom of God from one people to all peoples.

CHAPTER XIII.

NOW there were [a] in the church that was at Antioch certain prophets and teachers; as [b] Barnabas, and Simeon that was called Niger, and [c] Lucius of Cyrene, and

I. PAUL'S FIRST MISSION

From Antioch, through Cyprus, into Asia, as far as Lystra and Derbe, thence back to Antioch, xiii, 1—xiv, 28.

CHAPTER XIII.

1. *Spirit-commissioned Mission of Barnabas and Paul from Antioch*, 1–3.

1. **There were...at Antioch**—How they came there, the whole five, from Jerusalem, is pleasantly narrated in xi, 19–30. The twelfth chapter is mainly an episode. The present chapter recommences—or would had it begun as it should at xii, 24—the main narrative. **Prophets**—Inspired utterers, whether of prediction, doctrine, or exhortation. **Teachers**—Expositors of biblical or doctrinal truth specially endowed by nature or grace, 1 Cor. xii, 28; Eph. iv, 11.

Barnabas—The leader of the five founders of the Antiochian Church. Each of the five was a man of mark. **Simeon...Niger**—*Simon the negro*, as it might with scarce an impropriety be rendered; for the literal Greek phrase, *Simon the called Niger*, seems to imply an epithet rather than a name; an epithet in Latin, signifying *black*, and, doubtless, referring to Simon's country and colour. Now, as we are told (xi, 20) that some of these Christians from Jerusalem were Cyrenians, we have a strong ground for suspecting that this was the very Simon, the Cyrenian, who bore the Saviour's cross. Luke's omission to call up this reminiscence, as he has that connected with Manaen, may have arisen from the fact that the well known surname of Simon amply identified him to his contemporaries. He may have been a member of the Pen-

Manaen, [1] which had been brought up with Herod the tetrarch, and

1 Or, *Herod's foster-brother.*

tecostal Church through its seven years' life.

Lucius of Cyrene—See our note on vi, 9. Alford, Wordsworth, and most later commentators decide, without giving reasons for it, that Lucas is identical not with Lucius, but with Lucanus. There is no philological reason that we are able to discover why it may not be identical with either and both. The root of the name is *Lux*, light; of which *Lucanus*, *Lucius*, and *Lucilius* are adjective forms, signifying *luminous*, and actually appearing in our English word *lucid*. So Wetstein quotes Varro as saying, *Qui mane natus dicereter Manius; qui luci Lucius*—He born at dawn is called Manius; by daylight, *Lucius*. Alford objects that it is improbable that Paul would call the same man at one time Lucius, and at another Lucas. But the senior apostle was variously called Simon, (and Simeon, xv, 14,) Cephas, and Peter, doubtless, usually with some reasons for the discriminations. (See note on verse 9.) So it will be found that our historian is called Lucius in his Roman relations, and Lucas in his Greek. Wordsworth refers for his authority to Bentley's Latin *Epistola ad Millium;* but our own examination of that very learned treatise discloses rather a proof than a disproof of the identity of Lucius and Lucas. The only matter touching on this point we can there find is a full list of examples of parallel names. One example is precisely in point. Λεόντιος, Leontius, Λεοντᾶς, Leontas, is an exact instance of the identity of the terminations *ιος*, *ius*, and *ᾶς*, *as*, such as we have in Λούκιος, Lucius, and Λουκᾶς, Lucas.

The coincidences between Lucius and Luke are very decisive. Lucius is a prophet and a teacher, and so is Luke, being a preacher and an evangelist. Lucius is at Antioch; Luke was so permanently at Antioch as to be very generally held by ecclesiastical writers an Antiochian. Lucius, at Corinth, joins Paul in his salutations, (Rom. xvi, 21,) but Luke had preceded Paul at Corinth as the bearer of his epistle thither. (2 Cor. viii, 18.) It was in writing *to Rome* that Paul uses the Roman form of the name; it was in writing *at Rome* (his Acts) that Luke here uses the Roman form. Luke here records his *name* because he is giving the *exact list* of the authorizers of this first regular Christian mission.

By this view we see that Luke, who professes that in his Gospel he had to use others as eyewitnesses, is in his Acts essentially an eyewitness, we may say, throughout the whole. He was in Palestine from the resurrection to the dispersion of the Pentecostal Church. He is now at Antioch, where his history centres, to the end of the fifteenth chapter. From this present verse to its end this book might be entitled The Acts of Paul; and this concentrating upon Paul was because he was for the rest of his life closely identified with him; and he was so identified because he was a Gentile evangelist, and Paul was apostle to the Gentiles. The result of all these facts is, that the authenticity of the book of Acts is set in a most resplendent light, and the full dimensions of Luke's life and character are strikingly drawn out. (See notes on Luke xxiv, 13; Acts vi, 9; xvi, 10.) Scholars of eminent name have maintained this identity, such as Grotius, Poole, Lightfoot, Wetstein, and Stuart. [We are indebted for a confirmation and extension of our impressions on this subject to "Horæ Lucanæ, by Mr. H. S. Baynes, London," a new work received while revising the proofs of this volume.]

Cyrene—See note on vi, 9. **Manaen**—Hebrew *Manahem*, the name of a king of Israel, (2 Kings xv, 14.) There was, according to Josephus, an Essene of this name who foretold to Herod the Great his future attainment of the crown, and was ever held in great honour by Herod after he became king.

Saul. **2** As they ministered to the Lord, and fasted, the Holy Ghost said, [d] Separate me Barnabas and Saul for the work [e] whereunto I have called them. **3** And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to [g] Cyprus. **5** And when they

d Num. 8. 14; chap. 9. 15; 22. 21; Rom. 1. 1; Gal. 1. 15; 2. 9.—*e* Matt. 9. 38; chap. 14. 26; Rom. 10. 15; Eph. 3. 7, 8; 1 Tim. 2. 7; 2 Tim. 1. 11; Heb. 5. 4.—*f* Chap. 6. 6 —*g* Chap. 4. 36.

Quite likely this was a son of that associated with Herod Antipas, as the former was favoured by the first Herod. Manaen is probably an instance of one who passed from Essenism to Christianity, (see note on Matt. iii, 7,) and became one of the saints in Herod's household. (See note on Matt. xiv, 2.) **Brought up with**—The foster-brother. That is, either his mother was nurse of Herod Antipas, so that both were nourished at the same breast, or he was his *mate*, associated, as was often the case, to incite the young prince to good conduct. It was singular that such a man should, while Herod was in his dismal exile in Lyons, be in this great metropolis a Christian *teacher*. **And Saul**—The man of the most singular antecedents, and of the most brilliant future, comes last, as far the youngest and the latest converted. The last shall be first.

It was about A. D. 45, fifteen years from the founding of the Pentecostal Church, when Paul was near forty years of age, that this primitive initiation of Christian missions took place.

2. **They**—These five Christian ministers alone. Nothing is said of any others as being present or sharing. **Ministered**—In prayer, praise, and, perhaps, sacramental communion. It was a special devotional assemblage of these five eminent men, probably, intended to learn the will of God in the promotion of the Christian cause. **Said**—Either to one, or, more probably, to all alike, by a supernatural communication, heard, in the very words here given, by the ear of the human spirit. **I have called**—The Spirit gave the *call;* the ministers authenticated that call to men by visibly laying their hands upon the persons of these same men, and no other. To all, then, who recognised the authority, or acknowledged the weight of character of these layers-on of hands, the men sent were duly certified.

3. **Laid their hands**—The imposition of hands is here used to "ordain" these men, not to an "order," but to a *mission*. It did not make them deacon, elder, or bishop, but *missionaries*, either for this single expedition, or to the world at large, Jew or Gentile, as the Spirit pleased. The rule that limits the laying on of hands to special permanent orders is ecclesiastical rather than biblical. The two were not certainly at this time *ordained* as apostles, for no man was ever so ordained but by Christ himself. Christ's acts ordained the twelve; his choice through the lot ordained Matthias, (i, 23–25;) his call (xxii, 21; xxvi, 17) ordained Paul, as the fulness of the Spirit authenticated him. (See note on ver. 9.) **Sent them away**—As in the following verse they are said to be *sent* by the Holy Ghost.

2. *Barnabas and Paul in Cyprus—Elymas the Sorcerer*, 4–12.

4. **So...departed...to**—The words indicate that the same Spirit that *sent*, directed their course. Crossing the Orontes, they probably took the south of that river, and proceeded sixteen miles to Seleucia, the seaport of Antioch. The city itself was situated on a high eminence, and the port below. From Seleucia, in a clear day, the isle of Cyprus was dimly visible a hundred miles west.

Cyprus—This island lies in shape like a tadpole, with his long tail stretching toward (Issus) the Syrian Gates. In it Barnabas and Saul would find a base of Oriental population with a large infusion of Jews, overlaid with a Greek

were at Salamis, [h] they preached the word of God in the synagogues of the Jews: and they had also [i] John to *their* minister. **6** And when they had gone through the isle unto Paphos, they found [k] a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus: **7** Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of

h Verse 46.—*i* Chap. 12. 25; 15. 37.—*k* Chap. 8. 9.

civilization, and overruled by Roman power. The synagogues furnished the apostles the means of bringing the Gospel before them. Looked upon alike by Antioch and Tarsus, Cyprus formed with the two a triangle; and as the home of Barnabas, was an obvious field for both missionaries. **Salamis**—The nearest city in their approach to the island after a few hours' sail. **Preached**—With what success the missionaries were favoured in this, their first effort, we are not informed; but it seems neither to have detained nor discouraged them; for they took the high straight road for Paphos, the capital, at the southwestern end of the island. **John**—John Mark, author of the second Gospel. (See note on v, 15.) **Minister**—The original Greek word etymologically signifies an *under-rower;* hence a subordinate of any kind. As a junior, he doubtless performed many of the inferior duties of travel; and as Paul, like Jesus, seldom baptized, the **minister** generally performed that function. (1 Cor. i, 14–17.)

6. **Paphos**—This city would be reached by an easy journey over a Roman road of a hundred miles. Paphos was celebrated for its temple of Venus, and for the corresponding dissoluteness of its inhabitants. Here, too, resided Sergius Paulus, the Roman governor of the island.

Sorcerer—According to the Greek, a *magus* or *magian.* (See note on viii, 9; Matt. ii, 1.) **False...prophet**—Who falsely professed to be a prophet of the true God; for, as a Jew, he would be a professor of the doctrine of one God, and his monotheistic discourse formed his doctrinal attraction to Sergius Paulus. The prefix *Bar* in Hebrew (like the prefix Mac in the Celtic) signifies *son of;* and *Bar-jesus* signifies son of Jesus or Joshua; *Jesus* being the Greek form of the Hebrew *Joshua.* It was singular that this opponent of Jesus should bear his sacred name.

7. **Deputy**—The proconsul. When Augustus became by military fortune master of the Roman empire, he provided that all the provinces requiring a military government should be in his own imperial hands; and those at peace, and needing only a civil authority, should be in the hands of the Senate; thus skilfully retaining all military power under his own control. The provinces under the emperor were governed by a *legatus* or *representative,* namely, of the emperor. The provinces under the Senate were governed by a *proconsul.* This title is rendered **deputy** in our translation, from the fact that the officer was *deputed* by the Senate to govern under its authority. The original term *proconsul* really signifies literally a consul's substitute, a title which was inherited by the Senate from the republican age of Rome. Now, a century ago, according to all existing evidence, it was supposed that Cyprus was under the emperor, and that its governor was not a proconsul, as Luke calls him, but a *legatus,* and Luke's accuracy was impeached. And, in fact, it was governed by a *legatus* at first; but later investigations have historically proved that Augustus subsequently surrendered the island to the Senate; and thus was shown Luke's peculiar accuracy in calling the governor *just at this time* proconsul. Later still a medal has been found bearing the picture and name of a *proconsul* of Cyprus. **A prudent man**—An *understanding man;* namely, in the matters here discussed. **Called**—In consequence of his intelligent interest in spiritual and religious matters he had a desire to know what

God. **8** But [l]Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. **9** Then Saul, who also *is called* Paul, [m]filled with the Holy Ghost, set his eyes on him, **10** And said, O full of all subtilty and all mischief, [n]*thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? **11** And now, behold, [o]the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him

l Exodus 7. 11; 2 Timothy 3. 8.
m Chap. 4. 8.

n Matt. 13. 38; John 8. 44; 1 John 3. 8.
o Exod. 9. 3; 1 Sam. 5. 6.

these preachers of the crucified Jesus could present. **Word of God**—He sent not to *see* prodigies, but to hear truths. He both saw and heard, and, in consequence, **believed.**

8. **Elymas**—An Oriental name signifying *wise-one*, or *wizard*, and was doubtless assumed as a profession of knowledge of supernatural matters.

9. **Also...Paul**—Literally, *Saul, the also Paul.* It has ever been a question how, when, and why this second name was assumed. We have repeatedly had occasion to allude to the custom of the Jews, when surrounded with Gentiles and speaking two languages, to have two names, a Hebrew and a Greek. Sometimes the one was a translation of the other, as *Thomas* became *Didymus*, both signifying *twin.* Sometimes the new name was conferred, even in the same language, from some new event or newly developed fact or quality; thus Joses became Barnabas, a son of Christian exhortation. Sometimes the new name was selected from vocal resemblance, as Jesus, Justus. As to Paul's name we may note, 1. From this time his mission and apostolate were to be among Gentiles, and all the ordinary rules of custom and convenience required the adoption of a Gentile name. Luke's mention of the change at this point, his uniform use of Saul heretofore, and uniform use of Paul hereafter, decisively prove that it was at this point that this change was made. The Gentile apostle assumes a Gentile name. This amply explains the assumption of *a* new name, but not of this particular name. 2. For the particular name there was the resemblance of sound. The almost identity of Saul and Paul would render the last of all names most suitable. But the singular proximity of the proconsul Paulus does clearly suggest a confirmatory reason. So that we must finally agree with Jerome, who says that, as Scipio was surnamed Africanus from having conquered Africa, so Saul became Paul from the conversion of Sergius Paulus. With this transition from Saul to Paul there is a plain transition to the full recognition of his apostolic and Gentile office. Paul was his apostolic as well as Gentile name, perhaps divinely bestowed. **Filled with the Holy Ghost**—From this moment of filling by the Spirit and mighty authentication by consequent miracle and assumption of his new apostolic name, Paul, as acknowledged apostle, henceforth takes precedence of Barnabas. **Set his eyes**—Burning with an inspired indignation.

10. **Full of all subtilty**—As the apostle was filled with the Holy Ghost. **Child of the devil**—A striking contrast with, perhaps an allusion to, his name *Bar-jesus.* **Right ways**—Literally, *straight ways.* **Of the Lord**——Of Jehovah-Jesus. *The straight ways of the Lord* are God's straight course in Jesus, saving the world through him. These *straight ways* Elymas distorted, made crooked, by his sophistical misconstructions and perversions.

11. **And now**—Most of the miracles of the New Testament are miracles of direct mercy; this was one of justice in that it was a due yet slight penalty for sin; but also of mercy, as it converted the proconsul, and may have ultimately resulted in the conversion of the sorcerer himself. **For a season**—Mercy in judgment

a mist and a darkness; and he went about seeking some to lead him by the hand. **12** Then the deputy, when he saw what was done, believed, [p] being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they

[p] Chap. 6. 10; Matt. 7. 28, 29; Luke 4. 22; John 7. 46; 2 Cor. 10. 4, 5.

Proof that the apostle spake not in personal resentment. Perhaps it intimated that, like Saul himself, the sorcerer should find his blindness of body result in light both to soul and body. **Immediately** — So instantly as to prove the connection between the apostle's words and the sorcerer's ill. **A mist**—Deepening to **a darkness. Seeking...hand**—Thus showing how little fit he was to **lead** men **by the hand** to the true light. The original is very expressive: *He, groping about, was seeking for hand-guides;* a line which has furnished a subject for one of the masterpieces of Raphael's pencil.

12. **Done, believed** — The penal miracle performed *upon* the magus overthrew the divinity of his claims; performed *by* the apostle, it established his. So the superiority of the miracles of Moses over and in penalty upon the sorcerers of Egypt, and of Paul over and upon those of Ephesus, are specimens of the divine method of defeating the preternaturalisms and demonisms of paganism by the supernaturalisms and miracles of Jehovah and Jesus. **Astonished** — Thrilled, electrified. The miracle wrought belief; the *doctrine* wrought salvation.

3. *Paul and Barnabas at Pisidian Antioch—Address and Results*, 14–43.

13. **Paul and his company** — At once Luke uses language which implies that Paul has become chief, and the rest, including Barnabas, are sunk to the position of subordinates. The Greek phrase is literally, *those about Paul*, an idiom frequently used in Greek *Those about Proserpine* (Thucydides) means Proserpine and her attendant maidens. *Those about Socrates* means Socrates and his scholars. *Those about Xenophon* means Xenophon and his soldiers. *Those about Paul* must mean Paul and his retinue Of this change of Paul's position, the change of his name, when the Holy Ghost empowered him to rebuke Elymas with anathema and blindness, is the palpable crisis. He was an apostle elect when first called by Jesus; he rose to the fulness of his apostolic power and position when then *filled with the Holy Ghost.*

Loosed—Set sail. The only marked success which Luke mentions in their entire tour through Cyprus is the conversion of the proconsul. Why their movements were so rapid and their stop at each place so brief, we are unable to conjecture; but the whole life of Paul was of that same arduous and rapid strain. He was one of those rare mortals who seem so charged with an intensity of nature that rest is impossible, and they are impelled by the sense that their mission requires the utmost tension of nerve, through every instant, for its fulfilment. What rebukes are the lives of such men, when devoted to the sublimest of all ideas, to the levity of the vast numbers who make our solemn life an easy time, a play-spell, a series of trifles!

Came...Pamphylia—Trace their course from Paphos, cutting the Mediterranean with their keel, in what would now be considered a light row-boat with sail superadded, in a slant line northwestward into the gulf, and up to the continental shore of Pamphylia in Asia Minor. Very probably the reason why Paul chose this missionary field was because Pamphylia bordered on his native Cilicia, as Cyprus was the native home of

came to Perga in Pamphylia: and John [q] departing from them returned to Jerusalem. **14** But when they departed from Perga, they came to Antioch in Pisidia, and [r] went into the synagogue

[q] Chap. 15. 38.—[r] Chap. 16. 13; 17. 2; 18. 4.

Barnabas; and as he had already, while residing at Tarsus, planted Churches in Cilicia, he had reasons for believing that he could extend the work into Pamphylia. *Dwellers in Pamphylia* (Acts ii, 10) had shared the pentecostal outpouring, and had carried, probably, an ardent but not fully instructed Christianity into that province. Yet it needed an apostle to *found* Christianity amid the wild population of Pamphylia.

John—(See note on verse 5 and xii, 12.) Their young servitor, Mark, may with unquestionable truth be said to have *deserted them* and the *work*. Nobly did the young **minister,** however, subsequently redeem his reputation, regain the high regards of Paul, and record a *Gospel of Jesus*, which, though said to be drawn from the narrations of Peter, possesses much of the nerve and fire of the mighty Paul. The obvious conclusion is, that the highlands of Pamphylia, familiar as they were to Cilician Paul, loomed so darkly before the inexperienced eye of Mark that he longed for his quiet *Jerusalem* home and returned. For it was amid the fastnesses of Pamphylia and Pisidia that Paul encountered his "perils by robbers" and "perils by rivers." The very name, *Pamphylia*, signifies *All-tribes-land*, from its heterogeneous races and dialects. Here was the meeting of the oriental and occidental populations, Greek predominating in numbers, Latin in power, underlaid with intermingled Phœnicians, Syrians, and Jews. Robber chiefs often held the fastnesses, and even Alexander the Great encountered some of the worst dangers of his wars in passing from Perga to Phrygia.

14. **Departed from Perga**—We are not told that they even preached in Perga until their return, (xiv, 25.) The theory of Howson is, that this present rapidity of movement arose from the nature of the seasons in this region. If we may suppose that Paul left Seleucia in early March, and spent two months in Cyprus, he would be at Perga in early May. At this time the lowlanders of Pamphylia are marching in caravans of the entire population for the cool recesses of the northern highlands. Paul would avail himself of this tide and press into the interior. **Antioch in Pisidia**—Proceeding northward, leaving his caravans as they scattered to their retreats, Paul passes the Lake Eyerdir and finds Pisidian **Antioch** not far from its northern shore This city, which bears its addendum, **in Pisidia,** to distinguish it from the greater Antioch whence Paul started, was built by the same Seleucus. It stood on the great highway leading from Ephesus on the west to Iconium, and thence to the Syrian Gates, the narrow pass by which entrance was made into Syria. (See note on vi, 9.) By this thoroughfare armies, caravans, and travel of every description have passed, as a natural route, for centuries. It was a *Roman colony*, so called; that is, a locality in which Roman soldiers were rewarded with landed estates for retirement and residence. Hence, over its Greek and Syrian population, it was largely a Romanized town, resounding with Latin elocution and flaring with the insignia of Roman sway. To this interior metropolis Paul wended his rapid way. **Synagogue**—So largely Greek and Roman was this proud town that Israel seems to have had but a single synagogue; and much to Paul's advantage, that seems to have been largely thronged with Gentile proselytes to Judaism, or at least to the monotheism of Judaism. Such Gentiles declined circumcision, but they attended the synagogue to worship the true God, and hear, if the language permitted them, as the Sep-

on the sabbath day, and sat down. **15** And [s] after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have [t] any word of exhortation for the people, say on. **16** Then Paul stood up, and [u] beckoning with *his* hand, said, Men of Israel, and [v] ye that fear God, give audience. **17** The God of this people of Israel [w] chose our fathers, and exalted the

s Luke 4. 16; ver. 27. — t Heb. 13. 22. — u Ch. 12. 17. — v Ver. 26, 42, 43; ch. 10. 35. — w Deut. 7. 6, 7.

tuagint translation often did, the reading of the Old Testament. For the synagogue and its worship consult note on Matt. iv.

14. **On the sabbath day**—They seem to have withheld any proclamation of their doctrines until the synagogue opened the way. **Sat down**—Not, as some think, in a seat of dignity as prepared to teach, but quietly in the congregation.

15. **Sent unto them**—As strangers of Jewish features, pious demeanour, and intellectual expression. **Men and brethren**—Literally, men-brethren, or simply *brethren*. **Word of exhortation**—Or consolation. For with Israel in her history of sorrows, consolation and exhortation were the same word. And by that same word, *consolation of Israel*, (Luke ii, 25,) was the Messiah designated. When Paul, therefore, unfolded the Messiah to their view, he very suitably responded to their courteous, we might almost say Christian, invitation.

3. *Paul's* **Missionary Argument** *at Pisidian Antioch*, 16–41.

Luke here at length furnishes a first specimen of Paul's preaching, enabling us to judge by what methods Paul proclaimed to these provincial Jews that their long expected Messiah had come, and that upon him they must rely for eternal salvation.

1. In 16–23 he gives a preparatory rehearsal of the main points of Israel's Old Testament history from Abraham to David, as the Messiah's progenitor. This furnishes the historic grounding for Jesus. 2. In 24, 25 he grounds the same Jesus upon John the Baptist. 3. We have, 26–31, the Jesus-history given, presenting him as rejected indeed by Jerusalem, but predicted by the prophets, and, when slain by Pilate, raised from the dead by God, as attested by chosen witnesses. Thus the Jesus-history is embedded in the Israel-history. 4. Glad tidings, therefore, (32–37,) does the orator bring, that God's Messianic promise is fulfilled, as prophesied of old, in the birth of God's Son, and in his miraculous resurrection as the Holy One above all corruption. 5. A proclamation (38–41) of the joyful conclusion, an era of sin forgiven with a power unknown heretofore to Moses' law: yet with the sad finale of perdition to all rejecters. Thus we have the skilful Christian argument by which the crucified Jesus is installed and incorporated into the divine history of Israel as her true Messiah, and her only Redeemer from sin and perdition.

1. *Jesus grounded in Old Testament history*, 16–23.

16. **Paul stood up**—The first presentation of Paul, the Christian orator. **Beckoning with his hand**—Waving down his hand, as if solemnly invoking their attention. It expresses in majestic action what **give audience** does in majestic words. **Ye that fear God**—That is, Gentiles who conscientiously adore the only true God. He thus addresses both classes of men, the men of Israel and the Gentile proselytes, and all conscientious believers in monotheism. **Give audience**—Thrice does he, in the train of this address, make a similar solemn invitation, namely, besides this at verses 26 and 38. To such history as follows the Israelite never tired of listening, being their old ancestral story. To it the Gentile proselyte ever listened, as revealing a scene of novelty and wonder.

17. **Chose our fathers**—These words send the thoughts back to the

people [x] when they dwelt as strangers in the land of Egypt, [y] and with a high arm brought he them out of it. **18** And [z] about the time of forty years [2] suffered he their manners in the wilderness. **19** And when [a] he had destroyed seven nations in the land of Canaan, [b] he divided their land to them by lot. **20** And after that [c] he gave *unto them* judges about the space of four hundred and fifty years, [d] until Samuel the prophet. **21** [e] And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. **22** And [f] when he had removed him, [g] he raised up unto them David to be their king; to whom also he gave testimony, and said, [h] I have found David the *son* of Jesse, [i] a man after mine own heart, which shall fulfil all my will. **23** [k] Of this man's seed hath God, according [l] to *his* promise, raised unto Israel [m] a Saviour, Jesus: **24** [n] When John had first preached before his coming the baptism of repentance to all the people of Israel.

[x] Exod. 1. 1; Psa. 105. 23, 24; chap. 7. 17.——[y] Exod. 6. 6; 13. 14, 16.——[z] Exod. 16. 35; Num. 14. 33; Psa. 95. 9, 10; chap. 7. 36.——2 Or, *bore them, as a nurse beareth her child*, Deut. 1. 31, according to the Septuagint.——[a] Deut. 7. 1.——[b] Josh. 14. 1, 2; Psa. 78. 55.——[c] Judges 2. 16.——[d] 1 Sam. 3. 20.

[e] 1 Sam. 8. 5; 10. 1.——[f] 1 Sam. 15. 23, 26, 28; 16. 1; Hos. 13. 11.——[g] 1 Sam. 16. 13; 2 Sam. 2. 4; 5. 3.——[h] Psa. 89. 20.——[i] 1 Sam. 13. 14; chap. 7. 46.——[k] Psa. 11. 1; Luke 1. 32, 69; chap. 2. 30; Rom. 1. 3.——[l] 2 Sam. 7. 12; Psa. 132. 11.——[m] Matt. 1. 21; Rom. 11. 26.——[n] Matt. 3. 1; Luke 3. 3.

dim beginning at the call of Abraham. **Exalted the people**—Namely, exalted Israel, even in her slavery, over despotic Egypt, by inflicting plagues on the despots withheld from the bondsmen.

18. **Suffered he their manners**—Instead of the reading ἐτροποφόρησεν, *suffered he their manners*, the reading preferred by modern scholars, ἐτροφοφόρησεν, *he bore them as a nurse*.

19. **Seven nations**—The names of which may be found in Deut. vii, 1.

20. **After that**—The true reading of this passage, as adopted by Bornemann, Lachmann, and Wordsworth, would be: "He assigned their land to them by inheritance for about four hundred and fifty years; after that he gave them judges." The *about four hundred and fifty years* would measure the period of covenanting the inheritance, namely, from the birth of Isaac to the commencement of the judges. There is, then, no discrepancy between this passage and 1 Kings vi, 1. But see Alford, who, after his method, denies that the two passages can be reconciled.

21. **Son of Cis**—The Greek *Kis*, being the softened form of the Hebrew *Kish*. **Forty years**—The apostle furnishes these repeated lengthened periods to show the perpetuity and constancy of the dealings of God with Israel.

22. **After mine own heart**—Not as being absolutely conformed to the perfect heart of God, but, as compared with Saul, a king who would reign according to the law of Moses, and in obedience to the commands of God. Paul traces the history of Israel to its culmination in the person of David, the regal type and ancestor of the Messianic king, and then fastens Jesus the Saviour to him by the tie of hereditary and prophetic lineage.

23. **Of this man's seed**—In this verse, which may have been uttered before the Gospels were written, it is remarkable that Paul gives his attestation beforehand to the truth of the genealogies which trace the time of Jesus up to the royal David, thus making Jesus a human prince and legal heir to the throne of Palestine.

2. *Jesus grounded upon John the Baptist*, 24, 25.

We do not suppose that even here, in distant Pisidian Antioch, the name of Jesus was wholly unknown. And John the Baptist, whom all the people of Palestine held to be a prophet, was a familiarly known and revered authority.

25 And as John fulfilled his course, he said, [o] Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, [p] to you is the word of this salvation sent. **27** For they that dwell at Jerusalem, and their rulers, [q] because they knew him not, nor yet the voices of the prophets [r] which are read every sabbath day, [s] they have fulfilled *them* in condemning *him*. **28** [t] And though they found no cause of death *in him*, [u] yet desired they Pilate that he should be slain. **29** [v] And when they had fulfilled all that was written of him, [w] they took *him* down from the tree, and laid *him* in a sepulchre. **30** [x] But God raised him from the dead: **31** And [y] he was seen many days of them which came up with him [z] from Galilee to Jerusalem, [a] who are his witnesses unto the people. **32** And we declare

o Matt. 3. 11; Mark 1. 7; Luke 3. 16; John 1. 20, 27.——*p* Matt. 10. 6; Luke 24. 47; verse 46; chap. 3. 26.——*q* Luke 23. 34; chap. 3. 17; 1 Cor. 2. 8.——*r* Verses 14, 15; chap. 15. 21.——*s* Luke 24. 20, 44; chap. 26. 22; 28. 23.——*t* Matt. 27. 22; Mark 15. 13, 14; Luke 23. 21, 22; John 19. 6, 15.——*u* Chap. 3. 13, 14.——*v* Luke 18. 31; 24. 44; John 19. 28, 30, 36, 37.——*w* Matt. 27. 59; Mark 15. 46; Luke 23. 53; John 19. 38.——*x* Matt. 28. 6; chap. 2. 24; 3. 13, 15, 26; 5. 30.——*y* Matt. 28. 16; chap. 1. 3; 1 Cor. 15. 5-7.——*z* Chap. 1. 11.——*a* Chap. 1. 8; 2. 32; 3. 15; 5. 32.

25. **John...said**—Paul here quotes in substance words spoken by John in testimony to Jesus as given by different evangelists, and probably uttered at different times by the Baptist.

3. *The Jesus-history unfolded as sustained by prophecy and miracle*, 26–31.

26. **Men and brethren**—Opening now the evangelic history the apostle makes an earnest recommencement. **To you...sent**—He presents Jesus as a precious boon sent to them in consideration of their Abrahamic lineage.

27. **They that dwell at Jerusalem**—Paul here touches with delicate skill upon a critical point. Have the hierarchy at our spiritual capital accepted this Jesus? And, if not, shall we in the distant wilds of Pisidia, accepting this stranger's word, pretend to know better than they? **Voices of the prophets**—In these beautiful words does the apostle refer them to a higher authority than himself, or even the hierarchy of the day. The voices of the prophets speaking from the holy record are resounding through the world in the synagogue service of every *sabbath day*—even in this synagogue of Pisidian Antioch. *The rulers* knew not this Jesus aright, because they understood not the sweet utterances of those old prophetic voices. **They have fulfilled them**—They have not only not known the prophecies, but they have actually in their ignorance fulfilled them. And here the apostle is a true Protestant. He appeals from the hierarchy and the pontiff to the private judgment and the individual conscience.

28. **No cause...yet desired...be slain**—These be bold words following upon the apostle's heart-touching appeals to his brethren in the flesh. They are a charge of causeless murder against the spiritual lords of Judaism. There could be no doubt that upon some minds in the assembly the words would be appalling. But it would not be the Gentile monotheists, but the Judaists that would be thrilled with horror.

29. **Fulfilled all...written of him**—And so by their very slaying him demonstrated his Messiahship.

30. **God raised him**—Here by one bold stroke the malefactor is made divine. Jesus not only worked miracles, but he was in his history and in himself the greatest of miracles. Is the Sanhedrin great? this Jesus is infinitely greater.

31. **From Galilee...witnesses**—The predictions are proved by the record; their fulfilment by living testimony.

4. *Glad tidings! the promise fulfilled*, 32–37.

32. **Glad tidings**—The news which

unto you glad tidings, how that [b]the promise which was made unto the fathers, **33** God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, [c]Thou art my Son, this day have I begotten thee. **34** And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, [d]I will give you the sure [3]mercies of David. **35** Wherefore he saith also in another *psalm*, [e]Thou shalt not suffer thine Holy One to see corruption. **36** For David, [4]after he had served his own generation by the will of God, [f]fell on sleep, and was laid unto his fathers, and saw corruption: **37** But he, whom God raised again, saw no corruption.

b Gen. 3. 15; 12. 3; 22. 18; chap. 26. 6; Rom. 4. 13; Gal. 3. 16.——*c* Psa. 2. 7; Heb. 1. 5; 5. 5.——*d* Isa. 55. 3.——3 Gr. *holy*, or, *just things*, Isa. 55. 3.——*e* Psa. 16. 10; chap. 2. 31.——4 Or, *after he had in his own age served the will of God*, ver. 22; Psa. 78. 72.——*f* 1 Kin. 2. 10; chap. 2. 29.

Paul brings is not a message of terror or destruction, but *glad tidings of salvation, promise, remission of sins.*

33. **Raised up Jesus again**—The word *again* is here unauthorized by the Greek. We do not understand the passage here quoted from the second Psalm to describe or prove the resurrection of Christ, but his birth and consequent inauguration as king upon Zion. Paul in the three verses 33–35 quotes three proof texts in the order of a beautiful climax. This first quotation proves the divine Sonship of Christ, which prepares us to accept the proof of his superiority to death and corruption. The second, from Isa. lv, 3, (Septuagint version,) proves the everlasting kingdom of the Messiah, and his consequent personal immortality. The third, from Psalm xvi, 10, directly proves the exemption of Messiah from bodily corruption, thus bringing the argument to its complete point. **Thou art my Son**—In this second Psalm, which was applied by the Jewish Church to the Messiah, Jehovah is introduced as inaugurating his Son upon Mount Zion. That Son is heir to the uttermost parts of the earth; the Gentiles, with all their kings, are bidden to forestall a forced subjection by a voluntary obedience. It is this Messiah whom Paul this day proclaims to Antioch.

34. **Sure mercies of David**—We can give no better commentary upon these words than is furnished by Bishop Pearce: "For the sense of these words we must have recourse to what God said to David in 2 Sam. vii, 11, 12, etc., explained by what is said in Psalm lxxxix, 3, 4, 28, 29, 36, where frequent mention is made of a covenant established by God with David, and sworn to by God, that David's *seed should endure forever, and his throne as the days of heaven, and as the sun, to all generations.* This covenant and this oath are the sure and sacred things of which Isaiah (lv, 3) speaks, and Luke in this place. And Paul understood them as relating to the kingdom of Jesus, (the son of David,) which was to be an *everlasting kingdom;* and if an *everlasting one*, then it was necessary that Jesus should have been (as he was) *raised from the dead;* and to support this argument, Paul, in the next verse, strengthens it with another, drawn from Psalm xvi, 10."

35. **Holy One. . . corruption**—Paul here uses the same argument with Peter in Acts ii, 25–31, yet in words and connexion so different as to show them to be independent arguments.

36. **Fell on sleep**—Old English for *fell asleep.*

5. *The general conclusion; salvation by faith in Jesus*, 38–41.

With a fresh vocative, *men and brethren*, Paul now gathers up the summary conclusion. This mission of joy must be accepted as the only deliverance from ultimate ruin. The ruin is not part of the message proper, but is the result from which the message would rescue.

38 Be it known unto you therefore, men *and* brethren, that [g] through this man is preached unto you the forgiveness of sins: **39** And [h] by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. **40** Beware therefore, lest that come upon you, which is spoken of in the prophets; **41** Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. **42** And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them [5] the next sabbath. **43** Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Bar-

g Jer. 31. 34; Dan. 9. 24; Luke 24. 47; 1 John 2. 12.—*h* Isa. 53. 11; Rom. 3. 28; 8. 3; Heb. 7. 19.—*i* Isa. 29. 14; Hab. 1, 5.—5 Or. *in the week between*, or, *in the sabbath between*.

38. **Through this man**—For, perfect man as Jesus is, it is through his great name the salvation must come.

39. **Justified**—Paul's favourite term, borrowed from the Roman law, being the key-word to the doctrine here indicated, but more fully expanded in his epistles. While thus introductorily preaching to unconverted Jews and Gentiles, *the resurrection* is the prominent topic; but in writing his epistles to his converts, he unfolds the consequent doctrines of *faith and the atonement*.

40. **Beware therefore**—Having unfolded the Gospel, Paul now warns them against the perdition resulting from its rejection.

41. **Behold**—The words are quoted from Habakkuk i, 5, Septuagint version. **Ye despisers**—In the Hebrew text, *Ye among the heathen;* which, however, the Septuagint, apparently from a different Hebrew text, translated as here quoted by Paul. The **work** in Habakkuk refers to God's judgment in bringing upon Israel an invasion by the Chaldeans. It here, perhaps, dimly foreshadows the overthrow of the State by the Romans. **Perish**—The original word signifies to *disappear from recognised existence, to perish*. **Though a man**—Authorized to reveal the truth. **Declare it**—Make clear and announce it.

42. **Jews were gone out**—The congregation was not broken up until the next verse. Hence it is supposed that the Jews, in anger, left the synagogue instantly upon the close of the discourse, leaving the Gentiles in a very different state of temper. That the Jews were in a state of irritation is clear from 45–48, but it is to be noted that the best manuscripts omit both the words Jews and Gentiles. And the meaning, then, would be, that as the apostles were going out, they—that is, impersonally a number—desired their preaching again next Sabbath. The reading adopted by our authorized translation probably arose from additions made by explanatory words creeping into the text. The explanatory words, perhaps, express the full facts as they really took place.

43. **Congregation was broken up**—Namely after the *going out* of the previous verse, whether of offended Jews or of apostles only. **Many of the Jews**—Yet probably a small minority of the whole. **And religious proselytes**—Namely, Gentile monotheists, being a commencing number enlarged at verse 48. **Followed Paul**—As the apostles were walking from the synagogue, these awakened persons followed to converse with them, and receive from them strong persuasion not to allow their awakening to pass away, but to *continue in the grace of God*. How often the impressions produced during a faithful sermon are breathed away by the fresh air after leaving the house of God! How all important it is that the mind of the convicted person should refuse to allow the gracious impression to depart like the morning dew! Let such persons like these Jews and Gentiles hold solemn converse with their minister. Let the minister be in heart and soul fully prepared to persuade them **to continue in the grace of God.**

nabas; who, speaking to them, [k] persuaded them to continue in [l] the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God. **45** But when the Jews saw the multitudes, they were filled with envy, and [m] spake against those things which were spoken by Paul, contradicting and blaspheming. ~ **46** Then Paul and Barnabas waxed bold, and said, [n] It was necessary that the word of God should first have been spoken to you: but [o] seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, [p] we turn to the Gentiles. **47** For so hath the Lord commanded us, *saying*, [q] I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth **48** And when the Gentiles heard this, they were glad, and glorified the word of the Lord: [r] and as many as were ordained to eternal life be-

[k] Chap. 11. 23; 14. 22.——[l] Titus 2. 11; Heb. 12. 15; 1 Peter 5. 12.——[m] Chap. 18. 6; 1 Peter 4. 4; Jude 10.——[n] Matt. 10. 6; chap. 3. 26; verse 26; Rom. 1. 16.

[o] Exod. 32. 10; Deut. 32. 21; Isa. 55. 5; Matt 21. 43; Rom. 10. 19.——[p] Chap. 18. 6; 28. 28.——[q] Isa. 42. 6; 49. 6; Luke 2. 32.——[r] Chap. 2. 47.

5. *Second Sabbath at Pisidian Antioch—Jewish Unbelief and Gentile Faith,* 44–52.

44. **Almost the whole city**—Antioch was that day, almost entire, within the synagogue. The apostles for one day had near a whole city for a congregation: for the report of the preceding Sabbath, with the intervening excitement, had aroused the inquiring population. Not wholly lost was the effect, for by verse 49 we learn that in consequence *the word of the Lord was published throughout all the region.* One of these noble apostles may have addressed the multitudes within the house; the other may at the same time, standing near the threshold, have harangued the multitudes in the front area.

45. **Filled with envy**—With indignation at seeing these two itinerant Nazarenes taking possession of their synagogue, and filling it with the city population.

46. **Waxed bold**—Rising above all useless altercation with the Jews. **Judge yourselves unworthy**—Not that they literally believed themselves to be unworthy of life eternal. On the contrary, they believed themselves eminently, and even exclusively, the heirs of that inheritance. But they determined themselves to be such sort as truly is unworthy eternal life. **Everlasting life**—Eternal life is not solely a future, but a present, possession. (See notes on John iv, 14; v, 24; vi, 40.) It is a possession commenced in this life to be perpetuated in a life to come. There is a present as well as a future salvation. These Jews were indisposed to eternal life, and so rejected the Gospel; the Gentiles, in verse 48, as many as were disposed to eternal life, believed.

47. **A light of the Gentiles**—Paul here quotes Isa. xlix, 6. What Isaiah there says in a diluted sense of himself, the apostles here apply in its fulness to Christ. Having complained of his rejection by his own countrymen, the prophet is assured by God that to gain the Jews were a small thing, for he is beautifully told that he should be *a light of the Gentiles, a salvation to the ends of the earth.*

48. **Gentiles...glad**—When now these Gentiles learn from the gracious words of Hebrew prophecy that *this Gospel was promised to them of old,* their hearts go forward with eager joy to embrace it. **Ordained to eternal life**—Should be rendered, *disposed to eternal life.* It plainly refers to the eager predisposition just above mentioned in the heart of many of these Gentiles on learning that old prophecy proclaims a Messiah for them. As many as were so inclined to the eternal life now offered committed themselves by faith to the blessed Jesus.

Rarely has a text been so violently wrenched from its connections with

lieved. **49** And the word of the Lord was published throughout all the region. **50** But the Jews stirred up the devout and honourable women, and the chief men of the city, and [s] raised persecution against Paul and Barnabas, and expelled them out of their coasts. **51** [t] But they shook off the dust of their feet against them, and came unto Iconium. **52** And the disciples [u] were filled with joy, and with the Holy Ghost.

s 2 Tim. 3. 11.—t Mat. 10. 14; Mark 6. 11; Luke 9. 5; ch. 18. 6.—u Matt. 5. 12; John 16. 22; ch. 2. 46.

the context, and strained beyond its meaning for a purpose, than has been this clause in support of the doctrine of predestination. There is not the least plausibility in the notion that Luke in this simple history is referring to any *eternal decree predestinating* these men to eternal life. The word here rendered *ordained* usually signifies *placed, positioned, disposed.* It may refer to the material or to the mental position. It is a verb in the passive form, a form which frequently possesses a reciprocal active meaning; that is, it frequently signifies an action performed by one's self upon one's self. Thus, in Romans ix, 22, *The vessels of wrath fitted to destruction* are carefully affirmed, even by predestinarians, to be fitted by themselves. Indeed, the very Greek word here rendered *ordained* is frequently used, compounded with a preposition, in the New Testament itself, in the passive form with a reciprocal meaning. Thus, Rom. xiii, 1, *Be subject unto the higher powers*, is literally, *place yourselves under the higher powers.* So, also, Rom. viii, 7; 1 Cor. xvi, 16; James iv, 7, and many other texts. The meaning we give is required by the antithesis between *the Jews* in verse 46 and these *Gentiles.* The former were *indisposed to eternal life*, and so believed not; these were *predisposed to eternal life*, and so *believed.* The permanent faith of the soul was consequent upon the predisposition of the heart and the predetermination of the will.

49. **Word...published...all the region**—This Romanized city of Antioch applied the old pagan Latin language, with all possible flexibility, to uses it had never known before, to thoughts of faith, and joy, and love new to the Roman soul

50. **Devout and honourable women**—It is noted in the history of these times that many pagan women of the higher ranks were predisposed to Judaism. These *honourable women* were probably wives of the *chief men of the city*, and used their influence with their husbands against the preachers of the new doctrine. It is a curious corroboration of this narrative that Strabo, the Greek geographer, speaking of this district, says: "All agree that the women are prime leaders in superstition, and these appeal to the men in favour of large reverence of the gods, and feasts, and worships."

51. **Shook off the dust**—According to the command of Jesus, (Matt. x, 14,) upon which see our note. **Unto Iconium**—For Iconium see verse 1 of the next chapter.

52. **Disciples**—Luke does not adopt the name *Christians* himself, but still retains the usual epithet *disciples.* **Filled with joy**—As the Gospel was a message of joy, so those who were filled with it were **filled with joy. And with the Holy Ghost**—And this was the source of their **joy,** their strength, and their firmness. Great is the power of Christian **joy.** A religion of gloom, of asceticism, of self-accusation, may be sincere and solid; but it wants the abounding strength, the rich consolation, the glorious attractiveness, of a religion of *joy*, especially if it be the *joy* of those *filled with the Holy Ghost.* Our apostles were slandered, were persecuted, were banished; but they left behind them blessed, joyous, living monuments of their labours: monuments enduring unto that *eternal life* for which they were *disposed*, in which they *believed*, and by which they triumphed.

CHAPTER XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. **2** But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. **3** Long time therefore abode they speaking boldly in the Lord, [a] which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. **4** But the multitude of the city was divided: and part held with the Jews, and part with the [b] apostles. **5** And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, [c] to use *them* despitefully and to stone them,

6 They were aware of *it*, and [d] fled unto Lystra and Derbe, cities of Lycaonia, and unto the region

a Mark 16. 20; Heb. 2. 4.—*b* Chap. 13. 3.

c 2 Tim. 3. 11.—*d* Matt. 10. 23.

CHAPTER XIV.

5. *At Iconium—Preaching of Paul*, 1–5.

1 **Iconium**—Driven from the capital of Pisidia, our two apostles betake themselves to the capital of Lycaonia. This, like Antioch, stood upon the great thoroughfare which we have described (xvi, 10) as extending from the Ægean on the west through the Syrian Gates on the east, being the solely possible direct route to Syria and southern Asia. This was in the direction southeastwardly toward Tarsus, the native home of Paul, and therefore probably preferred rather than to go deeper into Asia Minor or farther toward Europe. Since that day Iconium has been distinguished in history as the capital of the Seljukian Turks, originally a Tartar race, but then working their onward way to the conquest of Constantinople and the attempted conquest of Christian Europe. It stands in a vast plain near the foot of Mount Taurus, about fifty miles from Pisidian Antioch. **The synagogue**—Large as the city was, the Jewish population seems not to have been extensive, since the synagogue appears to have been but one. The population seems to have consisted of an upper stratum of Greeks and Jews, and an underlying mass of primitive Lycaonian people, probably of Syrian origin, mentioned in verse 11. Over all these were a few haughty Romans, moving about with the air of masters by conquest. **So spake...multitude...believed**—They so spake, that is with such method and power as to attract the faith of the hearers. They appealed with spiritual power to the spiritual sympathies in man, and there would be those whose sympathies were awakened, and whose spirit, touched by the heavenly Spirit, would yield to the divine attraction.

4. **Multitude...divided**—Powerful as the opposition is, the apostles divide the city with their opponents, yet probably being in a minority.

5. **Assault**—Rather an *onset* or *rush*, for before the assault could be made the apostles, being informed, escaped. **Rulers**—Probably the rulers of the Jewish synagogues, leading the Jews to inflict the Jewish punishment of stoning.

At Lystra—Healing of Lame Man—Attempted Sacrifices, 6–18.

6. **Cities of Lycaonia**—Driven from the great metropolitan cities of Pisidian Antioch and Lycaonian Iconium, our apostles now take refuge in the more rural towns of Lystra and Derbe. They find here an almost exclusively primitive population, with little of the Greek, Jew, or Roman upper stratum, and an inferior civilization. There is no synagogue for them to enter There are few resident Jews to gainsay. Primitive paganism still prevails. And it is a curious fact that the very word *pagan* signifies *villager*, which arises from the fact that when the Roman empire became Christian

that lieth round about: **7** And there they preached the gospel. **8** [e]And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: **9** The same heard Paul speak: who steadfastly beholding him, and [f]perceiving that he had faith to be healed, **10** Said with a loud voice, [g]Stand upright on thy feet. And he leaped and walked. **11** And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [h]The gods are come down to us in the

e Chap. 3. 2.—*f* Matt. 8. 10; 9. 28, 29.

g Isa. 35. 6.—*h* Chap. 8. 10; 28. 6.

the rural regions and villages were the latest to be pervaded by its power, and so the latest in retaining their old idolatries.

8. **Lystra**—The apostles still persevere in their southeastern course, as if rather gravitating homeward than the reverse. Lystra is supposed to be a little to the east of south from Iconium, yet geographers and travellers are still uncertain as to its precise position. **Sat a certain man**—The word sat, according to the Greek imperfect, implies continual, perhaps repeatedly habitual, action. The man was sitting, or was in the habit of sitting. **Never had walked**—The fact of his well-known paralysis of feet rendered the change notorious to his fellow villagers.

9. **Heard Paul speak**—In the discourse, doubtless, he learned how the blessed Jesus performed many a miracle, which cured at once both soul and body, administering forgiveness of sin and restoring health and soundness. He may have been told that that same Jesus still reigned on high, willing and able to save, and empowering even his apostles often to work miracles of mercy upon the diseased of soul and body. He may have learned that the very first miracle performed by the Lord's apostles was the healing of a cripple like himself at the Beautiful gate of the wonderful temple in ancient Jerusalem. **Steadfastly beholding him**—See note on iii, 4. **Faith to be healed**—The Greek word here signifies not *to be healed*, but *to be saved*, including the whole salvation both of body and soul, the earnest and type of the complete salvation of body and soul in the glorious resurrection.

10. **With a loud voice**—As the earnest action of the apostle in discerning the spirit required an intense exertion of the eye, so the performance of the miracle required energetic personal action expressed in the loudness of the voice. So even Jesus (John xi, 43) in calling forth Lazarus for once used a loud voice. (On which see our note.) **Stand upright**—Paul did not, like Peter, use the name of Jesus; because, unlike Peter, he had doubtless already in his preaching fully declared that any miracle he might work was wrought by Jesus' power.

11. **Speech of Lycaonia**—What this dialect precisely was there is no record to inform us. Probably it belonged to the eastern rather than the western type; approaching more nearly the Hebrew or Syriac than to the Latin or Greek: for the lowest stratum of population, being the earliest, is from the East, while the Greek and Romanic peoples are a return population from the West, which, nevertheless, originally flowed from the primitive Eastern cradle of the human race. Of course, this last reflex current of population was but the thin upper stratum. **The gods are come down**—The very name of Lycaonia, according to the tradition, was derived from an old mythological fable of Jupiter having come down in the form of a man to pay a visit to their king, Lycaon. Lycaon, doubting the divinity of this visiter in human shape, determined to put him to the test. For this purpose he butchered a child, and had him brought upon the table as disguised food for his guest. Jupiter in wrath burned his palace with lightning, and transformed the brutal king into a wolf. The Lystrans therefore resolved not to subject themselves to

likeness of men. **12** And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. **13** Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, [i] and would have done sacrifice with the people. **14** *Which* when the apostles, Barnabas and Paul, heard *of*, [k] they rent their clothes, and ran in among the people, crying out, **15** And saying, Sirs, [l] why do ye these things? [m] We also are men of like passions with you, and preach unto you that ye should turn from [n] these vanities [o] unto the living God, [p] which made heaven, and earth, and the sea, and all things that are therein: **16** [q] Who in times past suffered all nations to walk in their own ways. **17** [r] Nevertheless he left not himself without witness, in that he did good, and [s] gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. **18** And with these sayings scarce restrained they the

[i] Dan. 2. 46.—[k] Matt. 26. 65.—[l] Chap. 10. 26.—[m] James 5. 17; Rev. 19. 10.—[n] 1 Sam. 12. 21; 1 Kings 16. 13; Jer. 14. 22; Amos 2. 4; 1 Cor. 8. 4.—[o] 1 Thess. 1. 9.—[p] Gen. 1. 1; Psa. 33. 6; 146. 6; Rev. 14. 7.—[q] Psa. 81. 12; chap. 17. 30; 1 Peter 4. 3.—[r] Chap. 17. 27; Rom. 1. 20.—[s] Lev. 26. 4; Deut. 11. 14; 28. 12; Job 5. 10; Psa. 65. 10; 68. 9; 147. 8; Jer. 14. 22; Matt. 5. 45.

any calamity by any want of respect to the possible deities now present among them.

12. **Barnabas, Jupiter ... Paul, Mercurius**—Chrysostom was probably right in supposing that Barnabas was a man of venerable age, majestic presence, and dignified reserve, and so fitted to make a very suitable Jupiter. And as Jupiter was usually, in his visitations among men, accompanied by an attendant, so it was very supposable that Paul was Mercurius. Mercurius, too, was the god of eloquence, and was the nimble-tongued, wing-footed messenger of the gods, well represented by the younger, agile, eloquent *chief speaker*, Paul.

13. **The priest of Jupiter**—For Jupiter, who was probably the tutelar deity of Lystra, there was a chief pontiff to preside over the worship and sacrifices. **Jupiter, which was before their city**—A statue there may have been, fronting their town, called *Jupiter-before-the-city;* but it was not to statues that sacrifices were brought, and so it was probably a temple which was designated by this name, *standing before the town.* **Garlands**—With which the sacrificial victims were usually crowned. **Unto the gates**—Not the gates of the city, but the front door at the street of the house where the apostles were lodging. The purpose was to sacrifice to them personally.

14. **Apostles...heard of**—From the performance of the miracle the apostles had evidently retired to their lodging place, and had known nothing of this sacrificial movement, so that they now first hear of their own deification. A Jesuitical policy might have induced them to accept the worship in order to transfer it to the divine Jesus. **Among the people**—We would rather suppose that these words were uttered at first from the threshold of the door, and reiterated in various forms after rushing among the crowd.

15. **Sirs**—Addressing them in a tone of dignified respect. **Men of like passions**—Not gods, but men. And all men are created with the same psychological faculties, emotions, and appetites by nature, though those passions may acquire very different qualities by education and by grace. Yet neither grace nor any other experience can add to or take from the complete set of natural faculties and feelings.

16. **In times past**—Before Christ came to establish a universal religion to be preached to every creature, abolishing all false systems, and filling the world with truth.

18. **Scarce restrained they the people**—As old Lycaon had been destroyed by not recognising the incarnate Jupiter, so these Lycaonians are

people, that they had not done sacrifice unto them. **19** [t]And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, [u]and, having stoned Paul, drew *him* out of the city, supposing he had been dead. **20** Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, [v]and [1]had taught many, they returned again to Lystra, and *to* Iconium, and An-

t Chap. 13. 45.—*u* 2 Cor. 11. 25; 2 Tim. 3. 11.

v Matt. 28. 19.—1 Gr. *had made many disciples.*

fearful lest they shall make a similar mistake, and be deceived in mistaking these gods for men. They would, therefore, insist upon it, and stay on the safer side.

6. *Paul, Rescued from Death, Retraces his Route back to Antioch,* 19–28.

19. **Jews from Antioch**—Of course our country village is soon convinced by visitors from the capital. They now are told that these two men, instead of being gods, forsooth, are nothing but a couple of itinerant apostate Jews and jugglers. The Lystrans realize their mistake with a sense of ridicule, and a feeling of indignation against the innocent apostles, whom they hold responsible for their own stupidity. **Having stoned Paul**—This death by stoning is partly Jewish, and partly extemporaneous, as handiest for the mob. **Drew him out of the city**—Dragging him as a dead man from their streets, that he may putrefy without.

20. **Disciples stood round**—The murdered man is not deserted by his faithful converts; surrounding him, doubtless consulting with what obsequies to honour him. But before they had decided the murdered man **rose up,** relieving them from their tasks, **and came into the city.** We have called him *the murdered man,* assuming that the Lystrans, who dragged his body out of their town, had full opportunity for a correct judgment, and we have their authority for it that there was violence enough to kill him, and symptoms sufficient to prove him killed. But mark the calm boldness of Paul, rising and firmly *walking,* equally independent of Barnabas and the surrounding disciples, into the city from whose streets he had just been dragged as dead. Yet prudence dictated that he should leave the ensuing day, and he obeyed.

Among the disciples here made there was a young man who became to Paul a minister more true than John Mark, a fellow apostle more persevering than Barnabas. This was TIMOTHY of *Lystra.* By his mother Eunice, and his grandmother Lois, Timothy was taught the Scriptures from his childhood. Two of St. Paul's epistles were to him addressed, (xvi, 1.) **To Derbe**—Which lies eastward from Lystra, distant a few hours' journey.

21. **Taught many**—At Derbe, as at neither of the last three places, Paul seems to encounter no persecution, but to have won many converts. The simple omission of any mention of persecutions strikingly coincides with Paul's own account in 2 Tim. iii, 11, where Paul reminds Timothy of his persecutions *at Antioch, at Iconium, at Lystra,* and there stops. Paley draws a striking argument from this plainly undesigned coincidence between the Acts and the Epistle to prove the authenticity and the truth of both.

Here terminates the journey of the apostle, and from this point he retraces his steps, by *Lystra, Iconium,* and *Antioch,* mainly by the route which he came, to the Mediterranean, thence by sea to the great Syrian Antioch whence he started. A few hours' journey eastward from Derbe would have brought him to the Syrian Gates, whence he could have taken a shorter route to metropolitan Antioch, visiting by the way his native Tarsus. But objects nearer to his heart even than his home and kindred lay in the route he took.

tioch, **22** Confirming the souls of the disciples, *and* [w] exhorting them to continue in the faith, and that [x] we must through much tribulation enter into the kingdom of God. **23** And when they had [y] ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. **24** And after they had passed throughout Pisidia, they came to Pamphylia. **25** And when they had preached the word in Perga, they went down into Attalia; **26** And thence sailed to Antioch, [z] from whence they had been [a] recommended to the grace of God for the work which they fulfilled. **27** And when they were come, and had gathered the church together, [b] they rehearsed all that God had done with them, and how he had [c] opened the door of faith unto the Gentiles. **28** And there they abode long time with the disciples.

[w] Chap. 11. 23; 13. 43.—[x] Matt. 10. 38; 16. 24; Luke 22. 28, 29; Rom. 8. 17; 2 Tim. 2. 11, 12; 3. 12.—[y] Titus 1. 5.

[z] Chap. 13. 1, 3.—[a] Chap. 15. 40.—[b] Chap. 15. 4, 12; 21. 19.—[c] 1 Cor. 16. 9; 2 Cor. 2. 12; Col. 4. 3; Rev. 3. 8.

22. **And that**—The **that** depends upon **exhorting**; or we may supply *saying*, after *and* understood. **Much tribulation**—This is true especially of ages of persecution; it is true, in a less degree, even in Christian lands, and in the ordinary state of a world unconverted. Nay, it is even true internally of every Christian, since the depravities of the heart itself are ever prone, unless kept in firm subjection, to rise up in insurrection against the grace of God. But this text cannot be so overstrained as to prove that there shall never come an age in which all shall know the Lord from the greatest even unto the least, and when external persecution shall have dwindled to a minimum, perhaps to nothing.

23. **Ordained**—The Greek word signifies *to elect by the outstretched hand.* This election is a different act, expressed by a different word, from the *imposition of hands*, by which ordination is performed. The election in the present case is expressly said to have been done by the apostles. We may suppose reasonably that they consulted the views of the members of the Church; but there is not the slightest ground for doubt that Luke attributes the authority of the act to the apostles. **Elders**—So far as there was pastorship, oversight, instruction, exhortation, or even preaching, the **elders** performed or provided for it. In Jewish Churches such an officer was called a *presbyter*, that is, elder; in Gentile Churches he was called an *episcopos*, that is, overseer or superintendent, from which Greek word our English *bishop* is derived.

24. **Throughout Pisidia** — They passed through the province southward. **Pamphylia** — (See note on xiii, 13.)

25. **Perga**—(See note on xiii, 13.) Now on Paul's return southward the inhabitants have returned, and he accordingly **preached the word. Into Attalia**—In going into Asia Minor they had sailed up the Cestrus; but in this their return they take a land route to Attalia, and there embark to Syrian Antioch.

26. **Sailed to Antioch**—Trace upon the map their line of voyage cutting through the Mediterranean, between Cilicia and Cyprus, to Seleucia, the seaport town of Antioch. **Whence they had been recommended**—Antioch had been the departing point, (xiii, 1–4,) and Antioch is now their returning point.

CHAPTER XV.

II. The Jerusalem Council on Circumcision.

1. *Preparations for Council*, 1–5.

Fourteen years have elapsed since the conversion of the apostle of the Gentiles; and, as we learn by his own account in Gal. ii, 1–10, he now goes up from Gentile Antioch to Jerusalem, accompanied not only by Barnabas,

CHAPTER XV.

AND [a]certain men which came down from Judea taught the brethren, *and said*, [b]Except ye be circumcised [c]after the manner of Moses, ye cannot be saved. **2** When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that [d]Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. **3** And [e]being brought on their way by the church, they passed through Phenice and Samaria, [f]declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. **4** And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and [g]they declared all things that God had done with them. **5** But there arose up certain of the sect of the Pharisees which believed, saying, [h]That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of

a Gal. 2. 12.—*b* John 7. 22; verse 5; Gal. 5. 2; Phil. 3. 2; Col. 2. 8, 11. 16.—*c* Gen. 17. 10; Lev. 12. 3.

d Gal. 2. 1.—*e* Rom. 15. 24; 1 Cor. 16. 6, 11.—*f* Chap. 14. 27.—*g* Ver. 12; ch. 14. 27; 21. 19.—*h* Ver. 1.

but by Titus. The two accounts so complement each other with additional facts, yet so harmonize in the result, as to furnish a chapter of "undesigned coincidences." Paul obtains from the Jerusalem Church the full concession in behalf of the Gentiles; that they can be admitted into the Christian Church without becoming circumcised Jews; but by conceding some delicate forbearances from unnecessarily offending the prejudices of the Jews.

1. **Came down**—As from a high metropolis. (See note on xi, 2.) So *go up* in verse 2. **Judea**—Probably, though not necessarily, from Jerusalem. **Taught**—According to the Greek imperfect, *were continuously teaching*.

2. **No small dissension**—Paul and Barnabas seem to have been avoided at first by these men. **They determined**—This **they** refers to **the brethren** in verse 1.

3. **Brought on their way**—Honourably escorted and authenticated, so as to be hospitably and deferentially received and forwarded by the Churches on their way. **Through Phenice and Samaria**—Not through Galilee, but along the Phenician coast, probably as far as Ptolemais; then turned eastward through the plain of Esdraelon; thence by Samaria to Jerusalem. **Declaring**—We see by tracing this journey how Christianity had overspread these regions, and their **joy** indicates that the Judaizers had sought to oppose them, and shows how largely this Christianity was Gentile and Pauline.

4. **Come to Jerusalem**—Paul tells us in Gal. ii, 2, that he went up not solely by the prudential conclusion of the Church, but *by* or rather *according to revelation*. This may have been a revelation to the Church, or to Paul directing him now to go to the metropolis and obtain from the apostles the full acknowledgment of Gentile rights and his own Gentile apostleship. **They declared**—That is, in general conversations before the meeting in verse 6. And during this interval before the general meeting Paul held his private interviews with *James, Peter, and John*, (Gal ii, 2–9,) which, together with the public discussions, resulted in settling Paul's equal apostleship.

5. **There arose**—*started up;* not in the *public council*, but in the preparatory discussions. These **certain** were the counterpart and copartisans of the **certain men** in verse 1. **Pharisees**—Paul describes these very zealots in Gal. ii, 4–6

2. *Session of the Council*, 6.

6. **Came together**—We have not here an example of what has in Church

this matter. 7 And when there had been much disputing, Peter rose up, and said unto them, [i] Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, [k] which knoweth the hearts, bare them witness, [l] giving them the

i Chap. 10. 20; 11. 12.—*k* 1 Chron. 28. 9; chap. 1. 24.—*l* Chap. 10. 44.

history been called "*a General Council*," that is, an assemblage of delegates and representatives from the various parts of Christendom to consult and decide the affairs of the universal Church. We have simply a respectful delegation from one Church to another Church possessed of superior special advantages for agreeing upon a great question.

The so-called General Councils receive from the Romish and Greek Churches profound deference, as of binding authority over their faith. The *Seven General Councils* are a final appeal for all members of the Greek communion. But none of them could show the inspired authority of this apostolic assembly, who could *truly* say, *It seemed good to the Holy Ghost and to us.*

On the question discussed at this council there still remained a variety of shades and opinions. 1. The views of Paul, which were at first unknown to the Church, became the true central doctrine of the Apostolic Church. He *consented to the indulgence of all who insisted upon it, in the performance of all those rites of Judaism which were in themselves solemn and devout, though not obligatory performances;* PROVIDED, *it was not claimed or granted that they were a necessary part of Christianity*, or necessary to salvation, and provided they became not a real impediment to the salvation of souls by Christ. 2. But there afterward came the celebrated Marcion, of Pontus, who was an ultra Paulist, discarding not only circumcision and the ritual, but discarding the Old Testament and the very Jehovah of the Old Testament. 3. On the other hand, James, the Bishop (presiding Presbyter) of Jerusalem, rigidly persisted probably in keeping the whole law so far as himself was concerned, and perhaps counselled the same of all *Jewish* Christians. He with his section of thinkers probably attended through life the prayers, sacrifices, and solemn services of the temple. 4. The Judaists who figured at Antioch went much further than James, and held forth to Gentiles as well as Jews, Ye cannot be saved without the deeds of the Mosaic ritual law. (See notes on x, 1; xi, 19; xxi, 40.)

A significant fruit of the triumph of Paul and Gentilism was (as adduced by Paul, Gal. ii. 3) that Titus, though a Gentile, was not required by the Council to be circumcised. He was doubtless brought there by Paul as a test case. On the one hand, even if Paul were willing himself to circumcise him in Asia Minor to secure him access to Jews, he would refuse all consent to his circumcision when the requirement of circumcision was the point of controversy at Jerusalem. On the other hand, for the Council to yield the point that this young Gentile could be an uncircumcised Christian, was to surrender the whole matter to Paul. Titus was a living monument of pure Gentile Christianity.

7. **Disputing**—A free discussion, the main object of which was to bring the facts and principles before the apostles and the Church. It is not perfectly clear that the *certain of the sect of the Pharisees* of verse 5 formed part of the assembly, since by verses 22, 25, the final action was unanimous.

3. *Speech of Peter*, 7–11.

A good while ago—The Greek has a very peculiar wording, signifying *from ancient days.* The apostle speaks as if the days so near to Christ seemed to him already a dim antiquity. He refers to the conversion of Cornelius about ten years agone. We see

Holy Ghost, even as *he did* unto us; **9** [m]And put no difference between us and them, [n]purifying their hearts by faith. **10** Now therefore why tempt ye God, [o]to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? **11** But [p]we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

[m] Rom. 10. 11.—[n] Chap. 10. 15, 28, 43; 1 Cor. 1. 2; 1 Peter 1. 22.—[o] Matt. 23. 4; Gal. 5. 1.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had [q]wrought among the Gentiles by them.

13 And after they had held their peace, [r]James answered, saying, Men *and* brethren, hearken unto me: **14** [s]Simeon hath declared how God at the first did visit the

[p] Rom. 3. 24; Eph. 2. 8; Titus 2. 11; 3. 4, 5. [q] Ch. 14. 27.—[r] Ch. 12. 17.—[s] Ver. 7.

not the slightest reason for referring his language, as some do, to Christ's conferring the keys, (Matt. xvi, 19,) for, 1. The keys were conferred on all the apostles alike, and not upon Peter alone; and, 2. There is no reason to suppose that the keys referred with any specialty to the admission of the Gentiles.

9. **Purifying**—Peter here touches the vital matter. What is any religion good for but to purify the heart and make it just before God? If Christ can now do it without circumcision, what need of circumcision?

10. **Tempt ye God**—Putting his forbearance to the test by requiring what he does not require, namely, circumcision as a condition to the grace of the Holy Spirit. **Able to bear**—The Jews could not so sustain the burdens of the law as to attain salvation by the perfection of their obedience. Ever was there that shortcoming that required the ritual atonement, and that failure even in attaining the efficacy of the ritual atonement which left the Jew in sorrowful condemnation, savable by grace alone. Herein, however, the ritual law was but a type and illustration of the absolute moral law, which humanity cannot keep, and, therefore, must be saved by grace. Peter would, therefore, now leave man, without the ritual, to the moral law and Christ's grace

11. **Grace...saved**—Peter here goes the full length of the Pauline doctrine—salvation by grace of Christ to Jew and Gentile alike. If the twelve apostles were formally apostles of but the twelve tribes, *why should there not be at least one thirteenth apostle for all the outside Gentile world?* And since that Gentile world was far larger than the twelve tribes, why not its thirteenth apostle be mightier than all the twelve?

12. **Kept silence**—*Hushed*, not from the tumult of debate, as some commentators think; nor by the power of Peter's speech, as others; but hushed from eager expectation of what the Antiochian ambassadors will say, and held silent by the thrilling interest of their narrative. Barnabas here, by local propriety, takes precedence, as also in the letter of the Council, (ver. 25,) just as James takes precedence of Peter in Gal. ii, 9. Yet it no doubt is true that Jerusalem never so expanded her soul as to take in the greatness of Paul's apostolate. **Miracles and wonders**—The tale of these two hardy itinerants could not but possess all the novelty and power of romance to their listening ears. For a brief hour, at least, they stood upon the high platform of Jesus himself, and their horizon extended into the breadth of his commission, "Go into all the world." For a moment they realized that Christianity was to become a universal religion by shedding Judaism from its back.

4. *Speech of James of Jerusalem*, 13–21.

14. **Simeon**—Old fashioned Judean James (see note on Matt. x, 3) must not say *Peter;* and he must pronounce *Simon* after its ancient form, *Simeon*

Gentiles, to take out of them a people for his name. **15** And to this agree the words of the prophets; as it is written, **16** [t]After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: **17** That [u]the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. **18** Known unto God are all his works from the beginning of the world. **19** Wherefore [v]my sentence is, that we trouble not them, which from among the Gentiles [w]are turned to God: **20** But that we write unto them, that they abstain [x]from pollutions of idols and [y]*from* fornication, and *from*

t Amos 9. 11, 12.—*u* Gen. 22. 18; 49. 10; Psa. 22. 27; 67. 1, 3; Isa. 2. 2, 3; Hosea 2. 23; Micah 4. 1, 2; Mal. 1. 11.—*v* See ver. 28.—*w* 1 Thes. 1. 9.

x Gen. 35. 2; Exod. 20. 3. 23; Ezek. 20. 30; 1 Cor. 8. 1; 10. 20, 28; Rev. 2. 14, 20.—*y* 1 Cor. 6. 9, 18; Gal. 5. 19; Eph. 5. 3; Col. 3. 5; 1 Thes 4. 3; 1 Pet. 4. 3.

The characteristic fact is a unique proof of the accuracy of Luke's report. **A people for his name**—Who shall bear his name, or give honour to his name. James in this verse repeats the point of Peter's speech; in 15–18 he shows that it is in accordance with God's predictions and plan according to old Jewish Scriptures.

16. **The tabernacle of David**—The two verses are quoted nearly accurately from the Septuagint of Amos ix, 11, 12. The Jews applied it to the times of the Messiah. By David's booth or tabernacle is meant the royal dominion of David; to which, as James, the brother of Jesus, well knew, Jesus was the lineal heir by human birth. And, as Jesus was dead, James himself was lineally king of Jerusalem!

It is a remarkable proof of the popular use of the Greek translation of the Old Testament, the Septuagint, that Judaic James should thus quote it even where it seems to vary from the ordinary Hebrew text. Yet the substance of the Hebrew prediction is conveyed in the words quoted. **The residue**—Other than Jews; a depreciatory term for Gentiles.

18. **Known . . . from the beginning**—God is not taken by surprise; nor has he changed the eternal plans of his own conduct. What seems a great change to us is, in fact, fully accordant with Jehovah's most comprehensive plan, which takes all the wise changes into its own scope.

19. **My sentence is**—Literally, *I judge*, or vote. It was the ordinary phrase, agreeing with the Latin *Ego censeo*, which a Roman senator used in giving his vote. It will not bear the meaning, by some forced upon it, that James, as bishop, finally *decides* the whole question by authority. What he actually does is to propose the compromise upon which they all harmonize.

20. **Write**—Four things are to be prohibited on the grounds of being specially offensive to Jews, namely: 1, idolatrous meats; 2, fornication; 3, flesh of strangled animals; and, 4, eating of blood. These grounds, of course, permit both cautions against committing acts offensive to the ceremonial feelings of the Jews, as the first, third, and fourth, or offences against true morality specially offensive from ritual reasons, as the second.

1. As to *idolatrous meats:* after parts of the animal idolatrously offered were given to the priests, others were eaten in a banquet, or salted for use, or even sold in the market. From idolatrous feast and market meat the Jew abstained with abhorrence. For he held the meat to be offered to devils, and that the eater ceremonially consecrated himself to the devil so honoured. 2. *Fornication* was held by the heathen in many cases to be not a sin, but a religious rite performed to some voluptuous deity. Antioch was celebrated for its temple and groves of Daphne, in which licentiousness was a consecrated religious rite. There was no one thing in which Christianity

things strangled, [z] and *from* blood. **21** For Moses of old time hath in every city them that preach him, [a] being read in the synagogues every sabbath day. **22** Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed [b] Barsabas, and Silas, chief men among the brethren: **23** And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: **24** Forasmuch as we have heard, that [c] certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment: **25** It seemed good unto us, being assembled with one accord, to send chosen men unto you with our be-

z Gen. 9. 4; Lev. 3. 17; Deut. 12. 16, 23.
a Chap. 13. 15, 27.

b Chap. 1. 23.—c Verse 1; Gal. 2. 4; 5. 12; Titus 1. 10, 11.

produced a greater revolution than in re-creating the virtue of chastity. But it is against unchastity as connected with idolatry, and avowed to be sacred, that the caution is here directed, and the present grounds are its special offensiveness to the Old Testament conscience. 3 and 4. The shedding of blood was, in the Mosaic ritual, the sacred sacrificial mode of death. Without the shedding of blood there was no remission. Hence, the blood was the symbolical, if not the physical, seat of life. Christians can see that thus the type and the antitype were to harmonize. And as the seat of life, the Jew was taught to hold it sacred from his eating. And as the strangled animal retained his blood, so he was not to be eaten. All these views of reverence for blood were cherished to educate the Jewish mind to the great thought that death is the wages of sin; and that by a death realized by the shed blood is to be the remission, both typical and real. So far as the special reasons for giving these cautions in the document to be issued are concerned, they soon ceased, and the prohibitions ceased with them. But reasons immutable render the second prohibition immutable.

21. **For Moses**—As the synagogues, with their sabbath services, spread the Mosaic doctrines, and the appended Jewish prejudices, far and wide, so far and wide should these cautions be diffused.

5. *Results of the Council*, 22–36.

22. **Pleased it**—It was the pleasure or *decree*. This was one of the forms of passing a law. Apostles and elders seem to decree, the whole Church concurring. **Chosen men**—Who might testify for Jerusalem that she had received the delegates from Antioch with becoming honour, that the epistle from the Church was genuine, that its true meaning thus, and so that Antioch might be assured that Jerusalem reciprocates her sending of delegates. **Judas...Barsabas**—Mentioned here only. **Silas**—From Jerusalem now comes one destined to acquire the free progressive spirit of Gentile Antioch, and to be associated with Paul in his labours and trials, and to be recorded honourably in his epistles. In Paul's epistles he uniformly receives his fuller Roman name, Sylvanus.

23. **Apostles...elders...brethren**—Clerical and lay are here associated. **Syria**—Including here all between the Mediterranean and the Lebanon range, but excluding Judea and Samaria. **Greeting**—It is a curious "undesigned coincidence" that the word *greeting* is used but once more in the New Testament, and that in the Epistle of James. We may safely from this infer that this letter is also an epistle written by James, and that both are by this same hand.

24. **No such commandment**—*They went out from us* carrying the weight of their Jerusalemite origin.

loved Barnabas and Paul, **26** [d]Men that have hazarded their lives for the name of our Lord Jesus Christ. **27** We have sent therefore Judas and Silas, who shall also tell *you* the same things by [1]mouth. **28** For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; **29** [e]That ye abstain from meats offered to idols, and [f]from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. **30** So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle: **31** *Which* when they had read, they rejoiced for the [2]consolation. **32** And Judas and Silas, being prophets also themselves, [g]exhorted the brethren with many words, and confirmed *them*. **33** And after they had tarried *there* a space, they were let [h]go in peace from the brethren unto the apostles. **34** Notwithstanding it pleased Silas to abide there still. **35** [i]Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

d Chap. 13. 50; 14. 19; 1 Cor. 15. 30; 2 Cor. 11. 23, 26.—1 Gr. *word*.—*e* Verse 20; chap. 21. 25; Rev. 2. 14, 20.

f Lev. 17. 14.—2 Or, *exhortation*.—*g* Chap 14. 22; 18. 23.—*h* 1 Cor. 16. 11; Heb. 11. 31.—*i* Chap. 13. 1.

but with no authority from Jerusalem. So, subsequently, Judaists pretended to be followers of Peter, but with no authority from Peter, (1 Cor. i, 12.)

26. **Hazarded their lives**—A courteous reference to the narratives given by the two apostles of their missionary journeys.

28. **Holy Ghost, and to us**—See note on Luke i, 3. Two concurrent minds in the same matter, the divine and the human. Man as free in the choice as if God did not will; God's will as perfectly accomplished as if man's will were overruled.

29. **Fare ye well**—The ordinary close of a letter anciently, *χαίρειν*. Be ye in health and vigour.

30. **Multitude**—The body of the Church, so that this was an interchange from Church to Church. It was from the mother Church to the daughter Church; a parent response to a filial address.

33. **In peace**—For a brief period the two blessed messengers from Jerusalem are lovingly detained as by the bonds of Christian affection. Then they are dismissed with the word of *peace* from the Church *to the apostles* especially, under whose inspired guidance the happy result was obtained.

It is sad to think that one of these apostles, Peter, in a subsequent visit to Antioch, after for awhile indulging in the freest social life with the Gentile brethren, did, upon the coming of the persistent Jewish zealots from Jerusalem, change his course and withdraw from Gentile communion, and with "even Barnabas" following his example! It called for all the energy of Paul to rebuke in firm language his venerable senior. But in his last epistle the aged Peter still affectionately remembered "our beloved brother, Paul."

34. **Silas to abide**—This verse is probably not genuine; being added, as Alford suggests, to account for the fact of Silas' being still present at Antioch, verse 40.

35. **Teaching**—Unfolding the system of Christian truths. **Preaching**—Awakening the Christian emotions by impressive appeals. **Many others**—Successful preaching and revivals generally make new preachers.

PAUL'S SECOND MISSION

from Antioch, through Syria and Asia Minor, into Europe; namely, in Northern Greece, Philippi, Thessalonica, and Berea; in Southern Greece, Athens, and Corinth; thence back by sea, touching Ephesus, Cesarea, and Jerusalem, to Antioch, xv, 36–xviii, 23.

36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren [k] in every city where we have preached the word of the Lord, *and see* how they do. **37** And Barnabas determined to take with them [l] John, whose surname was Mark. **38** But Paul thought not good to take him with them, [m] who departed from them from Pamphylia, and went not with them to the work. **39** And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto

k Chapter 13. 4, 13, 14, 51; 14. 1, 6, 24, 25.

l Chap. 12. 12, 25; 13. 5; Col. 4. 10; 2 Tim. 4. 11; Philem. 24. — *m* Chap. 13. 13.

1. *Disagreement and Separation of Paul and Barnabas*, 36–41.

36. **Paul said**—The invitation is given by Paul, and he clearly in Luke's view is the principal in the expedition. Just as in xiv, 21–25, he turned back to review their former ground, so now his energetic spirit would revisit the scenes of their former labour, and, city by city, ascertain their state, and more fully confirm their faith. **How they do**—How they *hold* or prosper.

37. **Determined**—He presumes not to decide the amount or share of blame. He might have so selected, grouped, and coloured his facts as to have shown to which party he belonged. Yet the sum total of the facts, as he states them, combined with facts elsewhere learned, produce the impression that Barnabas acted from personal affection to a relative, Paul from a regard to the apparent right and the good of the enterprise. He takes his nephew and flies off the track, leaving Paul to select a new colleague instead of Barnabas in Silas, a new minister instead of Mark in Timothy. He goes unblest of the Church, even his own Antioch, leaving Paul and his chosen to receive its commendation to the grace of God.

38. **Thought not good**—Barnabas previously *determined*, Paul thought *not good;* these phrases, both in the Greek and the English, imply personal *will* on the one side, and moral decision on the other. **Departed...went not**—Mark's fault is *unreliability*, desertion from the post where he was invited and needed. He had probably gone home to his mother's (Barnabas' sister's) house at Jerusalem, and staid until Barnabas *took him* thence to Antioch, and had given to Paul no proof of any new firmness of character.

39. **The contention was so sharp**—*There was a sharpness*, παροξυσμός, or *excitement*. The principal word may signify an excitement, whether good, bad, or indifferent. It has been adopted as a medical term, *paroxysm*, which, however, would not rightly express the mental term. The excitement of a purely ethical emotion, in opposition to a wrong collision from another, may be in a high degree *right*. Such was very *probably* the case here with Paul, but *certainly not* with Barnabas. There was equally a παροξυσμός in Paul's rebuke of Peter at Antioch; but the Church has ever pronounced Paul wholly right and Peter wholly wrong. The same sharpening pervades Paul's utterance to Elymas, the sorcerer, and indeed the whole epistle to the Galatians. But it is a sharpening against error and wrong. **Took Mark**—An abruptness of leaving, indicating passion. He loses the honour of bearing the banner of the cross with Paul into Europe. Barnabas henceforth disappears from all authentic history, being mentioned by Paul alone, 1 Cor. ix, 6. As it was to his native Cyprus he went with his young relative, in Cyprus he seems to have remained. Very possibly the quietude of approaching age had some influence in separating him from the young and too active Paul. Legends alone pretend to relate his subsequent life and his martyrdom in Cyprus. An epistle, early as the second century, bears his name, but is neither worthy of his fame, nor

Cyprus; **40** And Paul chose Silas, and departed, [n] being recommended by the brethren unto the grace of God. **41** And he went through Syria and Cilicia, [o] confirming the churches.

CHAPTER XVI.

THEN came he to [a] Derbe and Lystra: and, behold, a certain

[n] Ch. 14. 26.—[o] Ch. 16. 5.—[a] Ch. 14. 6.—[b] Ch. 19. 22; Rom. 16. 21; 1 Cor. 4. 17; Phil. 2. 19; 1 Thes. 3. 2; 1 Ti. 1. 2; 2 Ti. 1. 2.—[c] 2 Ti. 1. 5.—[d] Ch. 6. 3.—[e] 1 Cor. 9. 20; Gal. 2. 3; see Gal. 5. 2.

disciple was there, [b] named Timotheus, [c] the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: **2** Which [d] was well reported of by the brethren that were at Lystra and Iconium. **3** Him would Paul have to go forth with him; and [e] took and circumcised him because of the Jews which were in those

accepted as indisputably genuine by the early Church.

40. **Chose Silas**—Deliberately remained; made a most wise choice; received the benediction of the illustrious Church of Antioch, and started forth on his second and greater mission, the most important Christian missionary enterprise ever undertaken and accomplished.

41. **Through Syria**—The eastern coastland of the Mediterranean, of which Tyre and Sidon were the chief cities. **Cilicia**—(See note on vi, 9.)

CHAPTER XVI.

2. *Paul at Derbe and Lystra—Timothy called—Through Phrygia, Galatia, and Mysia, to Troas,* 1–8.

Paul now, with a companionship ready to second his own heroic spirit, starting from ANTIOCH, revisits his four posts of Christianity in Asia Minor, and then for awhile pauses, soon to plume himself for a bolder flight. He starts forth thence, Spirit-guided, and finds his way to the Hellespont, dividing the continents, and crosses over into Europe. He plants the first known Church in Europe. PHILIPPI *in Macedonia*, enjoys that imperishable precedence. Thence, cutting through Southern Greece, he visits ATHENS, the home of ancient classic genius, and CORINTH, the abode of the most voluptuous Grecian refinement. Thence returning, passing through Ephesus, he rallies back to the centre whence he took his first commission, and his second starting-point, ANTIOCH, xviii, 22.

1. **Came he**—Paul is now viewed by Luke as *the* man; Silas as his second, and Timothy will soon be his *minister*, as John Mark was once invited to be. **Derbe and Lystra**—Leaving Antioch by crossing over the bridge of the Orontes, our apostle, with his new coadjutor, passes into his native Cilicia through what was called the Syrian Gates, being a narrow gorge between the mountains, affording the sole entrance. (See map.) His present mission at his native province done, he would pass out through the Taurus range by the Cilician Gates, another memorable gorge. He would then enter the great Lycaonian plain, and soon find his late founded Churches, commencing at the point of his former termination, *Derbe*.

Timotheus—(See note on xiv, 20.) **A Greek**—Though the law forbade a Jew to take strange or foreign wives, it was not stringent against a Jewess' marrying a Gentile husband, like Esther.

3. **Would**—Willed or determined to *have*. **Took**—Implying the perfect mastery of the apostle in matters, yet not excluding the free consent of Timothy. **Circumcised him**—Known to be of a Gentile father, and probably uncircumcised by that father's authority, Timothy would not have been admitted to the synagogues of the Jews as a religious teacher had he been uncircumcised, nor Paul as his companion. As by this act Paul conceded, not the necessity of circumcision to salvation, but only removed a bodily hinderance to Timothy's acceptance among the Jews in various

quarters: for they knew all that his father was a Greek. 4 And as they went through the cities, they delivered them the decrees for to keep, [f] that were ordained of the apostles and elders which were at Jerusalem. 5 And [g] so were the churches established in the faith, and increased in number daily. 6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

[f] Chap. 15. 28, 29.

[g] Chap. 15. 41.

localities, he transgressed no principle he ever asserted. Yet at Jerusalem, when the Judaists made the necessity of circumcision an absolute requisite in the Christian system, he refused to allow Titus to be circumcised, Gal. ii, 3. This circumcision of Timothy, and that demanded circumcision of Titus, involved two very different questions. So nice, and yet so accurate, a line did this wise apostle draw between the closely connected right and wrong. For peace and acceptance he would yield up to the very hairbreadth that divided right from wrong; but not all the world could compel him of that hairbreadth to sacrifice one half.

His father was a Greek — Circumcised, Judaic-Greek Timothy united in himself the conciliation of the great dispute. He bridged over, in his own person, the gulf between Jew and Gentile.

4. **Decrees** — Conclusions of the Council at Jerusalem; accepted as rules of compromise by all parties. Yet, by some strange reaction, it really took place that the Churches of Galatia, which Paul was now about to found, became Judaistic and almost apostate. (See his Epistle to the Galatians.)

6, 7. Our historian here passes hastily, and with large omissions, over an extensive ground of work and travel. Olshausen uniquely remarks that he is "impatient" to get to Europe! The real truth, we think, is, *first*, that Luke believed he had given a sufficient specimen of the Asiatic work in the former missionary tour; and, *second*, narrating, as we have maintained, the Gentilizing of the Church down to its establishment in Rome, he recognises the need of brevity in the Eastern field, and wisely hastens to the transit into Europe. There he forthwith deals in minute details and full pictures.

6. **Throughout Phrygia** — The boundary lines of the provinces of Asia Minor were very vague, and by political changes constantly varying both in name and extent. Phrygia was an extensive range of territory, extended at great length east and west, lying on the north of Cilicia and Pisidia. **Galatia** — Lying yet north of Phrygia. (See map.)

Forbidden of the Holy Ghost — By three separate monitions is Paul warned that his field is no longer Asia, but Europe. Two of these monitions are negative, warning him away; one is positive, inviting him onward. **Asia**—To our modern ear this word covers the whole continent between Europe and the Pacific. The first known use of the word is in Homer, where the adjective Asian is applied to the meadows near Ephesus. Thence the term enlarged with the enlarged knowledge, by the Greeks, of the eastern regions. At first they distinguished *Asia this side the Halys* from *Asia beyond the Halys*. When the Romans conquered western Asia, and governed it by proconsuls, we have *proconsular Asia*, which included the provinces lining the Ægean, namely Mysia, Lydia, and Caria. The New Testament Asia, the Asia of John's seven Churches, seems to have coincided with this.

7. **Come to Mysia**—He had arrived, apparently, at the point where the corners of Phrygia, Mysia, and Bithynia meet. Not yet realizing the fulness of his European mission, Paul modestly makes the trial of Bithynia. But

8 And they passing by Mysia [h] came down to Troas.

9 And a vision appeared to Paul in the night; There stood a [i] man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavoured to go [k] into Macedonia, assuredly gathering that the Lord

[h] 2 Cor. 2. 12; 2 Tim. 4. 13.

[i] Chap. 10. 30.—[k] 2 Cor. 2. 13.

the spirit of Jesus (for such is now generally admitted to be the true reading) vetoes that step. His sole conclusion now points his inquiring way toward the Hellespont.

8. **Passing by Mysia**—The Spirit had forbidden them *to preach* in Asia, (in which Mysia was included,) but did not preclude their passing through without preaching. Paul from the Bithynian border bent his western course, probably to Adramyttium; thence, taking the Roman road along the gulf, in the regions of Mount Ida, comes down to the Hellespont at *Alexandria Troas*. Before him lie the waters that divide Asia from Europe. Divine warnings have bidden him away from Asia; shall he now cross the celebrated straits, and set his foot on European soil? Yonder lies the vast continent. First in order is Greece, brightened with points of a rare civilization; next comes Rome, the seat of empire; and central in Europe are the vast hives of barbarians, noble in race, the ancestors of modern Europe and of us, but as yet dividing the forests with the savage beasts. To the margin of this Europe our apostle comes, charged with a mission pregnant with the hopes of modern civilization. To all his queries now comes a divine answer.

3. *Man of Macedonia, and Crossing to Europe*, 9–12.

9. **A vision**—The Greek word does not indicate a dream, nor imply sleep, although these might be suggested by the phrase *in the night*. **A man of Macedonia**—Macedonia is the Greek province on the European shore opposite Troas. It was the realm of Philip of Macedon, the subduer, in spite of eloquent Demosthenes, of classic Greece, and the father of Alexander the Great, conqueror of Asia. It was by crossing this same Hellespont that Alexander went upon his career of Asiatic conquest.

This **man** in Paul's night vision is the impersonation, or the representative angel, of this same conquering European Macedon. Grotius holds him to have been the *angel* of that nation, like the "prince of the kingdom of Persia," and the "Michael" of Israel in Dan. x, xiii. Whether a real objective being or not, he is representative not so much of pagan Macedonia itself, as of the invisible Church of pagan Macedonia; that is, of the human souls in Europe's moral twilight longing and struggling for the true light. (See our work on The Will, pp. 347–355.) Truly did such souls unconsciously call for *Help!* So Heber, in his beautiful missionary hymn, represents the cry of those who

> "Call us to deliver
> Their land from error's chain."

Perhaps, indeed, this **man** is the Lord Jesus himself, identifying himself with the sighing sons of Macedon, longing to know the true *way of salvation*, (verse 17,) and likely to embrace it when presented, as at Saul's first call he identified himself with his persecuted saints; and now he completes the call then commenced of this same Paul to the Gentile mission.

Come over—Literally, *crossing over help us.*

10. **We**—This is the first of what have been called "the **we** passages;" that is, passages where the use of the first person plural seems to indicate that the writer was present and engaged in the transactions. The passages are xvi, 10–17; xx, 5–15; xxi. 1–18; xxvii, 1–xxviii. 16. These passages indicate that Paul found Luke here at Troas, and retaining him as far as Philippi, there leaves him; and that six years afterward Luke again joins

had called us for to preach the gospel unto them. **11** Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; **12** And from thence to [1] Philippi, which is [1] the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the

l Phil. 1. 1.

1 Or, *the first.*

him at Philippi, passes with him to Jerusalem, and thence to Rome. The "we" is not in all this route uniformly used, for he still speaks of Paul in the third person in those transactions in which the writer himself is less or not at all included.

Called us for to preach—This **us** indicates that Luke was not only "the beloved physician," and Paul's "fellow-labourer," and the most eminent historian of Christ and the Church, but that he was **"called for to preach,"** and so was a minister of the word. When he was left, therefore, by Paul at Philippi, there is no fair room to doubt that he was left as minister to the Churches in Macedonia. (See note on ver. 40, and xx, 1.)

11. **Loosing from Troas**—Directly before them lie the isles of the Ægean, celebrated by the genius of Homer, Tenedos, Lemnos, Imbros, and, farther to the northwest, the tall cliffs of Samothrace overlooking the others, and gazing upon the shore of Troas. By a brisk wind from the south, it must have been, that they were able to take **a straight course** to Samothrace, and to accomplish in two days their trip to Neapolis, which often takes five. *Neapolis* was a small marine town, (now called Cavallo,) too unimportant to detain the apostle, who had the large metropolis, *Philippi*, in view. And when Paul debarks at Neapolis, he sets his foot for the first time on the soil of Europe. From Neapolis, moving to the northwest, he ascends a mountain ridge, from which, in the rear, a beautiful view of the sea which they have crossed is spread before their eyes; while in front they behold the vast plain of PHILIPPI, where was fought one of the great decisive battles of the world.

12. **The chief city**—Literally, *first city.* Inasmuch as there is no Greek article before the phrase, it would most properly be translated, as Dr. Alexander suggests, a *first city*, or, "a first-class city" of that section. **A colony**—A body of Roman citizens thither transferred, as a part of Rome itself, with all the rights of Roman citizenship. It proudly flaunted all the insignia of Rome. Its magistrates ambitiously bore the Roman titles, as we shall learn from Luke before his narrative is finished. The city itself aimed to be a miniature Rome. The Romans planted here were the soldiers of Antony, sent by Augustus. Of course, it would be a very serious thing here to violate the sacred person of a Roman.

First Church in Europe—Philippi, 13–40.

At Philippi Paul is on the great EGNATIA VIA, or Egnatian Way. This grand thoroughfare, the work of Rome, can be traced upon the map as starting from Cypsela on the Hebrus, and cutting across the entire extent of northern Macedonia, through the great cities of Philippi, Thessalonica, and Edessa, and terminating at Dyrrachium, on the western coast. Thence a ferriage over sea brought the traveller to Brundusium, on the coast of Italy, and thence the great Appian Way would bring him to the gates of Rome. The Egnatian Way was the nearest approximation the world had yet made to our great railway route across a continent, from New York to San Francisco.

13. **On the sabbath**—It is not clear that this was the *first* Saturday-Sabbath after their arrival at Philippi. That depends on the number of the *certain days* of verse 12. **By a river side**—Of the river Gangas or Gangatis.

women which resorted *thither*. **14** And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose [m] heart the Lord opened, that she attended unto the things which were spoken of Paul. **15** And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to

m Luke 24. 45.

one of the tributaries of the Strymon, which is nineteen miles distant from Philippi. **Prayer**—This may have been simply a customary locality of river side prayer, or there may have been a roofless enclosure, or there may have been a complete edifice. For each of these three were customary; and either would be designated by the same word, namely, a *proseucha*. (See note on Luke vi, 12.) Biscoe says: "The seashore was esteemed by the Jews a place most pu.., and, therefore, proper to offer up their prayers and thanksgivings to Almighty God. Philo tells us that the Jews of Alexandria, when Flaccus, the governor of Egypt, who had been their great enemy, was arrested by order of the emperor Caius, not being able to assemble at their synagogues, which had been taken from them, crowded out at the gates of the city early in the morning, went to the neighbouring shores, and, standing in a most pure place, with one accord lifted up their voices in praising God. Now (in Flac., p. 982, D.) Tertullian says that the Jews in his time, when they kept their great fasts, left their synagogues, and on every shore sent forth their prayers to heaven, (De Jejun. chap. 16;) and in another place, among the ceremonies used by the Jews, mentions *orationes litorales*, the prayers they made upon the shores. (Adv. Matt. i, 13.) And long before Tertullian's time there was a decree made at Halicarnassus in favour of the Jews, which, among other privileges, allows them to say their prayers near the shore, according to the custom of their country. (Jos., Ant., XIV, 10–23.) It is hence abundantly evident that it was common with the Jews to choose the shore as a place highly fitting to offer up their prayers."

Women...resorted—The very fact of there being this *proseucha*, and not a *synagogue*, (to which Paul would have gone had there been one,) proves the fewness of Jews. The unpopularity of *Jews* is indicated in verse 20. Of Jews, how many soever there were, none but women were found at the place of prayer; and of those women, one was a foreigner and a proselyte, faithful, perhaps, when the birthright Jews were faithless. And to her the Gospel is to be an exceeding great reward

14. **Named Lydia**—A personal name, often used, derived from the name of the province of Lydia. **Seller of purple**—(See note on Luke xvi, 19.) **Thyatira**—The purple traffic in this region was earlier than Homer, and women were the purplers. By the great Roman roads the traffic between Thyatira was, at this time, easy; and *inscriptions are still extant* describing the trade as it once existed. **Worshipped**—In this piety Lydia was remarkably distinguished from the women of her country. Wetstein gives repeated passages from Greek writers affirming that Lydian women were unchaste, *all*.

15. **And her household**—There are too many instances of household baptism following forthwith upon the faith of the householder not to justify the belief that it was just such a consequence in the family as circumcision would have been in case of an induction into Judaism. Dr. Schaff well argues, quoting the well-known passages: "Acts x, 2, 44–48; xvi, 15, 30–33; xviii, 8; 1 Cor. i, 16; xvi, 15. In none of these places, it is said, are children expressly mentioned, and the families concerned might possibly have consisted entirely of adults. But this is, even in itself, exceedingly improbable, since we have here, not one case only, but five, and these given merely as examples, whence we may readily infer that there were

be faithful to the Lord, come into my house, and abide *there*. And [n]she constrained us.

16 And it came to pass, as we went to prayer, a certain damsel [o]possessed with a spirit [2]of divination met us, which brought her masters [p]much gain by soothsaying: **17** The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. **18** And this did she many days. But Paul,

n Gen. 19. 3; 33. 11; Judg 19. 21; Luke 24. 29; Heb. 13. 2.

o 1 Sam. 28. 7.—2 Or, *of Python*.
p Chap. 19. 24.

many others. A glance at any neighbourhood will show that families without children are the exceptions, not the rule. But, besides, it is hardly conceivable that all the adult sons and daughters in these five cases so quickly determined on going over with their parents to a despised and persecuted religious society; whereas, if we suppose the children to have been still young, and therefore entirely under paternal authority, the matter presents no difficulty at all."

Come—With perfect Christian purity she invites these holy men, while remaining, to sojourn at her *house*; that, free of charge, they may propagate the Gospel among its inhabitants.

16. **Went to prayer**—Went to the *proseucha*, probably on the following day. But the pythoness repeated this, following the apostles **many days**, (verse 18.) **Spirit of divination**—Literally, *a spirit of Python*. *Python* was the name of an ancient mythical earth-born dragon or snake, which in oldest antiquity existed at the Delphic cave in Greece, and gave oracles to men. The god Apollo, son of Zeus or Jupiter, (so says the legend,) slew Python, and became himself the oracular god. Hence he was called Pythian Apollo; and the female priestess who, sitting upon the tripod, over the vapour ascending from the cave, gave prophetic utterance with agitation and frenzy, was called a pythoness. This Delphic oracle, with its pythoness and predictions, was in the zenith of its reputation when the states of Greece were in the zenith of their glory. Princes, statesmen, and philosophers alike reverenced the inspiration of Delphos. But when Christ came, so agreed both pagans and Christians, the oracles became dumb.

But there was no cessation of strolling professional pythons and pythonesses. Generally they were ventriloquists, speaking with deceptive articulations, who, claiming to be possessed with the god, uttered responses from the gastric regions without moving the lips. Whether the maiden thus spoke gastrically is not clear. But when it is said that she had *a spirit of Python* the words imply possession. **Her masters**—Her showmen or exhibiters. **Soothsaying**—Uttering predictions as a *mantis* or pagan prophet.

17. **Servants...most high God**—Parallel to this are the testimonies of the demons to Christ in Mark i, 24, and v, 7. It is as if the inferior and infernal did by a spontaneous necessity confess and do compulsory homage to the superior and divine. And as the *cases* are similar, so the *conduct* of Jesus and Paul are similar. They allow the demon to make his necessitated confession, as if to confound the demoniac side, but do not accept the testimony as congenial or worthy. Christ wants no demon-preachers. **Way of salvation**—Secular men cannot indulge usually in language so spiritual; but the demons knew the full force of spiritual phraseology. The devils believe and tremble. Yet in this us of the demon there is either a mockery, or the damsel is able to impose a tinge of her own thought into her demoniac utterances. **Salvation**—Either from Jews, or from the teachings of the apostles, the meaning of the term salvation had become known both to the pythoness and to the jailer, verse 30.

18. **Many days**—During which

[q] being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. [r] And he came out the same hour. **19** And [s] when her masters saw that the hope of their gains was gone, [t] they caught Paul and Silas, and [u] drew *them* into the [3] marketplace unto the rulers, **20** And brought them to the magistrates, saying, These men, being Jews, [v] do exceedingly trouble our city, **21** And teach customs, which are not lawful for us to re-

[q] See Mark 1. 25, 34.—[r] Mark 16. 17.
[s] Chap. 19. 25, 26.—[t] 2 Cor. 6. 5.

[u] Matt. 10. 18.—3 Or, *court*.—[v] 1 Kings 18. 17; chap. 17. 6.

the apostles went to the *proseucha*, at the river side. Thereby we understand that the Gospel was for a length of time dispensed; a Philippian Church was being formed, and the doctrine of the **way of salvation** had so rung through the city that when the **masters** at last appealed to the populace against them as introducers of a new religion the mob was cognizant and ready to spring. **Come out...he came out**—The language of both Paul and Luke implies beyond question that a foreign being possessed her frame. This case may answer the question, How is it that demoniac possession is unknown out of Palestine and out of the time of our Saviour's life? Underlying all the falsehood and deception of heathen myths and oracles, there was a demoniac element. In the frenzy of the bacchanals, the corybantes, and the pythonesses, there was a true possession, modified by the nature of that dispensation. (See specially our note on Mark v, 2.)

19. **Gains were gone**—An irremediable change had taken place in the girl, showing both power in the apostle and a previous involuntary condition in her. So impressed was the apostolic superiority over the infernal or the pagan that we wonder not that a *Church* of intense faith arose in Philippi, as we shall find to have been the fact by reading Paul's most rich and loving EPISTLE to the Philippians. But, alas for these traders in oracles! they are unable to conjure another response from their pythoness. **Drew them**—As a plaintiff by ancient law was entitled to drag his defendant. **Marketplace**—The *agora* or *forum*, where legal business was transacted by the magistrates. **Rulers**—The city was, forsooth, a Roman *colonia*; the dignity of the Roman law was to be maintained, and the magistrates wore the very titles of a true Roman magistracy.

20. **Magistrates**—The *pretors*, for so the *duumviri*, or twin magistrates, claimed to be called. **Saying**—It was difficult to frame a charge against them. Had a pig been stolen from them there was law in their behalf, but no compensation for a lost demon. To have restored the unhappy maid from her unhappy condition—fit emblem of the **salvation** she ascribed to them—was a beneficent deed which Roman justice could adjudge to be no crime.

These men—But a mob, with a magistrate to match, will be at no loss for a charge against their common victim. **Being Jews...being Romans**—Here is an antithesis amply sufficient to start a *temper*, and the deeds will easily be supplied with a pretext The Jews had lately been expelled from Rome as *troublers* of that **city**; and why should not this proud little Macedonian image of Rome enact the same measure?

21. **Customs...not lawful**—Roman law did by most solemn sanctions decree that to the magistrates it should pertain to forbid all foreign rites, and banish all priestlings, (*sacrificulos*,) and prophets or preachers, from the forum, circus, or city; and should abolish every sacrificial institute not established by ancient Roman custom. All who imported *new* or *unrecognised religions*, whether in doctrine or ceremony, by which men's minds were *disturbed*, should be punished, the nobler by banishment, the humbler by death. Such was the law our apostles were bound to face.

ceive, neither to observe, being Romans **22** And the multitude rose up together against them; and the magistrates rent off their clothes, [w] and commanded to beat *them.* **23** And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely: **24** Who, having received such a charge, thrust them into the inner prison, and [x] made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them

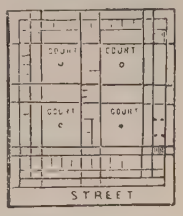
[w] 2 Cor. 6. 5; 11. 23, 25; 1 Thess. 2. 2.

[x] Job 13. 27; Jer. 20. 2.

22. **Multitude . . . magistrates**—These Philippians would be no true Romans, their illustrious *colonia* would be no true miniature of the eternal city, if all the blood in their veins was not now in a magnificent tumult. **Rent . . . clothes . . . beat**—No time is taken to examine witnesses, or to try the case of the arraigned; no words are they allowed to utter. What need when all parties, except the prisoners, are agreed? Yet this broke the very letter of the Roman law, which declared, as Cicero says, *Cognita causa, possunt multi absolvi; incognita, nemo condemnari potest*—"The case being heard, many can be acquitted; unheard, none can be condemned."

The usual sentence after this was concisely and majestically Roman: *Summove lictor, despolia, verbera*—"Take lictor, strip, scourge." The wording of this verse, which places the *stripping* before the commanding, would certainly suggest that the two magistrates on the present occasion did, in the excitement of the moment, perform the lictor's office so far as *stripping* was concerned. Nothing but our respect for the Roman magistracy prevents this construction. **To beat them**—"Happy for us," says Howson, "that few modern countries know, by the example of a similar punishment, what a Roman scourging was!" The Roman sense of justice was systematic, firm, and high, but in its inflictions needing the gentleness which a true Christianity alone can inspire.

We must not figure this prison after the shape of a modern house or jail, but according to our cuts, imagine a quadrangular structure enclosing a roofless square yard or *court*, or courts within. The prison cells are in the ground story, and the jailer resides in an upper story. There is probably a well or fountain in the court. The *inner prison* may be a subterranean cell in the court. More probably it is the inner row of cells of the ground story which lines the court.



GROUND PLAN OF ANCIENT JAIL.

23. **Many stripes . . . into prison**—Showing how intense anger demanded cruel satisfaction. What had raised it? A quiet worship and religious teaching at the Jewish *proseucha* by the river side; a poor girl relieved from demoniac paroxysms.

Howson illustrates this *inner prison* by that "dungeon in the court of the prison," into which Jeremiah was let down with cords, and where he "sunk in the mire." "They were cells, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of the prisoners."

24. **Feet fast in the stocks**—The stocks were a wooden frame, often iron-bound, into which the limbs were fastened so as to be immovable. The feet, hands, or neck might be so cramped as to fill the body with weariness and pain.

25. **Midnight**—When perfect exhaustion from scourge and stocks might have been expected. **Praises unto God**—For the high privilege of suffering for Christ. Here, as in the case of Stephen, the joy of the martyr in suffering was displayed for an example to all who should suffer. So by glorious suffering the cause of a suffering Master should triumph.

26 [y] And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately [z] all the doors were opened, and every one's bands were loosed. **27** And the keeper of the prison awaking out of his sleep and seeing the prison doors open, he drew out his sword, and [a] would have killed himself, supposing that the prisoners had been fled. **28** But Paul cried with a loud voice, saying,

y Chap. 4. 31.—*z* Chap. 5. 19; 12. 7, 10.

a Judges 9. 54; 1 Sam. 31. 4, 5; Matt. 27. 5.

Herein the moral glory of Christianity is unsurpassable. No higher attainment can humanity gain than the power to suffer for righteousness. **Prisoners heard them**—God meant this midnight song not only for the sufferers' joy, but for *the prisoners'* hearing. Let men know how Jesus is glorified in the exultation of his martyrs.

26. **And suddenly**—What sense, says the Rationalist, in a miracle here where it accomplishes nothing which might not have been attained without one? We reply, with Baumgarten, that the miracle was a true, illustrious, and necessary "Divine Sign," confirming the apostles in the reality of the divine invitation, from the man of Macedonia, of Christianity into Europe. And Baumgarten also plausibly shows that this whole scene was a symbol and a shadow of the future history of Christianity in Europe. Philippi, as a *colonia*, is an image, ambitiously so, of the Roman pagan power. She opens the first Gentile persecution against the Church, emblem of the pagan persecution for four centuries. For three centuries the martyred Church sings her songs of triumph in the midnight, the bloodshed, and the stocks. Yet the very foundations of that inner structure are shaken, and by the very majesty of the secular power is the Church at last enfranchised.

A great earthquake—The voice of God answers to the voice of man; the earthquake responds to the hymn. The σεισμὸς was not so much an *earthquake* as a *prison-quake*. It was not from *below*, but from *above*, as truly as the pentecostal house-shaking. It was not, therefore, a mere indiscriminate jar and crash, but a distinct and specific act of the divine volition by which *the foundations of the prison were shaken*, the prison **doors** were flung *open*, and the fetters all sprung, while the power-bound limbs of the prisoners were unable to escape. Doubtless the city and the magistrates heard and were awed by the concussion; for even the ancient pagan recognised in the earthquake the movement of God. The solemn echoes of the apostles' preaching had for many days been resounding through the city, convictions and misgivings had disturbed the public heart, and it may be safely supposed that this immediately following *sign* should dismay the consciences of the guilty inhabitants and magistrates.

27. **Keeper . . . . awaking**—Luke omits his rising and hurrying to the prison cells with a dim torch for examination. He has seen at a glance that the doors are open, and hastily concludes that all have fled. He is before the open cell of Paul more visible, by the light of his own torch, to Paul than Paul to him.

Drew out his sword—He forthwith determines to forestall a worse fate by suicide. "By the Roman law," says Howson, "the jailer was to undergo the same punishment which the malefactors who escaped by his negligence were to have suffered." From the escape of the apostles alone he may not have dreaded death; but with how many deaths may not the escape of *all* the prisoners have overwhelmed him!

28. **But Paul**—Master of the situation here as ever. **Do thyself no harm**—A memorable caution, which Christianity addresses, not only to this desperate purposer of suicide, but to every man who is ruining himself by sin, whether in health, in estate, in body, in intellect, in soul. All sinners are suicides, cruel to themselves, relentless upon their own natures.

Do thyself no harm: for we are all here. **29** Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, **30** And brought them out, and said, [b] Sirs, what must I do to be saved? **31** And they said, [c] Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. **32** And they spake unto him the word of the Lord, and to all that were in his house. **33** And he took them the same hour of the night, [d] and

[b] Luke 3. 10; chap. 2. 37; 9. 6.—[c] John 3. 16, 36; 6. 47; 1 John 5. 10.—[d] Prov. 16. 7; Gal. 5. 6

29. **Called for a light** — More truly, called for *lights*, plural. He must have already had *light* sufficient to have learned the state of things. He now calls upon the servants to bring *lights* to restore the prison to order while he proceeds to bring the apostles from their inner cell.

Sprang in — Into the cell, where Paul and Silas were. **Trembling**— The jailer at once recognises that God has testified for these men as his own ministers and messengers by the terrible shaking he has given the prison. He recognises his own guilt in being the instrument of the magistrates in violating the sacredness of their persons. He **fell down before Paul and Silas,** not worshipping them as gods, but, like the pythoness, recognising them as the showers of the way of salvation, salvation, namely, from divine justice.

30. **Brought them out**—From the inner prison, or interior rows of cells. He may have brought them into the hall or aisle between the inner and outer rows of cells. The other prisoners probably remained within their cells, as none appear to have escaped, and to none does the word seem to have been preached.

Be saved—Those who make the jailer ask how he shall be saved from punishment for the escape of his prisoners, forget that his prisoners were all safe. Perhaps they forget, too, that the jailer resided in Philippi, where Christian doctrine had been preached **many days,** (ver. 18,) where even the pythoness knew and daily testified that these men showed **the way of salvation,** and where the whole city knew that they proclaimed a new religion. How the apostles understood the question is shown by their answer.

31. **Believe**—And what a mighty amount did that word *believe* embrace in its simple self! *Become a full believer in Christ here in pagan Roman Philippi!* It meant full self-surrender, in face of whatever persecution, of body, soul, and spirit, of life, name, and history, over to Christ. Yet, instantly, completely, and probably forever, was this great revolution of soul completed! Even here faith, justification, and inner regeneration by the effusion of the Spirit, preceded and were the condition of the external regeneration by the affusion of baptism.

And thy house — The apostle to all appearance says this, unknowing whether the jailer had infants or adult offspring. If the former, they were brought under that recognised salvation which both the Old and New Testament presupposes for infants within the nursery of the Church. Their condition under the old dispensation would have been realized forthwith by circumcision; and, by parity, under the new, by baptism. Through Christ the infant is a true member of the spiritual Church; baptism is the visible recognition of that membership.

32. **Spake unto him**—The apostles lengthened their reply to the jailer's earnest question by explaining to him in the briefest words the *way of salvation.* The *lights* had been brought, and naturally his whole family gather around him and the apostle standing in the hall, so that the word reaches **all that were in his house,** but not all that were in the prison.

33. **He took them**—From among the cells, as we conceive, into the court, where the well or fountain often was. **The same hour of the night**— Unseasonable as it may have seemed.

washed *their* stripes; and was baptized, he and all his, straightway. **34** And when he had brought them into his house, [e] he set meat before them, and rejoiced, believing in God with all his house. **35** And when it was day, the magistrates sent the sergeants, saying, Let those

[e] Luke 5. 29; 19. 6.

ANCIENT JAIL.

Washed their stripes — The word ἔλουσεν probably signifies a plentiful application of water in successive parts to their entire persons. The vessels in the vestibules of the ancient churches for washing hands were called λουτῆρες; the water in pitchers for purifying brides by sprinkling was called λουτρον; the boy who brought it was called λουτροφόρος? and a bath wash-basin is called a λουτηρίον, pp. 208–211. In all these cases λούω signifies the application of water to the person. **Baptized** — It can hardly be supposed that so many persons should be successively *immersed* at midnight in the same well, fountain, or tank. Nor could they all have gone down to the river, for Paul's message to the magistrates (verse 37) clearly implies that he had not left the prison limits. Smith's "Dictionary of Classical Antiquities," p. 148, has the following words: "The word *baptisterium* is not a bath sufficiently large to immerse the whole body, but a vessel or *labrum* containing cold water for pouring over the head," p. 336. As this present baptism was performed by one Roman citizen upon another, the passage is in point. There is the purifying of the body and the purifying of the soul reciprocally applied.

34. **Brought them**—The Greek word signifies brought them *up;* implying that his house was above the prison All the previous transactions have been below. *Rejoiced*, πανοικί, *wholehousely*. Such is the expressive Greek word. And whether these were infants or not, we are to recollect how completely by the Hebrew law, and still more by the Roman law, the family was identified with its head. When Abraham entered into faith with God (Gen. xvii, 23) he "*took Ishmael*, his son, and all that were born in his house, and all that were bought with his money, every male, etc., and circumcised the flesh of their foreskin in the self-same day." Still more by the Roman law was the personality of the family lost in the father, who could scourge, sell, or execute them at pleasure. Hence, we cannot fairly understand the various phrases here, **thy name**, ver. 31; **in his house**, ver. 32; *all* **his**, ver. 33; **whole-housely**, ver. 34; otherwise than that all were *as infants*, with their faith actually submitted to and contained in his faith, under the assumption that all were hereafter to be taught, discipled, and saved in the Christian religion.

35. **When it was day**—We can easily conceive that after such a day of crime, and such a night of terror, the guilty magistrates, even without any intelligence from the jailer, would be oppressed with fearful misgivings. Their course had broken the Roman law, and degraded their own Roman

men go. **36** And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace **37** But Paul said unto them, They have beaten us openly uncondemned, [f] being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but [g] let them come themselves and fetch us out. **38** And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. **39** And they came and besought them, and brought *them* out, and [h] desired *them* to depart out of the city.

[f] Chap. 22. 25.—[g] Dan. 3. 26; Matt. 10. 16.—[h] Matt. 8. 34.

official dignity. They wish the past undone and their victims well away. **Sergeants**—Literally, *rod-bearers*, sheriffs, or constables, who performed judicial orders, called by the Romans *lictors*. The provincial *lictors* carried a bundle of rods as their ensign of office; the lictors at Rome bore rods and axes, implements for scourging and beheading. **Those men**—Words indicative not so much of *contempt*, as some suppose, as of an awkward feeling of having two unwelcome cases on their hands.

36. **Keeper...told this**—While the keeper reports the message to Paul the lictors are waiting the reply. They afterward *told* (verse 38) Paul's words (reported to them by the jailer) to the magistrates.

37. **Beaten us...Romans**—The memorable oratory of Cicero against Verres has universally diffused the knowledge of the fact that the exclamation! "I am a Roman citizen!" exempted the legal utterer from stripes, the punishment of slaves. By the Porcian law the body of a Roman citizen was sacred from stripes or the power of a lictor. **Uncondemned**—A second violation of law in the same act. And this fact of their allowing of no trial and no hearing deprived them of all plea of ignorance of Paul's citizenship. It is a difficult question to decide how Paul, being a Jew, became a Roman; that is, endowed with the rights of a citizen of Rome. This right could at some periods be purchased, and some Jews did purchase it on account of its great protective convenience, but Paul "was free-born," xxii, 27, 28. Nor did it arise from his being a Tarsean, for in spite of that known fact (xxi, 39) the chief captain was ready to scourge him. Tarsus was, by favour of Augustus, "a free city;" that is, under allegiance to Rome it was allowed to choose its own magistrates, pass its own laws, and govern itself; yet this did not endow its inhabitants individually with the immunities of a Roman citizen. His father was such a citizen, it may be, by purchase, or by some public service. There, indeed, is a third supposition. A slave, if emancipated within the city of Rome, became thereby a citizen. Now, as it happens, the Roman general, Cassius, offended at the hostility of Tarsus, sold a large number of the inhabitants into slavery at Rome, and of these Paul's father may have been one. When Cassius was conquered at Philippi the enslaved Tarsians were emancipated, and thus Paul's father may have been enfranchised, and Paul "free-born."

38. **Feared, when they heard**—But how is it that they were struck with panic at the mere *claim* by Paul of citizenship? It was, *first*, because they had already sad misgivings that they had violated the persons of holy men whose word was sacred; and, *second*, because to make such a claim falsely was punishable with death and confiscation.

39. **Came and besought**—They are now at the feet of the men whose backs they had scourged without law. And the merciful conduct of these two holy men is full proof that personal revenge or pride has no share in this firm claim of their civic rights. It is the holy cause embodied in their person which prompts them to assert their own dignity. **To depart**—Much as the Gadarenes prayed Jesus to quit

40 And they went out of the prison, [i] and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

[i] Verse 14.

their coasts. A sense of their own disgrace prompts them to desire the departure of those who are its authors and reminders.

40. **They...departed**—The use of the third person indicates that Luke was left at Philippi. While Paul and Silas, as leaders, are assailed by the opposers, and shut in prison, Timothy and Luke retire to the house of Lydia. When the chiefs depart with Timothy, Luke is left at Philippi, as Silas and Timothy unquestionably are at Berea, verse 14. That Luke was left to care for the Church for the ensuing six years we have already (verse 10) shown reason to believe. His skill as a physician, his thorough knowledge of the Christ-history, his gentleness and holy character, would all combine to establish Christianity in Macedonia. Luke, Lydia, and the jailer may be well supposed to have largely contributed to make the Church of Philippi that loving and holy communion which Paul in his epistle describes it. When Paul, coming into Macedonia, visited Philippi, and thence wrote his second epistle, beyond all doubt the author of the third Gospel was the brother "whose praise is in the Gospel, throughout all the Churches," by whose hand that epistle was sent. 2 Cor. viii, 18.

Departed—Deliberately the apostles go **out of the prison,** pause to return their thanks and adieus to their hostess, Lydia, and then depart *in peace,* and in genuine, though unostentatious, triumph. In all this scene of suffering and trial Luke and Timothy, as mere attendants, are unmolested.

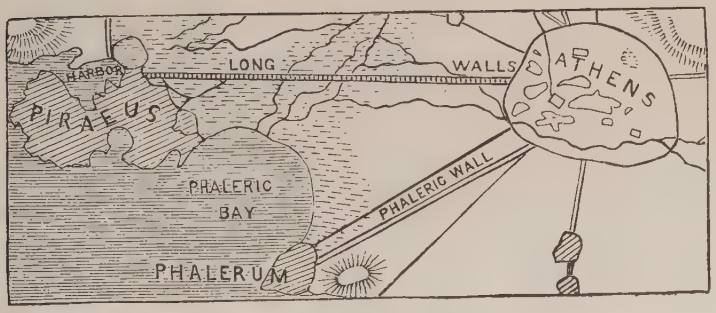
And now, on the dark shores of Europe the first candle is lighted! There may, indeed, already be the elements of a Church formed at Rome by accidental Christian comers, (probably dispersed, however, by imperial decree—see note on xviii, 2;, but as the landing of scattered old Northmen on the icy shores of Northern America does not invalidate the fame of Columbus as the discoverer of the continent, so the unknown beginnings at Rome cannot weaken the claim of Paul as the founder of Christian Europe. From Paul's Epistle to the Philippians (which should always be read in connexion with this narrative) we learn that their candle did continue to burn most brightly.

CHAPTER XVII.

4. *Founding of the Second European Church—Thessalonica,* 1–9.

1. **Now**—Our apostle leaving Luke at Philippi, banished but triumphant, attended by Silas and Timothy, takes the high Egnatian Road westward. In accordance with his plan, rather to plant the Gospel in the greater capitals of the world, he rapidly passes the lesser towns of **Amphipolis** and **Apollonia,** lying on the great way. From Philippi to Amphipolis was thirty-three miles; from Amphipolis to Apollonia thirty miles; and from Apollonia to Thessalonica thirty-seven miles. Resting by nights and travelling rapidly by day, the apostle might have been three days upon his journey from Philippi to Thessalonica. **Thessalonica**—No city on the great Egnatian Way surpassed THESSALONICA in importance. Under its ancient name of Therma it was the passage way of the great army of Xerxes in his invasion of Greece. It received its new name, Thessalonica, from a sister of Alexander the Great, on being rebuilt by her husband, and this name it still retains in the abbreviated form of Saloniki. The apostle found it the most populous city of Macedonia, and until the founding of Constantinople it was virtually the capital of Northern, if not of entire, Greece. **A synagogue**

THESSALONICA.



ATHENS, WITH THE PIRÆUS.

2 And Paul, as his manner was, [a]went in unto them, and three Sabbath days reasoned with them out of the Scriptures, 3 Opening and alleging, [b]that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. 4 [c]And some of them believed, and consorted with Paul and [d]Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of [e]Jason, and sought to bring them out to the people. 6 And when they found them not, they drew Jason and certain brethren unto the

a Luke 4. 16; chap. 9. 20; 13. 5, 14; 14. 1; 16. 13; 19. 8.——*b* Luke 24. 26, 46; chap. 18. 28; Gal. 3. 1.

c Chap. 28. 24.——*d* Chap. 15. 22, 27, 32, 40.——*e* Rom. 16. 21.

Rather, *the* **synagogue.** For at Philippi, Amphipolis, and Apollonia there were probably only *proseuchæ*, and here was *the* synagogue of this region of country. Paul's own account in his epistles to the Thessalonians interestingly reveals what his *entrance* was after he had been *shamefully entreated at Philippi.* He used no *flattering words*, no *cloak of covetousness. Labouring night and day*, probably at his handicraft of tent-making, he refused to be *chargeable unto any. Holily, and justly, and unblamably* living himself, he could enjoin holy living upon others with a boundless authority.

3. **Opening**—Unfolding two great points in order; namely, there was, according to *the Scriptures*, to be a suffering, dying, and risen Messiah; and, second, that our Jesus has perfectly filled out that prophetic idea, so that *Jesus* is truly the long expected Christ-Messiah. To the Jews a *glorious* Messiah was far more welcome than a *suffering.* (See note on Matt. xi, 3.) A conquering Messiah is, indeed, far most copiously described by the prophets, but a suffering Messiah is shadowed by the entire system of piacular sacrifices.

4. **Some of them**—Of Jews a small minority; of the Gentiles **a multitude** became Christians; so that at Thessalonica there was mainly a Gentile Church. "Ye turned from idols," says he to them, (1 Thess. i, 9,) "to serve the living God." **Devout Greeks**—Literally, *worshipping Greeks.* (See note on Acts xiii, 16.) **Chief women**—(See note on xiii, 50.) From their gallery or separating lattice these eminent ladies could hear the apostle's Gospel, and whether Jew or Gentile, like the *certain women* of Luke viii, 2, 3, (where see notes,) they accepted the crucified Messiah. Yet while the apostle thus demonstrated a suffering Messiah, he must, as a counterpart, have drawn pictures of the Messiah on his throne of glory (Matt. xxv, 31) so vivid as to leave a most solemn expectation of an immediate second advent on the minds of the young Church. (1 Thess. iv, 13–17.) Of this error, the pernicious effect then, as in all ages, even our own, was great. There were some who neglected the duties of this life, (2 Thess. iii, 6–12,) and the apostle was obliged to write his second epistle to them in order expressly to correct the conception that that day was *at hand.* (2 Thess. ii, 10.)

5. **Envy**—At seeing the adherence of persons of rank becoming Christian, by which the Jewish influence was undermined. **Lewd fellows**—Literally, *marketers;* vagabonds who hung around the markets or forums, serving for pay in mobs, as in the present instance. **Gathered a company**—Significantly expressed by a single Greek compound, ὀχλοποιήσαντες, *mob-making.* **Jason**—Probably a Greek form of Joshua or Jesus. **To the people**—More probably, *to the demus,* public assembly, or town-meeting.

6. **Found them not**—Probably, anticipating the mob, Paul and his attendants withdrew to some other house. **Rulers of the city**—*Politarchs.* Among the instances of Luke's

rulers of the city, crying, [f] These that have turned the world upside down are come hither also; **7** Whom Jason hath received: and these all do contrary to the decrees of Cesar, [g] saying that there is another king, *one* Jesus. **8** And they troubled the people, and the rulers of the city, when they heard these things. **9** And when they had taken security of Jason, and of the others, they let them go.

10 And [h] the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of

[f] Chap. 16. 20.—[g] Luke 23. 2; John 19. 12; 1 Peter 2. 13.—[h] Chap. 9. 25; verse 14.

accuracy are the various names he gives of the public officials in the various localities of the world. At Cyprus there is a proconsul, (see note on xiii, 7;) at Jerusalem the Roman officer is a chiliarch, (note on xxi, 31;) at Ephesus there are Asiarchs, (note on xix, 31;) at Philippi there are pretors and lictors, (note on xvi, 19–35;) and here, most remarkable of all, there are *politarchs*. This word occurs nowhere else in ancient literature; and yet we have a providential proof that it is just the word that Luke should have used. The great Egnatian Way cuts Thessalonica in two; and over this street there still stands an arch bearing an ancient inscription, containing the names of the seven *politarchs* at the time of its erection. The time was probably near the day of Paul's visit there; and, singular to say, three of the recorded names happen to be the same as those of three of Paul's fellow-travellers—Sopater, Gaius, and Secundus. **Upside down**—There is more truth in this hyperbole than they suppose. The world is wrong-side up, and needs to be turned **upside down** to be brought right-side up.

7. **Decrees of Cesar**—Paul's unfolding the Messiah in his royal character as son of David and eternal king of Israel enabled the Jews to set Jesus against Cesar. It is the same deception as the Jews used in regard to Jesus before Pilate, and with much the same effect. (See notes on Matt. xxvii, 11, 30; John xviii, 34–37; xix, 12–13.)

8. **Troubled...people...rulers**—"*Judices metuebant tumultum, populus metuebat Romanos*," says Kuinoel: "The politarchs feared a tumult, the people feared the Romans." Thessalonica is a free city by Roman permission; that is, she is allowed to be a little self-governed republic, electing her own magistrates and passing her own laws, provided there be no sign of rebellion against Rome. A rebellious movement might cost her her freedom, and ruin of unknown extent besides.

9. **Taken security**—The **security** was probably a pledge or bail of money, forfeitable if any disturbance occurred. And as the Jews could raise the needed disturbance whenever the apostle again attempted to preach, it was clear that his operations in Thessalonica were at an end. This SECOND EUROPEAN CHURCH has had a distinguished history during the Christian ages. For centuries Thessalonica was the bulwark against the Turkish assaults, and the lamp whence went forth a Christianizing light over the northern barbarians. The eminence of her bishops, her Christian literature, and her theological science, acquired her the title of "The Orthodox City."

The Third Church in Europe—Berea, 10–14.

10. **Paul and Silas**—Timothy, as the youngest and least obnoxious, seems to have briefly remained at Thessalonica; but he soon reappears and remains at Berea, verse 14. **Berea**—Paul forsakes the Egnatian Road, retiring south-westward and seaward to the beautiful village of Berea, about forty-two miles distant, named from its abundance of water streams. It is still a fine town of eighteen or twenty thousand inhabitants under Turkish rule. He finds a Jewish synagogue, and, what he had never found before, save at the single town of Lys-

the Jews. **11** These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched [i] the scriptures daily, whether those things were so. **12** Therefore many of them believed: also of honourable women which were Greeks, and of men, not a few. **13** But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. **14** [k] And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. **15** And

i Isa. 34. 16; Luke 16. 29; John 5. 39 —*k* Matt. 10. 23.

tra, a body of Jews who would examine the word of God to see if it predicted the Jesus-Messiah.

11. **More noble**—The great body of Jews rejected Christ, not only from belief, but even from real examination. It was contempt by anticipation precluding investigation. The Bereans were more **noble** than this in character and conduct.

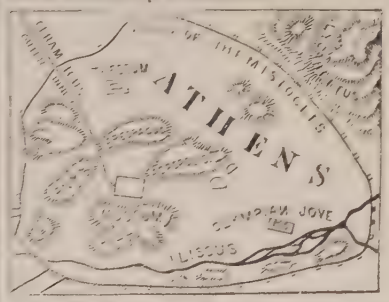
12. **Therefore**—*In consequence* of a candid heart and an examining energy many believed. A large Church was arising in a small place. Berea was beautifully promising to be a fair Christian city.

13. **Stirred up the people**—Paul would gladly now have returned to visit his dear Thessalonian Church, but "Satan" instigating his Jewish foes, "hindered" him, and he diverges still farther to the southeast.

14. **As it were**—Not that there was any deception, but real doubt whether they should take to the sea or not. *Silas and Timothy* remain to cherish the infant Church. Yet a charge is left for them to follow, as soon as may be, the apostle to Athens. This they failed to do. Paul had to stand up single and alone in Athens, but was joined by Silas and Timothy at Corinth, (xviii, 5.) Meantime the loving conductors of Paul see him safe in Athens.

Christianity offered to Athens, 15–34.

Sailing from Dium the apostle would look a regretful farewell upon the distant mountain tops of Thessalonica; and, more near, the snowy Mount Olympus, the mythical home of the Homeric gods, would recede from sight. He would sail by Thermopylæ, where Leonidas, with his three hundred, died for Grecian liberty; and Marathon, where Miltiades repelled the invading Persian. Finally, after probably about three days' sail, he sweeps round into the Piræus, the celebrated harbour of Athens, and debarks to visit her streets. To the cultured mind few passages in the history of the early Church are more interesting or full of suggestions than this contact point between Christianity and classicism. It would have been beyond Luke's powers to have fabricated so natural a history of so striking an occurrence. A romancer heroizing Paul would have made him more brilliantly successful.



As Paul enters the city from the Piræus, through the gateway, he finds the street lined with marble images carved by the hand of the rarest genius, idealized into the forms of imaginary gods, Jupiter, Apollo, Minerva, Mercury, and the Muses. He walks the main street to the *Agora*, forum, or "market," verse 17.

Standing in the Agora, and facing northward, Paul sees before him, in a sort of semicircle, the pnyx or slope of the town-meeting, the Mars' Hill or Areopagus, and the tall Acropolis or state-citadel; and behind him the Museum.

The AGORA was margined with

they that conducted Paul brought him unto Athens: and [l] receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, [m] his spirit was stirred in him, when he saw the city [1] wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the

[l] Chap. 18. 5.—[m] 2 Peter 2. 8.

[1] Or, *full of idols.*

colonnades and porticoes, which were adorned with mythological images and statues of the historical great men of Athens, such as Solon, Conon, and Demosthenes. The AREOPAGUS was crowned with the temple of Mars, from whom its height was named. But it was upon the summit of the ACROPOLIS that the genius of Athens had lavished the utmost prodigality of art. Crowning all was the giant image of Athēne (Minerva) in full armour, formed of the brazen spoils of the battle of Marathon, holding aloft a brilliant spear and shield, standing in majesty as the patron goddess, from whose Greek appellation, *Athēne*, the city derived its name.

It was the providential mission of majestic Rome to furnish to the world the idea of a *well ordered* STATE, in which nations should be organized, law be rendered supreme, and order and security reign, down even to the humblest individual. It was the mission of Greece, and especially of Athens, to furnish the ideal of grace, beauty, and intellectual *civilization*, by which man is to be truly humanized to his noblest character. It was the mission of Israel to maintain the truths of *conscience*, *the divine law*, *religion*, GOD. Of these three *ideas*, the *political*, the *esthetical*, and the *Infinite*, the three representative cities were Rome, Athens, and Jerusalem. Accordingly, throughout the New Testament, we find the stern pressure of the Roman power beneficent as well as despotic. But this power is to be softened and subdued by the *esthetic;* and both are to be subdued, permeated, and spiritualized by the power of the INFINITE; and of that INFINITE we now behold Paul standing forth the representative in the *Agora* of Athens, as he soon will in the Pretorium of Rome.

16. Paul waited...at Athens—Having left Silas and Timothy, and dismissed his Berean conductors, the apostle treads the streets a pensive *solitaire.* He who could quote, even here, the appropriate passage from the Greek poets, was doubtless not blind to the perfection with which art had wrought poetry in marble. But he comes with the firmness of a conqueror, not to be subdued by the beauty of his foe. He is the missionary of the Infinite, and he must not be seduced out of his mission by the fascinations of the esthetic. Under all this exterior of gaiety he knows there lurks a sadness, a sensualism, and a despair; for Greece, in forgetting God, has lost her assurance of life and immortality. Groping in vain for *truth*, she tries in vain to satisfy herself with *beauty* and voluptuousness. **Stirred in him**—Literally, was *sharpened.* He was impatient at the evidences afforded on every side that the true God was utterly excluded from Athens by a pantheon of false gods, and he was stimulated to assail the system of falsehood by the revelation of the truth. **Given to idolatry**—Κατείδωλον, an expressive term; literally, *under-idoled.* The soil of the city *underlay* the images like a stratum. In Athens, it was said, you could oftener find a god than a man. It was almost as thickly peopled with marble statues as with living inhabitants.

17. Synagogue—Paul was not the first Jew in Athens. And wherever there were ten Jews there was likely to be a **synagogue.** To the synagogue the apostle goes to offer Christ before he presents him to the *agora;* "to the Jew *first*," even in Athens, "and *also* to the Gentile." **Devout persons**—Athenians inclined to renounce idolatry and adore the true Jehovah. **Them that**

market daily with them that met with him. 18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And

met with him—To three classes then did Paul open his mission: to the Jews, to the monotheists, and to the accidental Athenians in the *agora*. It was peculiarly to this last class and in the same *agora* that Socrates unfolded those doctrines for which he drank the fatal hemlock. **In the market**—In the part of the *market* or *agora* nearest the Acropolis was the famous *stoa* or porch, (called the ποικίλη στοά, or *Variegated Porch*,) from which the *Stoic* sect of philosophers was named.

18. **Philosophers**—Socrates was the first who turned the study of men from mere physics to mind and morals. His more legitimate followers were Plato and Aristotle, the former of whom endeavoured to place man's immortality and the law of immutable right and truth upon a firm basis of positive reason. Of this class of philosophers none seem to have encountered the apostle.

Epicureans—The essential principle of Epicurus was that man should aim at the greatest possible amount of happiness. This maxim is capable of the highest and best meaning. And it is said that Epicurus used it to show that the highest pleasure required the most perfect virtue. But as Epicurus admitted no future state, the maxim in most men's minds took an individual application. Each one said, "*I* have but one life to live, and I must, by whatever means, or at whosever expense, get the most enjoyment out of it for myself." Hence, sensuality and selfishness, tending to utter beastliness, were the natural result. This philosophy is, in its essence, being revived at the present day by such men as Comte, of France, and John Stuart Mill, of England. Such philosophers may, like Epicurus, give a high version of this philosophy, and may sustain it by their own exemplary conduct; but its prevalence ever marks a sensual age. Sensual men will ever feel a tendency to adopt the doctrine; the doctrine will ever exert an influence to make men sensual.

Stoics—The Stoics, reversing the Epicurean maxim, forbid all regard for pleasure, and require us to act solely for the absolute right. He who so acted, discarding all passion or selfishness, was a wise man, a king, a god. This was a noble philosophy, and some of the noblest men of antiquity belonged to this sect. But, knowing nothing but the energy of human nature to rely upon, it placed a greater strain on fallen humanity than it was able to bear. In endeavouring to make men morally perfect it made them perfectly miserable. While Stoicism would make men perfect by crucifying all man's passions, Christianity would make them so, through a divine aid, by harmonizing the passions with the right, the true, and the good. Thus it attains for man a higher happiness than Epicurus knew, and a perfect righteousness, a holiness, and a blessedness unknown to Stoicism.

But it was in their doctrine of God and a future state that these philosophers came into collision with the preaching of Paul. The Stoics were pantheists, the Epicureans were atheists, and neither knew any future state. Pantheism teaches that the *universe*, the great *whole*, the *cosmos*, is God. Atheism admits, of course, the existence of the cosmos, but denies the existence of any God. In asserting the existence of a true, living, personal God, who exists in entire independence of the cosmos, and able to live without the cosmos, yet author and creator of the cosmos, Paul's Christianity was at exterminating war with both. Yet pantheism and atheism are at bottom one. Both alike teach that the cosmos, passing through changes and evolutions by laws inherent within itself, is all the God there is. Pantheism avers that there is no God but cosmos, and atheism only denies that besides the cosmos there

some said, What will this [2] babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. **19** And they took him, and brought him unto [3]Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?* **20** For thou bringest certain strange things to our ears: we would know therefore what these things mean. **21** For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.

2 Or, *base fellow.*—3 Or, *Mars' hill.*

It was the highest court in Athens.

is any God. With regard to a future state both Epicureans and Stoics maintained that, whether pleasure or duty is our law, all our calculations are limited to this life. Hence, both these sects were at issue with every step of the apostle's argument. And when Paul uttered the word *resurrection*, they were as prompt in their rejection of further discourse as were the Jerusalemite Jews when he uttered the word *Gentiles*, xxii, 22.

SURFACE OF AREOPAGUS.

Some said—We suppose that this first contemptuous question comes from the haughty Stoics. **Babbler**—In the Greek the term σπερμολόγος signifies, literally, a *seed-picker*, an epithet applied to birds. It may here mean figuratively a talker who picks up a smatter of petty subtleties to retail. The term was often applied also to *loungers* and vagrants, who lived about the *agora*, like birds, on what they could pick up, and so it may have been applied to Paul.

Strange gods—The very same term, *foreign gods*, was used in the legal indictment against Socrates. Some have supposed that the plural *gods* was here used because in the phrase *Jesus and the* (*anastasis*) *resurrection* they mistook *anastasis* for a goddess. Hackett, Lechler, and others, deny that the Athenians could have made such a mistake. And certainly they could not have made it after having heard the speech of Paul. They might, however, have caught such a notion previously, when, by their own account, they but half understood him.

19. **Took him**—Not violence, but guidance. **Areopagus**—Capriciously rendered by our translators Mars' hill, in ver. 22. The term is compounded of Ἄρειον, *belonging to Mars*, and πάγος, *hill*, and the place was so named because, according to mythology, on that height the god Mars, having slain the son of Neptune, pleaded his case before *the twelve great gods*. Here the most ancient and reverend court known in Greece, consisting of the weightiest characters of the state, held its solemn sessions by night alone. Among its duties was the sacred one of judging the lawfulness of any religious rite or dogma. Paul was not arraigned before the *court*, but only invited by Athenian curiosity to speak in the *place*. Yet certainly one of the Areopagite judges was present, and, perhaps, others, in their judicial seats. **May we know**—Literally, *can we know*, a most respectful form of request.

20. **Strange things**—A new form of religion from the East! Something from Syria that even the Jews of Athens do not recognise!

21. **Strangers**—Including the students of philosophy, who at this age resorted to Athens as the most enlightened school of the world. **Hear some new thing**—Long anterior to Luke, Demosthenes, the great orator, rebuked the Athenians for lounging in the *agora* with their eternal "*What*

22 Then Paul stood in the midst of [4]Mars' hill, and said, *Ye*

4 See verse 19.

men of Athens, I perceive that in all things ye are too superstitious.

is the news?" when they should have been marching against their dangerous enemy, Philip of Macedon.

22. **Midst of Mars' hill**—Led by the gentle pressure of the Athenian crowd, the apostle ascends, by a flight of limestone steps, a steep of sixty feet height, and finds upon the summit a broad plateau. This, like all the other places of public assembly in the pure air of Athens, was roofless under the open sky. Hewn in rock are the elevated seats of the venerable Areopagite judges. Around him below is a city of temples, altars, theatres, and statuaries, the works of the greatest human masters of art. He has the bold summit of the Acropolis fronting him, crowned with the Parthenon, and the Parthenon surmounted, above all, by the colossal Athēne, goddess alike of wisdom and of war, protecting the philosophy, art, and religion of Athens from the innovator, as well as her power from the invader. In the diminutive but lithe apostolic figure that now stands before her, the goddess faces a foe who pronounces the death-sentence of her own divinity.

Said—In arguing with Jews St. Paul could use all the antecedents of Israel; her history, her sacrifices, her prophecies, and all her hopes, as premises from which to deduce *Jesus the Messiah.* But in here addressing the centre of intellectual Gentilism, to what antecedents or premises could he appeal? In his own celebrated city of Tarsus, however, he had already doubtless encountered philosophers, and hence his present masterpiece of oratory was not wholly impromptu. He appeals to whatever intuition of the true God he can discover even in their idolatries, (22, 23;) to the proofs of God furnished by the creation, (24–29;) to the sentiment of retribution in the human soul as the basis of an expectation of a judgment day, (30, 31.)

Paul's Speech at the Areopagus, 22–31.

Men of Athens—The customary address of Demosthenes, *Athenian men.* **Too superstitious**—It is now generally agreed that the insulting term *superstitious* is an unhappy rendering of Paul's Greek word. His word is a generic term which is capable of both a good and a bad meaning, and we doubt not that it was for that reason selected. He could not truthfully commend; he could not respectfully condemn; he therefore selects a term which does not unequivocally do either, while it does express the truth. The Greek word is compounded of δείδω, to *fear* or *reverence*, and δαίμων, *god, demi-god*, or *supernatural being*, good or bad. The Greek compound has not Θεός, God, so as to make it properly God-fearing, and the fear may be either superstitious, or reverential and truly pious. It might, therefore, be strictly rendered, preserving the ambiguity, *deity-fearing.* Ye are deity-reverencing, and I will tell you what deity to reverence. The apostle uses the comparative degree, *more deity-reverencing;* that is, *than others.* This character has been attributed by various authors to the Athenians. No people of pagan antiquity was so completely overruled by their religion, such as it was. Josephus calls them "*the* most worshipful of the Greeks." Their own dramatic poet, Sophocles, says, "Piety with you alone of men have I found."

"The Scriptures here recognise," says Stier, "a certain religionism of the heathen as something good; and if, in our overpowering zeal, we are not willing to acknowledge this, the full force of this discourse of Paul must be hidden from us." To the Old Testament Hebrew the guilt of idolatry was presented in its most criminal aspect, because it was his special mission to preserve the knowledge and pure and sole worship of the true Creator in the world.

23 For as I passed by, and beheld your [5]devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. **24** [n]God that made the world and all things therein, seeing that he is [o]Lord of heaven and earth, [p]dwelleth not in temples made with hands; **25** Neither is worshipped with men's hands, [q]as though he needed anything, seeing [r]he giveth to all life, and breath, and all things; **26** And hath

5 Or, *gods that ye worship*, 2 Thess. 2. 4.—*n* Chap. 14. 15.—*o* Matt. 11. 25.—*p* Chap. 7. 48.—*q* Psa. 50. 8.—*r* Gen. 2. 7; Num. 16. 22; Job 12. 10; 27. 3; 33. 4; Isa. 42. 5; 57. 16; Zech. 12. 1.

23. **Devotions**—The Greek word signifies rather the apparatus of worship, such as temples, altars, and the like. **An altar**—Amid the countless monuments of idolatry a single **altar,** alone, seemed to turn from all the deities of the Pantheon, and long for the **unknown** Infinite. From this pregnant text Paul can deduce God and Christ. "We should make use," says Stier, "of that modicum of truth that lies concealed in error." **The unknown God**—Rather, *to an unknown God*, or *to God unknown*. How, it is asked, could the apostle truly say that the unknown God was in fact Jehovah? For to him, a preacher of truth and righteousness, no rhetorical license can be allowed. We are told that there were at Athens altars erected to unknown gods. Thus Philostratus says, Αθήνησιν οὐ καὶ ἀγνώστων θεῶν βωμοὶ ἵδρυνται—*At Athens, where are built altars to unknown gods.* And Pausanias says, in his description of Attica, that *altars of unknown gods* were in the Phaleric harbour of Athens. The language does not unequivocally decide whether each single altar was devoted to a single unknown god, or to several, or all. But, first, we learn by these passages, at any rate, that the Athenians did erect altars to unknown divine power; and, second, we may then fairly allow the apostle's word to decide for the singular. We also plentifully know that paganism often felt an anxiety as to what god it had offended, or ought to thank for some providential favour. So the prayer of Horace: "O deorum quicquid in cœlo regit," (Epist. v, 1,) "O whichever of the gods rules in the sky!" And this passage, addressing *a single unknown god*, confirms the singular interpretation of the above two Greek quotations. To Horace the apostle might have most truly responded, "Whom you, unknowing him, worship, Him declare I unto you." **Ignorantly**—*Unknowing;* namely, the God worshipped. In unfolding here the sublimity of the divine attributes there seems to us a *triad* which has escaped the notice of commentators. From God's illimitable nature he argues the insufficiency of *temples*, (verse 24;) from God's self-sufficiency, the needlessness of offerings, and so of *altars*, (verse 25;) from the infinite spirituality, the folly of idol *statuary*, (26–29.) These are attacks on the threefold concrete forms of paganism.

24. **God**—A personal being; not a blind force or law of nature; not the sum total of nature's laws personified; but One who exists independently of nature. **Made the world**—The world not being a part of Him, nor emanating necessarily from him, nor he from the world; but he being the voluntary Creator of the world. **Dwelleth not in temples**—He is limitless, though a person; and, therefore, can be circumscribed within no **temples.**

25. **As though he needed any thing**—A fatal blow at the whole system of pagan rituals, which assumed that its sacrifices and incense gratified the appetites and senses of the human-like deities.

26–29. The argument here is, that God being an all-governing, all-pervading Spirit, all material imaging of him degrades him. Or, more fully, (26,) God has made one human race, (27,) to so appreciate his universal spiritual nature, (28,) being cognate with our own spiritual nature, (29,) as

made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and [s]the bounds of their habitation; **27** [t]That they should seek the Lord, if haply they might feel after him, and find him, [u]though he be not far from every one of us: **28** For [v]in him we live, and move,

[s] Deut. 32. 8.—[t] Rom. 1. 20.—[u] Chap. 14. 17.
[v] Col. 1. 17; Heb. 1. 3.—[w] Titus 1. 12.

to realize the unworthiness of all statuary to represent him.

26. **Made of one blood**—The apostle does not here explicitly declare that all men have descended from one pair of parents; though, in the opinion of the best philosophers, he states a fact which implies it. He asserts the unity of the living nature (for "the **blood** is the life") of men. One of the greatest proofs of the oneness of man's nature is the power of intermingling the blood in generation. It is a general, if not universal, test of a species that the sexual union be fertile. All the varieties of man are by this test proved to be the same species; and all other earthly beings are by the same test excluded from humanity. Anatomically, "the missing link" between man and brute has, up to this date, never been discovered; and, spiritually, even Professor Huxley declares that the difference "is practically infinite." **Times...bounds**—God has not abandoned man, like a pile of crawling maggots, to pure random. He has preconstructed for his race a scheme and a history, with predetermined periods of time and boundaries in space.

27. **That**—Man is created a social being that he may be a religious being. He is enabled to form into peoples and nations that he may organically adore the God of all.

28. **In him we live**—We are surrounded by his pervading Spirit as by an atmosphere; yet, contrary to pantheism, distinct from him. **As**—This **as** refers not to the last clause, but back to verse 26, so as to include the whole thought that God has so formed and have our being; [w]as certain also of your own poets have said, For we are also his offspring. **29** Forasmuch then as we are the offspring of God, [x]we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. **30** And [y]the times of this ignorance God winked at; but [z]now commandeth

[x] Isa. 40. 18.—[y] Chap. 14. 16; Rom. 3. 25.
[z] Luke 24. 47; Tit. 2. 11, 12; 1 Pet. 1. 14; 4. 3.

man as that man should realize him. **His offspring**—And so cognate with him, and thereby competent to appreciate him. We are the offspring of God only, however, in our spiritual nature. And yet we are so *spirit* as to be like God, yet not identical with him; there being between the spirit of man and the spirit of God, not only an ineffable sameness, but an ineffable difference. **Your own poets**—And here the poets, speaking from our higher and more spiritual nature, are the best authority. More than one Greek poet had expressed this sentiment. The very words are contained in the Hymn of Cleanthes, one of the most sublime, and absolutely the most Christianlike production of pagan antiquity. Nearly the same words are found in Aratus, a poet, born, like the apostle, in Cilicia.

29. **Forasmuch**—The apostle then draws his inference: if we are God's offspring, as spirits, and of spirits there can be neither picture nor image, we ought so to appreciate the omnipotent Spirit as to see that he cannot be represented by base marble or metal, with which he is in absolute contrast. **Graven**—Carved or sculptured. The Greek word is a noun in apposition with the preceding nouns: "gold, silver, or stone, the *shapement* of man's art and device."

30. **This ignorance**—The ignorance expressed in verse 23, and exemplified in the idolatrous scene around him. **Winked at**—The Greek word signifies *overlooked*, that is, permitted to pass on as a temporary dispensation. **But now**—The proclamation of the Gospel

all men every where to repent: **31** Because he hath appointed a day, in the which [a]he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath [6]given assurance unto all *men*, in that [b]he hath raised him from the dead. **32** And when they heard of the resurrection of the dead, some mocked: and others said, [c]We will hear thee again of this *matter*. **33** So Paul departed from among them. **34** Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

a Chap. 10. 42; Rom. 2. 16; 14. 10.
6 Or, *offered faith.*

b Chap. 2. 24.—*c* Chap. 24. 25; Luke 14. 18; 2 Cor. 6. 2; Heb. 3. 7, 8.

terminates the period of excusable ignorance. Knowledge, to whomsoever it comes, creates new obligations and destroys ancient excuses. **Repent**—Of an ignorance of God and a base idolatry now not only indefensible, but inexcusable.

31. **A day**—See note on John xi, 24. **That man**—Crowning the scheme of human history is this judgment-**day,** at which **man,** the image and offspring of God, is by **man** to be judged. **Ordained**—As the God of all ages has *appointed* the *day*, so he, the God of all *nations*, *hath ordained* the *man*. **Assurance to all**—As the **day** and the **man** are great world-wide facts, so of them God has sent forth a world-wide announcement. **From the dead**—That a common **man** should be raised from the dead is not credible, for God would not do such a thing. But that a wonderful man, an exceptional man, a miraculous man, the race-born Son of man, ordained by God and set forth by him, should be raised, is credible. And when God has done such a thing, then he furnishes men good reason to believe when he declares that the **man** raised from the dead will **judge the world in righteousness.**

These Athenians now hear the fact that a **man** was raised **from the dead,** separate from all its miraculous and divine connexions, just as incredulously as we would hear that a man was raised from the dead in some neighbouring country town. They listen to it as a thing not to be listened to. And so, in their peremptory haste, they sink the topmost **man** of the human race, the topmost event of human history, and the topmost **day** of human existence, into the ordinary, and so into the false.

32. **Some mocked . . . others said**—The whole assembly forthwith divides itself into two classes. The first *mocks*, but seems inclined to stay. The second smoothly excuses itself and departs, postponing the further hearing indefinitely. Of the two—the uncivil ones who stay, and the civil ones who go—the apostle prefers the latter, and departs also. He soon departs for Corinth, with what feelings Luke does not intimate. But certain it is, from his own account, that for some reason he entered Corinth under a sense of most profound humiliation, 1 Cor. ii, 1–3. He felt at Thessalonica the treatment he had experienced at Philippi; did he feel at Corinth the pressure of his failure at Athens?

34. **Dionysius**—One eminent man, and one **woman** sufficiently notable to be **named,** with a few others nameless, who appear not to have been organized into a Church, were the converts of that day. Unreliable tradition, however, makes Dionysius a future bishop of Athens, and a volume of mythical theology, by some unknown writer, is falsely ascribed to his authorship.

Opposite as were the tempers and causes which produced the rejection of Jesus by the Jews and the Athenians, they were at bottom the same—traditional prepossession. What the Temple, and Moses, and the Old Testament were to the Jew, that the Acropolis, the tutelar Athēne, and philosophy, were to the Athenian—a binder of his whole soul to the proud past, filling him with contempt for the innovator. Alike against the Temple and

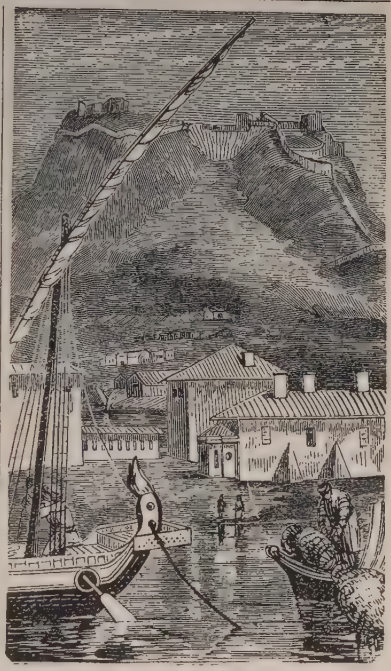
the Acropolis the apostle pronounced the divine protest, and left his irrevocable words of destruction upon both, to be fulfilled by time and Providence.

It was Athens, not Paul, that suffered that day the real defeat. She lost an honourable record in Christian history. She lost the honour of being the *Fourth Great European Church.* Though repeatedly passed, she was, probably, never revisited by the apostle. She was addressed by no apostolic epistle, received no honourable New Testament mention. When we speak of the Greek Church, we think not so readily of Athens as of Antioch, of Corinth, of Constantinople, or even of St. Petersburg.

CHAPTER XVIII.

5. *The Fourth Church in Europe Founded—Corinth,* 1–11.

Rejected from Athens, the intellectual capital of Greece, the apostle seeks Corinth, her then political capital, the seat of the Roman proconsul of Achaia or Southern Greece. The isthmus upon which Corinth stands connects the Peloponnesus with the continent on a small scale, very much as Darien connects South America with North. Before entering Corinth the apostle's eye would survey the tall citadel rock, called the Acro-Corinthus. [*Acron,* summit, and *polis,* city; *Acropolis,* city-summit: *Acro-Corinthus,* Corinth-summit.] Upon this summit it was that the original town, called Ephyra, was built, in that twilight of antiquity before the age of Homer, when the first object in selecting a site would be inaccessibility to the attack of a warlike enemy. Standing upon its brow, the apostle would survey the city spread beneath, the ground gradually sloping to CENCHREA, her seaport, nine miles distant on the east, and Lecheum, the seaport about as many miles on the west. By Cenchrea Corinth had commanded a trade with the East, across the Ægean, from the time of the Phenicians to the apostle's day. Through Lecheum she had sent forth colonies on the coast of Greece, whose reverence for her, as their mother city, had increased her political influence. Her great commerce acquired a boundless wealth. For her lawless commercial population she provided, by her magnificent temple of Venus, the ample means of licentiousness under the sanctions of religion. Such was the proverbial profligacy of the town, that the verb Κορινθιάζειν, to *Corinthianize,* was invented to express the unrestrained indulgence of licentiousness. Corinth had ever played an important political part among the republics of Greece; but it was not until the latest age, after the patriotic leadership of Athens and Sparta had long ceased, that she took the supremacy, heading the Achæan League against the Roman power. For this, when Rome conquered, she suffered the most terrible penalty. The Roman consul, Memmius, entirely destroyed the city, leaving the ground perfectly desolate upon which the city had stood; so it remained until Julius Cesar rebuilt it and re-



ACRO-CORINTHUS, AS SEEN FROM CENCHREA.

CHAPTER XVIII.

AFTER these things Paul departed from Athens, and came to Corinth; **2** And found a certain Jew named [a]Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them. **3** And because he was of the same craft, he abode with them, [b]and wrought: for by

a Rom. 16. 3; 1 Cor. 16. 19; 2 Tim. 4. 19.

b Chap. 20. 34; 1 Cor. 4. 12; 1 Thes. 2. 9; 2 Thes. 3. 8

peopled it with a numerous colony of Roman veterans relieved from service. The remnant of the old inhabitants returned, and the city rose with a rapidity paralleled only by the growth of the towns of our American west. At the time of Paul's visit it probably had scarce, from its crudeness of mixed population, recovered its ancient refinement, though it had its ancient vices. It was still largely Roman, and, from the advantages of commerce, in some degree Jewish. Near Corinth was the locality of the celebrated Isthmian games, from which Paul often drew illustrations of Christian combat.

1. **Departed from Athens** — By land, a journey of forty-five miles; by ancient ships, an average sail of two days; by the modern steamer, a trip of four or five hours.

2. **Aquila** — A Roman name assumed according to custom, signifying eagle; in fact, both *aquila* and *eagle* are different shapes of the same primitive word. In rabbinical Hebrew the name became Onkelos. **Pontus**—A province bordering on the Euxine Sea, where, induced by advantages of trade, the Jews were numerous. To them, in part, Peter addresses his first epistle, (1 Pet. i, 1.) **Priscilla**—Also a Roman name, which was strictly *Prisca*, (2 Tim. iv, 19,) signifying *antique*. As in our day it is the fancy to use in feminine names the pet termination *ie*, (as Lizzie for Elizabeth, and Carrie for Caroline,) the Romans used the more euphonious termination *illa*. So Terentia, Prima, Prisca, became Terentilla, Primilla, Priscilla. **Commanded...from Rome** — Suetonius tells us that the Emperor Claudius banished the Jews from Rome on account of disturbances "*instigated by Chrestus.*" Who this Chrestus was we are entirely uninformed by any other history. The best critics, therefore, plausibly infer that it is a mistaken word used really for *Christ*. The name of Christ would be strange to a Roman ill informed in Jewish religious affairs, and their ordinary name Chrestus (signifying *meek* or *mild*) would naturally be substituted. That the Christians were often by them called Chrestians we are informed by Tertullian, (Adv. Gent., c. 3,) who turns it to good account: "For, since you have no true knowledge of the name, it is rashly allowed by you to be Chrestian, an epithet composed of sweetness and benignity." And Lactantius (fourth century) says: "The true form of this name is to be explained on account of the error of those who, by change of a single letter, are accustomed to make it *Chrestus*." It is highly probable, therefore, that Suetonius, from the fact that rumour attributed the commotion to the Christians, really supposed that they were a party led by a man named *Chrestus*. In such case Christians as well as Jews were doubtless banished from Rome; or, at least, all the Christians of Jewish race. The first Roman Church, therefore, like the first Jerusalem Church, was probably swept off. Yet when Paul arrived in Rome, (Acts xxviii, 15–29,) both Jews and Christians were reëstablished in some force.

3. **Same craft**—It has been debated whether Aquila and Priscilla were converted when Paul first found them at Corinth. Meyer argues that they are first mentioned as merely Jews, not as believers; that Paul was attracted not by sympathy of faith, but by similarity of trade, and that the couple were banished simply as Jews. But it is clear that Luke, without alluding to any conversion, speaks of

their occupation they were tent-makers. **4** [c] And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. **5** And [d] when Silas and Timotheus were come from Macedonia, Paul was [e] pressed in spirit, and testified to the Jews *that* Jesus [1] *was* Christ. **6** And [f] when they opposed themselves, and blasphemed, [g] he shook *his* raiment, and said unto them, [h] Your blood *be* upon your own

c Chap. 17. 2.—*d* Chap. 17. 14, 15.—*e* Job 32. 18; chap. 17. 3; verse 28.—1 Or, is *the Christ.*—*f* Chap. 13. 45; 1 Peter 4. 4.

g Neh. 5. 13; Matt. 10. 14; chap. 13. 51.—*h* Lev. 20. 9-12; 2 Sam. 1. 16; Ezek. 18. 13; 33. 4.

them as a matter of course as Christians, (verse 26,) nay, as mature Christians. Their being of the same craft is given, not as a reason why he became acquainted, but why he made his home with them, namely, to work in their manufactory; and their banishment must have taken place as Jews, whether they were Christians or not. Renan, in his sprightly way, *assumes* not only that they were Christians, but the true founders of Roman Christianity; and he rebukes the Christian Church for not canonizing them and building cathedrals to their honour. **Tentmakers**—In Paul's native province, Cilicia, was a very shaggy species of goat, from whose hair was manufactured a coarse, strong fabric, called, from the province, *cilicium*, the material for tents. These tents were in large demand in all sections of the country for the use, in various sizes, of ordinary travellers, and for soldiers, sailors, and the tribes of the deserts. They were the only houses of myriads of Arab nomads, who were hence called *scenitæ, tent-dwellers.* It was in accordance with the Jewish rule, (see note on Matt. xiii, 55,) that even the young rabbi should learn a trade. "Most scholars," says Maimonides, "practise some art, that they may not depend upon the charity of others." Paul was able thereby not only thus to preserve his personal independence, but to maintain the policy of defying all charges of personal self-interest, by preaching a gratuitous Gospel. This he did especially at Corinth.

4. **Persuaded**—Fresh from his disheartening failure at Athens, and burdened with the uncertainty lest his first three Churches in Europe, namely, Philippi, Thessalonica, and Berea, should also prove failures, and so his whole ministry turn out a failure, the apostle on his first entrance into the formidable city of Corinth is in spirit intimidated and lifeless. So he describes his own feelings to the Corinthians (1 Cor. ii, 1–4) and to the Thessalonians, (1 Thess. iii, 6–8.) Residing with Aquila, he goes to the synagogue and there, under depression and alone, rather *persuades* with gentle reserve, and conciliates the kindly feelings of the Jews.

5. **From Macedonia**—(See note on xvii, 14, 16.) The arrival of Silas and Timothy reanimated the apostle. Thence he learns that his Churches stand fast in the truth, and that Thessalonica's faith sounds, like a trumpet, out into the world. And, reënforced in courage by their coöperation, he was *pressed* with an urgent *spirit* to preach Jesus the Messiah with a new and fearless force. The day of conciliation was now past, and the usual outbreak of the Jews accordingly followed.

The report made by Silas and Timothy induces Paul now to write from Corinth the

FIRST and SECOND EPISTLES to the THESSALONIANS, (A. D. 53,)

which were not only the first of Paul's canonical epistles, but perhaps the first written documents of the entire New Testament.

The second epistle was written to guard the Thessalonians from imagining from any thing said or written by Paul *that Christ's second advent was nigh at hand.* (See note on xvii, 4.)

6. **Shook his raiment**—A symbolical action indicating that not even a particle of dust belonging to them should adhere to him; hence entire departure. **Your blood...heads**—The

heads; [i] I *am* clean; [k] from henceforth I will go unto the Gentiles. **7** And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue. **8** [l] And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. **9** Then [m] spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: **10** [n] For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. **11** And he [2] continued *there* a year and six months, teaching the word of God among them.

12 And when Gallio was the

[i] Ezek. 3. 18, 19; 33. 9; chap. 20. 26. —[k] Chap. 13. 46; 28. 28.—[l] 1 Cor. 1. 14.

[m] Chap. 23. 11.—[n] Jer. 1. 18, 19; Matt. 28. 20.
[2] Gr. *sat* there.

term **blood** here signifies penalty for the blood shed. (See note on xx, 26.) The reference is to Ezek. iii, 18, where Ezekiel is set as a spiritual watchman over the spiritual life of Israel. If any man were negligently left by Ezekiel unwarned he would die, but for the *blood* of his death Ezekiel should be answerable. As Paul had faithfully warned these Jews, their *blood*, the responsibility and penalty for their destruction, would rest upon themselves. Upon their **heads,** as being the object on which divine retribution would descend and rest.

7. **Worshipped God**—A Gentile who worshipped Jehovah, a devout monotheist. He seems to have been a person of sufficient wealth to afford Paul a spacious room for his congregations. **Hard**—Near **to the synagogue.** This house was selected not *because* near the synagogue, but because the house of Justus happened to occupy that position. But it enabled the two congregations to come into comparison as representatives of old Judaism and new Christianity, the "Church" against the "meeting-house."

8. **Crispus**—Their most eminent man, became a Christian **with all his house.** (See note on 1 Cor. i, 14.)

Of course his secession from Judaism was a vacation of his office; and it seems probable that Sosthenes, (verse 17,) who was a leader of the party opposed to Paul, forthwith stepped into his place. He suffered the penalty of a flogging for his ambition, and perhaps became a Christian, the "Sosthenes the brother" of 1 Cor. i, 1. **Many of the Corinthians**—Probably Jews and Gentiles, with a majority of the latter.

9. **Vision**—At this time of trial another of the manifestations of the Lord to his faithful apostle took place to assure him of support. In that city which he had entered most specially with fear and trembling should arise the most eminent victory. (See ix, 12, xvi, 9, xxii, 18.)

10. **I have much people**—Not, as Dr. Hackett has it, "Many who are *appointed* to become such," for nothing is said of any such *appointment.* They were not *appointed* to become Christians any more than all the Corinthians. In all was the same power of acceptance, and of all the same appointment to accept. Yet divine prescience foresaw who would exercise the power to accept, and styles that class, more or less, by anticipation, the Lord's **people.**

11. **A year and six months**—During the period of eighteen months he founded a Church which, with all its defects of partisanship, impurity, and heresies, was one of the most eminent monuments of the divine blessing on his apostolic labours.

The Arraignment before the Proconsul Gallio, 12–17.

A new proconsul has just arrived at Corinth from Rome, and the Jewish experiment is to be made whether the Roman power cannot be called in to end Paul's Corinthian ministry, perhaps his life.

12. **Gallio**—Marcus Annæus No-

deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, **13** Saying, This *fellow* persuadeth men to worship God contrary to the law. **14** And when Paul was now about to open *his* mouth, Gallio said unto the Jews, °If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you: **15** But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.* **16** PAnd he drave them from the

o Chap. 23. 29; 25. 11, 19.

p Psa. 76. 10; Rom. 13. 3, 4.

vatus was the brother of the celebrated philosopher, Seneca. Being, according to Roman custom, adopted into the family of the rhetorician Gallio, he assumed the name Junius Annæus Gallio. His brother, Seneca, gives him the highest character for a fascinating amiableness. "No one of mortals could be so dear even to a single friend as he was to all." And the poet Statius gives him the epithet "sweet Gallio." It is said, but not well authenticated, that he, like his brother Seneca, had the honour of death from the cruelty of Nero. Tacitus says, "He was appalled at the taking of his brother's life, and became a suppliant for his own." Jerome states that he committed suicide A. D. 65. **Deputy**—(See note on xiii, 7.) Here is disclosed another instance of Luke's minute accuracy. Gallio was deputed by the Senate during the reign of Claudius, and was, therefore, a proconsul, as Luke says. But under the preceding reigns the ruler was sent by the emperor, and so was not a *proconsul* but a *legatus*. There is historical evidence that Gallio was in Achaia about the time of Paul's visit, and he appears to have resigned his office on account of ill health, proclaiming that it was "a disease not of his body, but of the climate."

Insurrection—*An onset* upon him. **One accord**—Unanimously and spontaneously; but doubtless with Sosthenes, the new president of the synagogue, at their head. **Brought . . . judgment seat**—Nothing, it would seem, but the extravagance of passion in these unhappy men could have prompted to this bold course. For the Jews as a race were under the displeasure of the emperor at this time, who had lately banished all from Rome. They could ill have anticipated that a proconsul fresh from that same Rome would be their very hearty friend.

13. **Contrary to the law**—As having infringed the law requiring every man to remain in his ancestral religion. From Gallio's words it is clear that the indictment contained a statement of some length, not given by Luke, which he heard completely through.

14. **Paul . . . mouth**—Paul was not allowed a defence, because there was no charge. **Wrong**—Positive crime. **Lewdness**—Rather, *laxity;* misconduct from easy carelessness, yet often arising to presumption and recklessness. **O ye Jews**—The repugnance of the easy and graceful literary philosopher appears in every clause. **Bear with you**—However severe the endurance.

15. **Words**—So far as the doctrines were concerned, Gallio would consider them as so much worthless **words. Names**—Of persons, as *Moses* and *Jesus*, which probably occurred in the statement of the prosecutors, and which Gallio would consider as mere **names.**

16. **Drave them**—Bid them clear the room so peremptorily as indicated ready compulsion by officers.

It is by no means so clear, as commentators represent, that Gallio does not here display more impatience than becomes his office. The tedium of a legal discussion is no good ground of a nonsuit. Perhaps he is already nervous from the climate, which ultimately sent him home an invalid. It certainly was a *prima facie* question whether Paul had not deserted from his national creed, requiring a discussion.

judgment seat. **17** Then all the Greeks took [q]Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having [r]shorn

[q] 1 Cor. 1. 1.—[r] Num. 6. 18; chap. 21. 24.

17. **All the Greeks** — All the Greeks present at the court. The Greeks of this degenerate age had learned to watch their Roman arbiter's eye with servile adulation, and to take the cue from his words. When, therefore, Gallio ordered the Jews out of his presence, these Greeks seem, without rebuke from Gallio, to have caught their ringleader and chastised him for having come into the judicial presence. But, in addition to the present unpopularity of the Jewish race, this set of Greeks here present had, probably, taken some interest in this case. They knew that the quarrel between the Jews and Paul was a Jew and Gentile strife. Without any deep sympathy with Paul's religion, they were at any rate *against the Jews* in the contest. **Cared for none**—From the sound of the words, this seems a fine text from which to preach down indifference in religion. And, in fact, this amiable Roman philosopher, this brother of Seneca, did have before him the story of the crucified Jesus, and from indifference, nay, effeminate indifference, rejected it from examination! Still the **those things** of the present verse refers not so much to the religious topics as to the lawless castigation of Sosthenes by the Greeks. It was not a religious, but an official carelessness; and the text is rather a good whip for negligent magistrates who allow disorders and turbulence to go unchecked.

Paul's Return from Greece to Jerusalem, closing his Second Missionary Journey, 18–22.

The voyage lies across the Ægean to Ephesus; thence southeastward to Cesarea; thence the land route to Jerusalem.

18. **Yet a good while**—He was, in consequence of this decisive check imposed by the Roman power upon Jewish hostility, enabled to fill out the eighteen months of verse 11 in building probably the most powerful Church in Europe. The experiment was now settled that Europe was a true predisposed field for the Gospel. Japheth was at length to enter and dwell in the tents of Shem. Hereby Paul's initiatory mission seemed to him fulfilled, and he turns his heart and feet back toward his native East. **Shorn his head**—Unquestionably it was Paul who had the vow; and not, as some commentators maintain, Aquila. By the Nazarite vow, a Jew for a period consecrated himself to God, avoiding strong drink, and allowing his hair to grow unsheared. At the end of the period he was to go to the temple, make a somewhat liberal offering, shave his head and burn the hair in the sacrificial fire, and so absolve himself from his vow, (Num. vi, 1–21.)

A vow of a less sacred nature could be made for various purposes. A Jew, as an act of devotion, would vow not to trim his hair until he had safely accomplished his journey. So the Jews (Acts xxiii, 14) vowed neither to eat or drink until they had slain Paul. By a similar custom the Greeks and Romans were accustomed, after deliverance from some great danger, to trim the head and consecrate their hair to the god who had preserved them. In modern times, the temperance pledge and the baptismal engagements are of the nature of a vow. The jurors in our modern law vow with a formal oath not to eat or drink until they have agreed upon a verdict. As the apostle's vow ended with his embarkation for Syria, it was probably an act of self-consecration dependent upon being successfully brought to the end of his present mission in Corinth.

his head in [s] Cenchrea: for he had a vow. **19** And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. **20** When they desired *him* to tarry longer time with them, he consented not; **21** But bade them farewell, saying, [t] I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [u] if God will. And he sailed from Ephesus. **22** And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

s Rom. 16. 1.—*t* Chap. 19. 21; 20. 16.

u 1 Cor. 4. 19; Heb. 6. 3; James 4. 15.

Dr. Wordsworth notes the difference between κειράμενος, used here, which signifies to cut with shears, and ξυρήσωνται, signifying to shave bare with a razor. It was the last of these which was done by the Nazarite at the temple to close his vow. Wordsworth suggests that Paul wore his hair long at Corinth, (where short hair was the sign of a slave,) trimmed his hair at Cenchrea for convenience, preparatory to shaving it at Jerusalem, for which purpose was his haste at verse 21. **Had a vow**—Rather, *had had a vow.*

Cenchrea—More accurately Cenchreæ. Leaving Corinth, Paul would pass by a road about nine miles in length, lined by tokens of zealous paganism, to this the seaport of Corinth, in her vast trade with the East, particularly with Asia Minor, through the great city of Ephesus. The name is still retained in its modern form, Kikries, though the more educated Greek still affects to retain its ancient classical name, which is plausibly derived from the millet, κένκρι, (cenchri,) natively growing there. A Church was established there probably by Paul, and from thence his messenger, Phebe, bore his letter to the Romans, (xvi, 1.) The ancient site is visible at Kalamaki, the eastern station of the modern steamboats.

19. **Came to Ephesus**—Between Corinth and Ephesus the sea route was a perpetual scene of navigation. It took usually from twelve to fifteen days, about the time of a modern steamboat trip across the Atlantic. Ephesus, the commercial capital of proconsular Asia, we shall fully notice at xix, 1.

20. **Desired him to tarry**—The vessel, though stopping at Ephesus, seems bound for Cesarea. Paul's first preaching at Ephesus, as at Corinth, seems to have won the Jews. In both places the brief peace was succeeded by violent war. As cultivators of the ground for a future Church, however, Paul *left* Aquila and Priscilla *there*, (verse 19.)

21. **I must...Jerusalem**—This entire clause is found wanting in a number of the best manuscripts; but it is sufficiently sustained to be retained in the text. Paul's promise to return was fulfilled soon after. **Sailed**—It is uncertain whether in the same or another ship. The same route was pursued in Paul's return from his third journey, (xxi, 1–8,) where see notes.

22. **Cesarea**—(See notes on viii, 40.) **Gone up**—To the English reader it would appear that these words express Paul's going from the port up into the city of Cesarea, instead of his going up from Cesarea to Jerusalem. So it appeared to earlier readers; for that construction is the probable reason with the ancient copyists for leaving out the first clause of verse 21. They recognised no actual visit to *Jerusalem*, and so blotted out Paul's expressed intention to visit it. But the following phrase, *went down to Antioch*, would not be used of a journey from *Cesarea* to Antioch As ancient capitals were built on high grounds for purposes of defence, the phrase *go up* to them became stereotyped. (See Rev. xx, 9, and note on xi, 2.) This assumes that the clause in ver. 21 is genuine, and that Luke presupposes that this *going up* is the fulfilment of that promise. **Saluted the church**—We infer that nothing of consequence, to Paul personally or to

23 And after he had spent some time *there*, he departed, and went over *all* the country of [v] Galatia and Phrygia in order, [w] strengthening all the disciples. **24** [x] And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to

[v] Gal. 1. 2; 4. 14.—[w] Chap. 14. 22; 15. 32, 41.

[x] 1 Cor. 1. 12; 3. 5, 6; 4. 6; Titus 3. 13.

the Church generally, took place when Paul made this visit to Jerusalem. **Went down to Antioch**—The end, as the beginning, of his second missionary tour of somewhat less than three years.

IV. PAUL'S THIRD MISSION from Antioch to and through Ephesus and Greece, thence back by Asian and Syrian coasts to Jerusalem, xviii, 23 to xxi, 17.

About autumn of A. D. 54, leaving Antioch, Paul commences revisitation of the country of Galatia and Phrygia, confirming the Churches. Thence, after spending a ministry of three years in Ephesus, he journeys through Macedonia into southern Greece, where he spends three winter months at his farthest point, the city of Corinth. Returning, he passes through Macedonia, and, embarking at Philippi, crosses over to Troas. Thence by sea he skirts by the coasts of Asia Minor, through the Ægean isles, and, crossing the Mediterranean, comes to Tyre, Ptolemais, and Cesarea, and thence by land to Jerusalem. It occupied a period not far, more or less, from four years.

23. **Some time there**—A brief visit of respect suffices for Jerusalem; but *some time* of residence indicates that the apostle is at home in Antioch. **Galatia**—"We may suppose," says Dr. Hackett, "that Paul went first to Tarsus, thence in a northwestern direction through Galatia, and then, turning to the southwest, passed through Phrygia, and so on to Ephesus. That course accounts for Luke's naming Galatia before Phrygia instead of the order of xvi, 6." (See map.)

1. *Apollos at Ephesus and Corinth*, 24–28.

This passage, though a pleasing episode, contributes material information for the main history.

24. **Apollos** — Contracted from Apollonius, the adjective of Apollo. **Alexandria**—The city of Alexandria, the birthplace of Apollos, was built near the mouth of the Nile by Alexander the Great, and was intended by that comprehensive genius for a union-point of the eastern and western nations, a centre of the blended civilizations of the earth. The Jews boast that their nation enjoyed his personal favour owing to his having been shown the prophecies of Daniel predicting his great career. Certain it is that they were endowed with the fullest privileges of citizenship, and the fullest enjoyment of their religious rights, in this splendid and liberal capital. The land of their ancient bondage, Egypt, was now the home of their preëminent freedom. Here was made that translation of the Hebrew Scriptures called the Septuagint. Here Philo, the Greekish Jew, wrote those reflections upon the Hebrew Scriptures which prepared the minds of the Hellenists of various sections for the forms of thought presented in Christianity Similarly our Apollos, an earnest Jew imbued with the influence of Greek refinement, and trained under the teachings of Grecian rhetoric, would possess an eminent power of handling Christian truth with a pleasing and powerful effect. **Eloquent** — The Greek word often signifies *learned*; but that being implied in the clause that follows, the word must refer to his power of oratory. **Mighty**—It is not merely said that he *knew* the Scriptures, but he was **mighty** in bringing out their force impressively upon the hearts of men. The truths burning in his own heart fired the hearts of others. **Came to Ephesus**—Probably from Alexandria; from the great capital of Africa to a great capital of Asia.

Ephesus. **25** This man was instructed in the way of the Lord; and being [y]fervent in spirit, he spake and taught diligently the things of the Lord, [z]knowing only the baptism of John. **26** And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. **27** And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, [a]helped them much which had believed through grace: **28** For he mightily convinced the Jews, *and that* publicly, [b]showing by the Scriptures that Jesus [3]was Christ.

y Rom. 12. 1.——*z* Chap. 19. 3.——*a* 1 Cor. 3. 6.

b Chap. 9. 22; 17. 3; ver. 5.——3 Or, *is the Christ.*

25. **Way of the Lord**—*Of the Lord*, not of Jesus, but, according to the Old Testament, of Jehovah. So John was to prepare the way of the Lord=Jehovah. Apollos had not yet distinctly learned of Jesus. **Knowing only . . . John**—In his native Alexandria, perhaps, some disciple of John, having left Judea before the zenith of Jesus' ministry, may have unfolded to him the truths with which John had shaken the multitudes of Israel. The kingdom of God is at hand; the prophetic period for the Coming One is expiring; the world spiritually, and perhaps physically, is to be destroyed and renewed. With such truths and bold conceptions, Apollos' oratory no doubt, like that of John, could sway the multitudes.

26. **Began**—Opened his ministry in Ephesus after he *came*. **Expounded . . . more perfectly**—The Greek word for *diligently* in verse 25 more properly signifies *accurately*. The same Greek word here is used in the comparative. But if Apollos preached *accurately* at first, how could he be taught to preach *more accurately?* The first *accuracy*, we suppose, was the proper *accuracy* of a Johnite; than which the *accuracy* of a Christian was *more accurate*.

Aquila and Priscilla unfolded to Apollos the wonderful fact of a Messiah already come. They gave him the history of the incarnation, the miracles, the crucifixion, the resurrection, the ascension, the pentecostal affusion, and the commission to convert the world. This pupil was soon superior to his teachers. Aquila and Priscilla remained at Ephesus long enough to salute Paul on his return to that city, and to have him send their salutations thence to the Church at Corinth in the first epistle, (xvi, 19.) The faithful pair had a "Church in their house." Afterward, (Rom. xvi, 3,) residing at Rome, they are greeted by the apostle himself as having been ready to sacrifice their lives to his, as worthy the thanks of all the Gentile Churches, and as still possessing a "Church in their house." Again they return to Ephesus, and are again greeted by the great apostle. (2 Tim. iv, 19.) This is their last New Testament record; but tradition reports their martyrdom by the axe.

27. **Disposed . . . Achaia**—The narrative of his teachers seems to have inspired his *fervent spirit* to visit the scenes where they had heard Paul preach Jesus, and witnessed his founding a holy Church. **Helped . . . through grace**—Those who at first had *believed through grace*, were now *helped* by human aid to persevere in faith.

28. **Mightily convinced**—*Nervously*, or energetically and completely, *refuted*. **Publicly**—Whether in synagogue, church-apartment, or agora. So popular was Apollos that a party arose with the motto, "I am of Apollos."

The partisan spirit was only in the narrow partisans, not in the noble leaders. Apollos was with Paul, or near him, at Ephesus, when he wrote the first Epistle to the Corinthians, (xvi, 12,) about A. D. 57. He declined, or rather deferred, then to go, according to Paul's wish, to Corinth. Paul requests Titus (iii, 13) to "bring Zenas the lawyer and Apollos" to him This is the last mention of Apollos in

CHAPTER XIX.

AND it came to pass, that, while [a]Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, [b]We have not so much as heard whether there be

[a] 1 Cor. 1. 12; 3. 5, 6.

[b] Chap. 8. 16; see 1 Sam. 3. 7.

the New Testament; but tradition makes him Bishop of Cesarea. From the smooth style and the tinge of Alexandrianism in the Epistle to the Hebrews, some eminent scholars, among them Luther, Tholuck, and Alford, have plausibly suggested that its author was not Paul, but Apollos.

CHAPTER XIX.

Paul at Ephesus, 1–41.

Rebaptism of the Twelve. John's Disciples, 1–7.

1. **Upper coasts**—From his visit to Jerusalem, (xviii, 22–23,) and brief residence at Antioch, Paul had taken the circuit of his Churches in Asia Minor, and was now ready, according to his promise, (xviii, 21,) to fulfil his apostolic mission in the illustrious city of Ephesus. Four great city Churches had been formed by him in Asia Minor, four in Europe, and between these Ephesus was to stand, a tall observatory, from which both *fours* could be contemplated, as at a bird's eye view—a central medium of communication, through which the Churches of the East and West, Asia and Europe, could maintain the communion of saints as one great Christian republic. His success in this purpose was very complete. Here a holy Church of Christ was built, to which a most loving epistle was addressed. Over this Church a Timothy first presided. Then a John here resided, wrote probably here his epistles, and laid here his earthly remains. Here, too, tradition affirms the mother of Jesus lived, died, and was entombed. To this as the head of the "Seven Churches of Asia," is made the first Apocalyptic address. (Rev. ii, 1.)

Descending from **the upper coasts**, that is, the Phrygian and Galatian highlands, near the high sources whence the Meander and Cayster flow down to the sea, on both sides of Ephesus, as Paul moved down from the east, he would behold the city lying on a plateau, less than five miles square, flanked on the left by the long mountain ridges of the Coressus and the Prion, along whose summit the city wall extended, with the buildings lining the lower slopes. Nearer at hand, on the margin of the slope, stood the theatre, so memorable in Paul's history, whose remains are the largest of the kind extant. More distant, and near the harbour, was the temple of Diana, one of the wonders of the world Beyond was the blue Ægean, which Paul had so lately crossed on his voyage from Corinth, and which he was soon to recross on a brief visit to that same Corinth. The great religious characteristic which Paul was to encounter in Ephesus was the overwhelming power of the worship of the great goddess Diana, (Greek, Artemis.)

Certain disciples—These *disciples* appear not to be pure Johnites, who had never heard of Jesus; but imperfectly informed Christians, who had never heard of *the effusion of* the Holy Ghost. Followers of John, unknowing of Jesus, would hardly be called disciples.

2. **Have...Holy Ghost** — Dr. Hackett renders this question, *Did ye receive the Holy Ghost when ye believed?* Observing signs of their defective Christianity, Paul puts the question preparatory to a fuller work. Their answer also Dr. H. would render, *We did not hear*, when baptized, *even if there be a Holy Spirit.* By the term *Holy Ghost*, as by them used, we do not understand the Divine Spirit as an essential existence, but the Holy Spirit as a conscious manifestation and movement then in the Church. (See note on John vii, 39, where a similar meaning exists in the words.)

any Holy Ghost. **3** And he said unto them, Unto what then were ye baptized? And they said, [c]Unto John's baptism. **4** Then said Paul, [d]John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. **5** When they heard *this*, they were baptized [e]in the name of the Lord Jesus. **6** And when Paul had [f]laid *his* hands upon them, the Holy Ghost came on them; and [g]they spake with tongues, and prophesied. **7** And all the men were about twelve.

8 [h]And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things [i]concerning the kingdom of God. **9** But [k]when divers were hardened, and believed not, but spake evil [l]of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. **10** And [m]this continued by the space of two years; so that all they which dwelt in Asia

c Chap. 18. 25.—*d* Matt. 3. 11; John 1. 15, 27, 30; chap. 1. 5; 11. 16; 13. 24, 25.—*e* Chap. 8. 16.—*f* Chap. 6. 6; 8. 17.—*g* Chap. 2. 4; 10. 46.—*h* Chap. 17. 2; 18. 4.—*i* Chap. 1. 3; 28. 23.—*k* 2 Tim. 1. 15; 2 Pet. 2. 2; Jude 10.—*l* See chap. 9. 2; 22. 4; 24. 14; verse 23.—*m* See chap. 20. 31.

4. **Baptism of repentance**—John's baptism when received obligated the people to repent anew of sin in expectation of a soon-coming Messiah. By accepting the rite they acknowledged the obligation and the expectation. Yet when Messiah came he required a new baptism, obligating a consecration to him, whereby the Spirit of promise would be poured out upon them, and they be emancipated into the full liberty of the sons of God. **Christ Jesus**—*Messiah Jesus.* John's baptism obligated faith in the Messiah; John's testimony obligated faith in Jesus as Messiah. (See notes on John i, 19–42.) The Gospel of the apostle John, indeed, written by him at this same Ephesus, clearly indicates in its first chapter the need, from the great number of Johnites *in that locality*, of a clear testimony that the Baptist himself did most explicitly affirm Jesus to be the Messiah.

5. **Were baptized**—We have here an unquestionable proof of a rebaptism; namely, of a once baptized disciple of John now baptized into the faith of Jesus.

6. **Spake with tongues**—We have here *a miniature Pentecost*, a new outpouring of the charismatic Spirit upon a new twelve.

Preaching to Jews and Gentiles, confirmed by rare Miracles, 8–12.

8–12. When Paul paid his brief visit (xviii, 20, 21) to Ephesus the Jews seemed to welcome him, and desired his stay. He now returns, and is heard by them for a period of **three months**. He declares the kingdom of God and Jesus its king, and a division takes place. The majority, *hardened* into the usual Jewish obstinacy, and the leaders proclaimed their hostility before the *multitude;* but, overawed by the spiritual power of Paul, already manifested, and being perhaps but a feeble minority in Ephesus, they did not, like the Jews of Corinth, appeal to the Roman magistracy, nor, like those of Philippi, attempt a mob.

9. **School of one Tyrannus**—Ephesus was a Greek city; literature, philosophy, poetry, and rhetoric flourished here. Driven from the synagogue, therefore, the apostle took to the **school**; doubtless a school of a Greek rhetorician. Here he found a roomy apartment and full congregations.

10. **All...in Asia**—In the vigour of his manhood, in the plenitude of the Spirit, in the tide of expanding success, did this mighty apostle now make a profound impression not only upon this idolatrous city of Diana, but upon all the border Asia. Aided by his faithful fellow ministers, and, perhaps, by his consecrated *twelve*, he could not only thunder the law and the Gospel from the academic hall of Tyrannus, but in the surrounding rural territory, and

heard the word of the Lord Jesus, both Jews and Greeks. **11** And [n]God wrought special miracles by the hands of Paul: **12** [o]So that from his body were brought unto the sick handkerchiefs or aprons, and

n Mark 16. 20; chap. 14. 3.—*o* Chap. 5. 15; see 2 Kings 4. 29.

even the other great Asiatic cities. Thousands who came to Ephesus to worship in the cloisters of Diana, came to hear the Gospel of the Saviour at the school of Tyrannus. Other thousands heard that same Gospel from the apostle's faithful missionaries; so that literally "all Asia heard the word of the Lord Jesus."

HISTORICAL NOTE III.—**Nero**—It was in about the month of October, A. D. 54, that the news of the Roman Emperor CLAUDIUS' death and of NERO'S accession found Paul in the *second* of his *three* years' preaching at EPHESUS. (See Hist. Note 2 at ix, 31.) His reign more than covers the future years of Paul's ministry. While he was thus planting the Gospel in the empire, Burrus, the statesman, and Seneca, the philosopher, were endeavouring to sow the seeds of wisdom and morality in the heart of the young future Emperor, NERO. Under the influence of those lessons, for the first five years of his reign Nero was one of the best of rulers. But he lived to destroy the lives successively of Burrus, Seneca, and Paul.

NERO. *From an Ancient Medal.*

12. **Handkerchiefs or aprons**—While Paul is the great preacher in the desk of Tyrannus, he is also the humble mechanic in the shop of some *tent-maker*. Hence these, his **handkerchiefs**, were the *sudaria*, the *sweat-clothes*, with which literally he had wiped the perspiration from his face. And these **aprons** were the *semi-cincta*, the ordinary overalls, bound upon the front of his person, so as to protect it from the dirt of his labour. (See note on Acts viii, 24.)

While earnestly engaged in founding a Church in Ephesus, Paul was not permitted to forget his already established Churches. Some disorders in the Church of Corinth obliged him, in deep sorrow, to pay a brief visit across the Ægean, and administer tender reproof and correction. Yet he left the offenders with a solemn warning, (as he himself tells us, 2 Cor. xiii, 2,) "If I come again I will not spare." On his return, across the same Ægean, to Ephesus, he wrote a brief letter, (previous to his two great Corinthian epistles,) which has not been preserved, enforcing his rebukes, and requiring them to separate wholly from fornicators. To this **lost letter** he alludes, 1 Cor. v, 9–12.

Heathen Exorcism Punished by its own Demons—the Sons of Sceva and the Demoniac, 13–20.

13. **Vagabonds** — Called by the Romans *circulatores*. They were travelling claimants to the power of casting out demons and restoring the diseased. Similarly, nearly to our own times, travelling gipsies and other fortune-tellers have perpetuated old heathen superstitions even through the Christian ages. **Exorcists**—Men who, by the authority of the name of some powerful being, solemnly assumed to require the demon to depart so effectively as to be obeyed. For some occult reason Solomon, the king of Israel, was supposed to possess that mighty power over demons that used in adjuration would compel or frighten them to

p Matthew 12. 27.—*q* Mark 9. 38; Luke 9. 49.

13 [p]Then certain of the vagabond Jews, exorcists, [q]took upon them to call over them which had evil spirits the name of the Lord

Jesus, saying, We adjure you by Jesus whom Paul preacheth. **14** And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. **15** And [r] the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? **16** And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. **17** And this was known to all the Jews and Greeks also dwelling at Ephesus; and [s] fear fell on them all, and the name of the Lord Jesus was magnified. **18** And many that believed came, and [t] confessed, and showed their deeds. **19** Many of them also which used curious arts brought their books together, and burned

r Matt. 8. 29; Mark 1. 24, 34; Luke 8. 28, 32.

s Luke 1. 65; 7. 16; chap. 2. 43; 5. 5 11.

t Matt. 3. 6.

depart. **Whom Paul preacheth**—In the hall of Tyrannus they had heard Paul proclaim the divinity of Jesus.

14. **Chief...priests**—It is evident from verses 18, 19, that the priesthood of Sceva, though a Jew, was in the service of Artemis. For the defeat of his sorcerer sons induced the people to burn their books of Artemisian rites.

15. **Evil spirit answered**—Speaking from within the man and using his organs. (See note on Mark v, 1.) **Who are ye?**—The divine purpose is to enable Ephesus to realize that Jesus is divine, and supreme even over the great goddess. To this end: 1. Her jugglers are reduced to use his name as having been proved by Paul's miracles to be mightier than any spell of their own. 2. The demon is compelled, in disobedience to the sorcerers, audibly to declare the supremacy of Jesus. 3. The Divine Power uses him as an instrument in punishing the sorcerers for their presumption in appropriating the name of Jesus. 4. In so doing the demon so reveals the utter hellishness of his own nature as to fill the minds of the spectators with horror (See notes on Mark i, 24, and v, 7.)

16. **Leaped on them**—With such demoniac force upon the seven that their loose oriental garments are torn off, and they rush from the house *naked and wounded*, and glad to save their lives. Yet a well-sustained reading substitutes *both* for **them**; indicating that but two of the **seven** were involved.

17. **Fear fell on them all**—Terror lest they suffer the awful penalty of tampering with the Artemisian sorceries. **Name...Jesus...magnified**—As superior to every other **name**, even that of Artemis, and as alone divine, and obeyed by the most terrible powers of hell. And this divine awe was universal, upon **Jews** and **Greeks**, so as to produce a deep impression upon **Ephesus.** (See notes on xiii, 12, and xvi, 17.)

18. **Many that believed**—That is, many who were members of the Church before this transaction. **Showed their deeds**—Revealed how in spite of their Christianity they had still indulged in pagan dealing with the lower powers of nature and demonism. And, as above remarked, even through the Christian centuries there has run a streak of this same paganism.

19. **Many**—Other than Christian believers. **Curious arts**—Arts about which men may be more **curious** than wise; arts which true wisdom would let alone. **Books**—These books were manuscript scrolls and larger documents, containing the lore of the black art. The stupendous superstition of the Diana worship was formed into a dark science, with its subtle professors and its extended treatises. These manuscripts contained the doctrines, the prescriptions of magical drugs and herbs, and rubrics directing the mode of performing the various ceremonials. These were the celebrated Ἐφέσια Γράμματα, which, being inscribed upon the crown, the

them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver. **20** [u]So mightily grew the word of God and prevailed.

[u] Chap. 6. 7; 12. 24.—[v] Rom. 15. 25; Gal. 2. 1.

girdle, and the feet of the goddess, became impregnated with a mighty nature-power, and, being transcribed upon a scrap of parchment, were worn upon the person as a charm against any natural disease or other evil. Whoever carried about him these incantations would be victorious in every thing. King Crœsus is said, upon his funeral pile, to have consoled his dying moments by repeating these mystic syllables. An Ephesian wrestler, while he concealed these charms upon his person, conquered his Milesian antagonist; but the scroll was stolen from his pocket, and he was vanquished.

Burned them—Confession is cheap, but reformation is often costly. A false penitence would have sold these books, and kept both the money and the credit for piety. **Before all**—A *blazing* declaration that the temple and the idol deserved the same fate. **Fifty thousand...silver** — Nearly eight thousand dollars. For doubtless the books had a superstitious value far above the price of ordinary volumes of literature.

20. **Grew the word**—As all these dark superstitions flowed from the one great Ephesian idolatry, so their exposure disgraced the system, and wrought a sense in men's minds of the true divinity of Christianity.

21. **After...ended**—In the present two verses Luke states Paul's new mapping out of his future mission.

When he started last from Antioch, (xviii, 23,) his plan was, after an orderly revisitation of his Galatian and Phrygian Churches, to fulfil his promise (xviii, 21) to perform a full ministry at Ephesus. For more than two years has he now discharged that ministry, and the most stupendous superstition of the world is trembling before him. Yet he realizes that his

21 [w]After these things were ended, Paul [x]purposed in spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, [x]I

[w] Chap. 20. 22.—[x] Chap. 18. 21; 23. 11; Rom. 15. 24–28.

present mission here of laying sure foundations for a future growth is nearly accomplished, and he begins to forecast his future. A great definite object now rises up before his mind. He will circuit around through his European Churches back to Jerusalem, and then—ROME. **Purposed**—"By the phrase *purposed in spirit* we must doubtless understand neither a direct intimation of the Spirit, such as he had received during his first residence in this region, (xvi, 7,) nor yet an ordinary act of human deliberation and decision; but rather an act of the inner life, in which the energy of the Divine Spirit and of the spirit of Paul coöperated together in one common purpose."—*Baumgarten.* (See our note on Luke i, 3.)

Go to Jerusalem—By this phrase Luke implies that the circuit through Europe was subsidiary, and his aiming at Jerusalem was the main object. How was this? Luke does not inform us, and we must learn Paul's mind in this from Paul himself.

The later Church at Jerusalem, under the terrible pressure of the hostile temple and haughty priesthood, was always half Judaized and quite pauperized. (See note on xi, 29.) Toward the apostle of the Gentiles their face was repulsive. (See note on xv, 12.) Toward them, in return, St. Paul looked with deep pity for their narrowness, yet with reverence for their position as the mother Church, and with a strong desire at once to relieve their necessities and win their hearts both to himself and to Christ, the Divine Incarnate. (See note on xii, 19.) With these views he organized a system of extensive money contributions from all his Gentile Churches, with which in hand he purposed, attended by the chosen delegates of the Churches, to revisit the Jerusalem Church.

must also see Rome. **22** So he sent into Macedonia two of [y] them that ministered unto him, Timotheus and [z] Erastus; but he himself stayed in Asia for a season.

[y] Chap. 13. 5.—[z] Rom. 16. 23; 2 Tim. 4. 20.

22. **Sent...two**—To prepare his way in the Churches for his visit, he sends, about the Passover of his third year in Ephesus, two harbingers, Timothy and Erastus, purposing, on account of the great and effectual door opened in Ephesus, to remain himself fifty weeks longer, namely, until the ensuing Pentecost. For his own account of these facts see 1 Cor. xvi, 5–10, written to the Corinthians from Ephesus during this interval of fifty weeks. Erastus was probably the chamberlain of Corinth, whither he is now going, and is subsequently honourably saluted in Paul's second letter to Timothy. (Rom. xvi, 23; 2 Tim. iv, 6.)

From Ephesus at this time was sent

Paul's Third Letter, The FIRST EPISTLE to the CORINTHIANS. (A. D. 57.)

The Commotion at Ephesus on behalf of the great Goddess (Diana) Artemis, 24–41.

The great Ephesian goddess *Artemis* (improperly here transformed into the Latin goddess Diana) was, as the picture of her image here exhibited illustrates, the personification of earth or NATURE in her generative, productive, and nourishing energies and manifestations. Like earth, she bore a mural coronal, a crown of walls; and, as the nour-

DIANA.

23 And [a] the same time there arose no small stir about [b] that way. **24** For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought

[a] 2 Cor. 1. 8.—[b] See chap. 9. 2.

ishing all-mother, she exhibited a countless number of nippled breasts. As generative nature-goddess she presided over human conception and childbirth, and her temple was once burned on the birthnight of Alexander the Great, because the great goddess was absent attending the great man's infantile advent. As cherishing nature-goddess, the Ephesian spells derived from her person such energizing strength as to give all-conquering power to those who wore them. Hence, too, she was patron of health and of medicine, of the preparation of herbs, drugs, and charms, which could cast out demons, invigorate the corporeal system, and guard from danger and harm. Hereby she was a fountain of sorcery and juggle. Magical science flourished under her shadow. She stood in dark connection with subterranean and infernal powers and agencies. From her precincts a body of magical professors sprang, and travelling wizards and exorcists sallied forth into all adjacent regions.

24. **Shrines**—The *shrines* were portable images or models of the temple of Artemis, or rather of the central chapel enclosed by the temple, and in which the image of the goddess was encased. The shrine was made of wood or metal, and probably contained an image of the great image. As the goddess was worshipped not only in "all Asia," but "all the world," these shrines were in great demand for world-wide exportation. They were supposed to communicate all those blessings of health, vigour, safety, offspring, and prosperity of which the original nature-goddess was author. To secure those blessings the shrines were worn about the person, retained in the home, or deposited in some neighbouring temple. Hence we see they were the material of an abundant

[c] no small gain unto the craftsmen; **25** Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. **26** Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that [d] they be no gods, which are made with hands: **27** So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be de-

[c] Chap. 16. 16, 19.—[d] Psa. 115. 4; Isa. 44. 10-20; Jer. 10. 3.

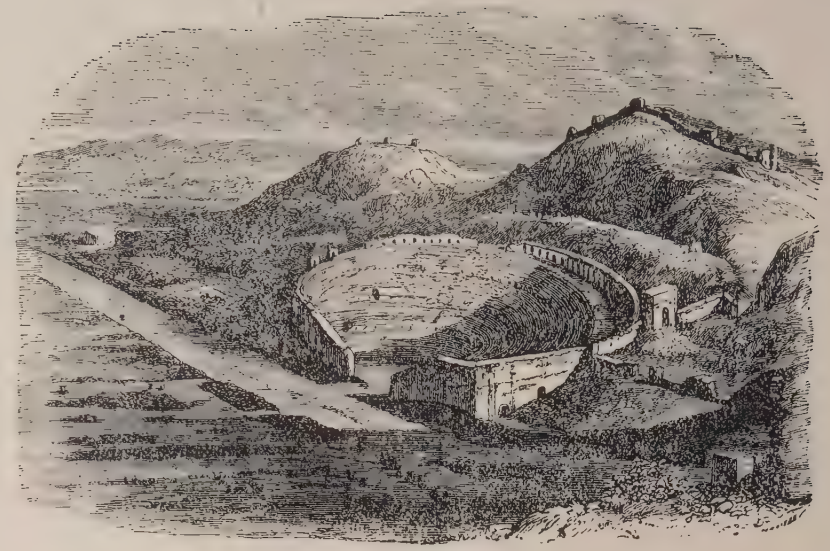
trade for their manufacturers in Ephesus.

Demetrius—If not proprietor of the entire manufactory or sale of the shrines, this person was at any rate qualified in brain and tongue for leading a stirring movement. The preaching of Paul, the growth of his Church, the spreading scepticism chording with the advancing civilization of the age, was making its impression. Of this the shrine market was test, and was exhibiting unwelcome proofs. A counter movement was imperatively necessary.

26. **Not...Ephesus...all Asia**—Demetrius doubtless exaggerates; but there is truth enough left after all deductions to impress us with the powerful and broad success of Paul's assaults. He and his ministers confine themselves not to the hall of Tyrannus, but circuit into adjacent country and city. Dissatisfaction is prevailing through this intellectual region of Ionian Greeks, with their past systems, and the soul is hungry for higher and more cheering truth. How dear to many a heart must have come the welcome message of life and immortality of the incarnate Son of God! **No gods...made with hands**—But did the pagan really hold the image to be not solely the representative and reminder of the god, but the actual god himself? No doubt, we reply, there were enlightened minds of antiquity who affirmed not only that the image was not the god, but that no image could ever represent the Divine. Passages so affirming can be quoted from different philosophers. But then it is equally true that pages of passages could be quoted identifying the god with the image Image-makers were called Θεοποιοί and Θεοπλάσται, god-makers and god-moulders. And Plutarch says that the Greeks were "Neither taught nor accustomed to call brazen, sculptured, or stone figures images or honours of the gods, but gods themselves." The converted philosopher, Arnobius, assures us of himself, when a pagan, "If ever I saw a lubricated stone, being smeared with olive-oil, I addressed it with adulation, as if a present power dwelt within it, and begged the benefactions of the senseless block." After Christianity spread its influence, however, paganism itself grew more reflective and more careful of its language.

27. **Our craft**—Literally, *our part;* that is, our *branch* or *share* in the common interests concerned. **Temple**—With a fine show of religious public spirit Demetrius assumes, in words, that our share of interests is altogether subordinate to the great point of the honour and universal worship of the great Artemis. Our impoverishment is rather an evil; but it is horrible to think of our dishonoured religion!

This temple of Artemis (Diana) was indeed reckoned one of the seven wonders of the world. Central within the whole structure was a small roofed chapel or cella containing the sacred image. The temple itself enclosing the chapel was an immense oblong four hundred and twenty-five feet in length and two hundred and twenty feet in breadth. The whole was without roof, being in fact rows of columns, colonnades, surmounted by a horizontal entablature. The whole was simply an honorary open columnar structure, enclosing the cell that enclosed the goddess.



VIEW OF THE THEATER AT EPHESUS, (FROM LABORDE.)

stroyed, whom all Asia and the world worshippeth. **28** And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians. **29** And the whole city was filled with confusion: and having caught [e]Gaius and [f]Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. **30** And when Paul would have entered in unto the people, the disciples suffered him not. **31** And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

[e] Rom. 16. 23; 1 Cor. 1. 14.—[f] Chap. 20. 4; 27. 2; Col. 4. 10; Philemon 24.

28. **Great**—There were in mythology the twelve Dii Majores, Greater Gods, and Artemis was not generally reckoned one of them. Nevertheless **Great** was the special title applied by her worshippers throughout "the world." Here, as in many other cases, vociferation supplies the place of argument. Loud and well repeated utterance is sometimes the only effective support of a false cause.

They heard...full of wrath—The oratory of Demetrius takes full effect. Having a common interest, these pagan brethren have a common piety and a common **wrath**, and their **wrath** has a common object. Woe to our apostle if he is found in Ephesus!

29. **Gaius**—Same name as the Latin Caius. This Gaius, mentioned only here, being a Macedonian, must not be identified with Gaius of Derbe, (xx, 4,) and probably not with Gaius of Corinth, (Rom. xvi, 23; 1 Cor. i, 14.) **Aristarchus**—Name signifying *most excellent ruler*. He was a native of Thessalonica, and is here first mentioned as endangered for Paul. He seems to have left Ephesus with Paul for Greece; to have returned with him from Greece to Palestine (xx, 4) as one of the *seven;* to have sailed with him from Palestine to Rome, (xxvii, 2,) and there to have been his "fellow-prisoner" (Col. iv, 10) and "fellow-labourer," (Phil. 24.) In short, he seems to have been Paul's faithful attendant from this time until his appearance before Nero. How much earlier he joined Paul we know not, as the mentions of him are incidental.

One accord into the theatre—As the ancient **theatre** was a place not merely of dramatic gatherings, but for public assemblies of all sorts, especially for city affairs, this mob spontaneously, without very well knowing what it is about, moves to the theatre. This was all the more readily done, as the temple where the first assemblage seems to have taken place and the theatre were in sight of each other. The theatre of Ephesus was a structure of immense size. It was semicircular in form, able to hold thirty thousand occupants, with seats receding and ascending back.

After they were fairly in the theatre, from the business-like character of the place the mob became an *assembly*, (verse 32,) though not a very deliberative one, "for the most part knew not wherefore they had come together."

30. **Paul...entered**—They had not searched very judiciously for their victim, as it is clear that he was within the excited city. Paul probably believed that on being admitted into the theatre he could so address the assembly as to calm its fury. Such is the spontaneous confidence of great personality endowed with a natural mastery over men. What would have been his success is very doubtful, for the fears of friends, both private and official, prevented the experiment.

31. **Chief of Asia**—*Asiarchs.* So the rulers of different provinces were called Syriarchs, Cypriarchs, etc. These were wealthy and honourable citizens who were elected to preside over the sacred rites and to institute public games, which, however, they were to do at their own expense. The president of the college of Asiarchs was styled High Priest, precisely the same title in the Greek as belonged

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. **33** And they drew Alexander out of the multitude, the Jews putting him forward. And [g] Alexander [h] beckoned with the hand, and would have made his defence unto the people. **34** But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians. **35** And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is [i] a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? **36** Seeing then that these

[g] 1 Tim. 1. 20; 2 Tim. 4. 14.

[h] Chap. 12. 17.——1 Gr. *the temple keeper.*

to the supreme Jewish pontiff. The citizen who had once been Asiarch permanently retained the honorary title, so that these noble friends of Paul may have been only men of Asiarch dignity. It is altogether probable, officials of Artemis as they were, that, like the more elevated minds of the age, they secretly disbelieved the divinity of the goddess; and if they were not Christians, coincided more with Paul's monotheism than with the superstition of the populace.

32. **Cried one thing...confused**—The embarrassment of the leaders against Paul was now complete. Could their mob have caught him in the street they could have easily murdered him. Had he entered the theatre, he might have been summarily dispatched. But as the crowd unconsciously moving into the theatre has assumed something of a deliberative form, then coolly to propose and debate any measure to make way with him would have brought the Roman government to say something about it. Nothing takes place now but incoherent and contradictory exclamations. At last a movement is made to put forth a single speaker, namely, Alexander.

33. **They**—A portion of the crowd. That there should be three Alexanders, all of Ephesus, each coming into relation with Paul, and each mentioned as a well known character, is quite inadmissible. The facts were, perhaps, thus: Certain friends of Paul nominated Alexander, a Jewish convert, to make defence for the prisoners, and the Jews, in order to expose the apostate to danger, push him on, but his Jewish features induce the crowd to clamour him down. After that he became a heretic (1 Tim. i, 25) and an enemy of Paul, (2 Tim. iv, 14.) **The Jews**—The Jews pushed him forward after he was prompted by other parties. Those other parties not being Jews, but intending a **defence**, must have been friends to the prisoners, probably Christians.

35. **Townclerk** — The keeper of the city records—city recorder. Coins exist, associating the title with that of the proconsul, and so indicating a high rank. The **townclerk** here performs the duties of a modern mayor. **He said**—The tact, moderation, and good sense of the townclerk's speech have been much applauded since its delivery. But perhaps his administration would have been more commendable had his interference taken place two or three hours earlier. **Worshipper** — Literally, temple-sweeper, expressing a servile office. But so great a goddess was Artemis that it was a proud prerogative for Ephesus, among the cities of Asia, to be her humble servitor, and wear the title as a badge of honour. **Fell down from Jupiter** — Literally, the *Jove-fallen.* Pliny says that there was a modern image of Artemis at Ephesus which had outlasted seven rebuildings of the temple. The pretence of having fallen from heaven was made in favour of other idols of antiquity, as the Palladium of Troy, the ancile at Rome, and the image of Cybele at Pessinus. The

things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. **37** For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. **38** Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, [2] the law is open, and there are deputies: let them implead one another. **39** But if ye inquire any thing concerning other matters, it shall be determined in a [3] lawful assembly. **40** For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. **41** And when he had thus spoken, he dismissed the assembly.

2 Or, *the court-days are kept.*

CHAPTER XX.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and [a] departed for to go into Macedonia.

3 Or, *ordinary.*—*a* 1 Cor. 16. 5; 1 Tim. 1. 3.

notion may have arisen from the descent of meteoric stones; but in fact this image of Artemis seems to have been of wood. It bore more resemblance to the rude images of Hindooism than to Greek statuary, and was probably a remnant of an old eastern idolatry found by the Greeks when they colonized Ionia.

37. **Robbers of churches**—The Greek pagan phrase signifies *temple-pillagers or blasphemers.* Some have supposed the townclerk here, in giving the Christians so quiet a character, to have slipped into a smooth untruth. But it must be remembered that Paul was not present; and the two who were apprehended may have been, for all that appeared, as innocent as the townclerk made them.

38. **Law is open**—Literally, *the court days are going on.* **Deputies**—In regular succession appointed, though but one at a time. By **deputies** are meant Roman proconsuls. **Implead**—*Contest in law with.*

39. **Lawful assembly**—An **assembly** regularly called and legally authorized; as this was not. To move an unlawful tumult was a capital offence, and Demetrius was now quite as much in danger as Paul.

41. **Dismissed the assembly**—The movement of Demetrius had suddenly miscarried; his victim had escaped, and the Church stood intact under Roman law. Yet, on the other hand, the supremacy of Artemis had been reasserted, and the lost ground was so far recovered as that Ephesus felt herself as unanimously as ever pagan and Artemisian. But the words before which the religion, the idol, and the temple should wane away into ruin had been spoken. The spot where the edifice once stood cannot now be identified, and its very materials have been embodied into some of the churches of Christendom.

CHAPTER XX.

3. *Paul's Departure for Southern Greece, and Return through Macedonia and Troas,* 1–12.

1. **Uproar was ceased**—With the close of this tumult closed Paul's memorable ministry of three years (with perhaps some full vacations) in Ephesus. He had made preparations for departure before the disturbance, (xix, 22,) and he had fixed (1 Cor. xvi, 8) the Pentecost of A. D. 57 as the limit of his stay. Assuming that this was the point of his departure, as he returned to Jerusalem to the Pentecost of 58, this his third missionary circuit, measured from Ephesus, filled a precise year. **Departed**—As his route of departure is over old travelled ground, Luke dismisses it with few words; but the return route from Corinth is so pregnant with interest as to occupy a chapter and a half. **Into Macedonia**—As he promised to the Corinthians, (1 Cor. xvi, 5.) After writing his first epistle to the Corinthians he was so anxious as to its effect upon that Church that he sent Titus to

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece, **3** And *there* abode three months. And [b]when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. **4** And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, [c]Aristarchus and Secundus; and [d]Gaius of Derbe, and [e]Timotheus; and of Asia, [f]Tychicus and [g]Trophimus. **5** These going before tarried for us at Troas. **6** And we sailed away from Philippi after [h]the days of unleavened bread, and came unto them [i]to Troas in five days; where we abode seven days.

[b] Chap. 9. 23; 23. 12; 25. 3; 2 Cor. 11. 26.—[c] Chap. 19. 29; 27. 2; Col. 4. 10.—[d] Chap. 19. 29.—[e] Chap. 16. 1.—[f] Eph. 6. 21; Col. 4. 7; 1 Tim. 4. 12; Tit. 3. 12.—[g] Chap. 21. 29; 2 Tim. 4. 20.—[h] Exod. 12. 14, 15; 23. 15.—[i] Chap. 16. 8; 2 Cor. 2. 12; 2 Tim. 4. 13.

Corinth to ascertain and report. Titus and his report he expected to receive at Troas, on his way to Macedonia. No Titus appeared, and in deep distress the apostle crossed over the Hellespont, and visited the Philippian Church. There he would meet Luke, whom he had left in Philippi six years before. And there too, to his joy, Titus came with a joyful report (2 Cor. vii, 6–7) from the Corinthian Church. That Church had expelled the immoral, and returned to its allegiance to Paul. Yet the Judaizers were at work, headed by a bold and talented, and yet to us unknown, leader, and this, in addition to the business of the collections for the poor saints at Jerusalem, called out

Paul's Fourth Letter—THE SECOND EPISTLE TO THE CORINTHIANS, from Macedonia, autumn, A. D. 57.

This epistle was sent by Titus, and a "brother" mentioned but not named in 2 Cor. viii, 18, whom we identify with Luke. For, 1. Luke was at this time at Philippi; 2. The words "whose praise in the Gospel is in all the Churches," well describes one whose Gospel (probably published during his long residence in Antioch) was already in circulation among the Pauline Churches; 3. A few months afterward Paul, at Corinth, writing his epistle to Rome, named Luke (Lucius) as being at Corinth; 4. In this agree the ancient superscription at the end of the epistle, Origen, Jerome, Wetstein, Whitby, Wordsworth, and other high authorties. (See note on xvi, 10.)

2. **Gone over those parts**—He travelled into, or at least as far as, Illyricum, (Rom. xv, 19.) **Greece**—Southern Greece, distinguished, as was often the case, from Macedonia.

3. **Three months**—During which his headquarters were at Corinth, his missions probably mostly in the rural regions of Achaia. From Corinth Paul, sorrowfully learning that the Church of Galatia was largely apostatizing to the Judaizers, wrote

His Fifth Letter—THE EPISTLE TO THE GALATIANS, in the winter of A. D. 57.

From Corinth, too, about the same time, was sent

Paul's Sixth Letter—THE EPISTLE TO THE ROMANS, in the spring of A. D. 58.

3. **Jews laid wait**—Probably at Cenchrea they plotted either to kidnap and slay him before he embarked, or, perhaps, embarking with him, to assassinate him at sea.

4. **Accompanied**—Seven persons now form Paul's company, a retinue unprecedentedly large. They are said to have accompanied Paul to Asia; but as we find that both Aristarchus and Trophimus were with him at Jerusalem, it is probable the whole seven went thither. (See note on xxi, 1.)

5. **Tarried for us**—Here at starting from Philippi, Luke suddenly recommences the "we passages." (See note on xvi, 10.)

6. **The days of unleavened bread**—The Passover. Paul purposed to be at Jerusalem by Pentecost, seven weeks afterward. He, doubtless, solemnly

7 And upon [k] the first *day* of the week, when the disciples came together [l] to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. **8** And there were many lights [m] in the upper chamber, where they were gathered together. **9** And there sat in the window a certain young man named Eutychus, [n] being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. **10** And Paul went down, and [o] fell on him, and embracing *him* said, [p] Trouble not yourselves; for his life is in him. **11** When he therefore was come up again, and

[k] 1 Cor. 16. 2; Rev. 1. 10.—[l] Chap. 2. 42, 46; 1 Cor. 10. 16; 11. 20, etc.—[m] Chap. 1. 13.

[n] Jonah 1. 5, 6; Matt. 26. 40, 41.—[o] 1 Kings 17. 21; 2 Kings 4. 34.—[p] Matt. 9. 24.

observed the Passover, or at any rate the Christian Easter or resurrection day. The result was that, owing probably to bad weather, he was five days instead of two in crossing the Hellespont to Troas. Assuming with most commentators that this journey took place in the year 58, we can with tolerable certainty name the days of each advance. The passover feast closed on April 3, which appears to have been on Tuesday; and Paul started from Neapolis, the port of Philippi, on Wednesday, April 4. The five days to Troas would terminate Saturday, April 8. After a week at Troas, he left on Monday, April 17. **Seven days**—The Christian week.

Eutychus Raised from the Dead—7-12.

An event divinely dispensed for the confirmation of the young Church at Troas.

7. **First day of the week**—This Church was founded the year before by Paul, and it seems by the phrase, *when the disciples came together to*, etc., that the practice of Sunday meetings was already established under Paul's authority. The Roman philosopher Pliny, in a letter to the Emperor Trajan, from the near province of Bithynia, about fifty years after this period, well illustrates this fact in the following words: "They (the Christians) are accustomed to meet together *on a stated day* (*stato die*) before it is light, and sing among themselves alternately a hymn to Christ as God, and bind themselves by an oath (*sacramento*) not to the commission of any wickedness, but, on the contrary, not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them; and, when these things were ended, it was their custom to separate, and then to come together again to a meal, which they ate in common, without any disorder."

It was, doubtless, at this second or evening meeting of Sunday night that Paul here preached, expecting to embark on Monday morning. **To break bread**—Either the Lord's supper, or the lovefeast, or both. **Speech**—Rather, *converse;* implying an interchange of discourse.

8. **Many lights**—The whole scene, both of ministry and miracle, if not by daylight, took place under clear lamplight. **Upper chamber**—(See note on i, 13.)

9. **In the window**—On the window-sill, projecting out like a balcony; and the shutters were probably open to admit air. **Dead**—Luke means to affirm complete death; for it is the miracle of the matter which forms the whole purpose of his narrating it.

10. **Fell on him**—Paul is now, doubtless, conscious of the same miraculous power and impulse as inspired Elijah and Elisha to embrace the dead to redeem them from death, (1 Kings xvii, 21; 2 Kings iv, 34.) **His life is in him**—Life or *soul*. It was not until after Paul's miraculous embrace that it became true that **his life** was **in him.**

11. **Come up again**—From the ground to the third loft. **Departed**—*Went out*, that is, from the upper room of the assemblage.

had broken bread, and eaten, and talked a long while, even till break of day, so he departed. **12** And they brought the young man alive, and [q]were not a little comforted.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. **14** And when he met with us at Assos, we took him in, and came to Mitylene. **15** And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus. **16** For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for [r]he hasted, if it were possible for him, [s]to be at Jerusalem [t]the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church. **18** And when they were come to him, he said unto

[q] Isa. 40. 1; 2 Cor. 1. 4; Eph. 6. 22.—[r] Chap. 18. 21; 19. 21; 21. 4, 12.

[s] Chap. 24. 17.—[t] Chap. 2. 1; 1 Cor. 16. 8.

12. **They brought**—They presented the young man truly living before Paul and his companions, *comforted* alike by the restored life and by the miracle.

4. *Paul's Coast Voyage to Miletus*, 13–16.

13. **To go afoot**—By a short cut across the neck of the peninsula. Very probably Paul was accompanied by some of his converts of Troas desirous, apart from the ship's company, to continue the converse in which they had beguiled the past night, as they never might see him more. A fine Roman road was open for his travel, lined by a celebrated forest of oaks, then, probably, in full foliage.

14. **At Assos** Paul is *taken in*, and sails past "**Mitylene** the beautiful;" and **Chios,** birthplace of Homer, on Tuesday; and **Samos,** birthplace of Æsop, on Wednesday. Pensively must he have gazed toward Ephesus as he passed! One year ago Demetrius and his mob were plotting his life in the great theatre!

17. **Miletus**—Miletus, where Paul arrived on Thursday, April 20, was located on the southwestern point of the Latmian Gulf, near the emptying of the river Meander into the sea. **Sent to Ephesus**—About thirty-six miles distance. Paul may have sent his message on Thursday, and the elders arriving on Saturday probably spent Sunday (the Lord's day) at Miletus. On Monday, April 24, Paul would leave Miletus.

Paul's Charge to the Elders of Ephesus and Departure, 17–38.

The first part of the address (18–27) refers to himself; the last half charges the elders in regard to their own future. In regard to himself, first, he reviews solemnly his past history, (18–21,) and then unfolds (22–27) his own probable future.

Paul expatiates upon himself, because the burden was upon him laid by Christ to be and to *present* himself to the Church as a *living model.* And a model must he be, so unqualified and unquestionable as that he may ever refer to it and plainly present it without any thought of its being gainsaid or any charge of immodesty. He must ever be able to say, *Be as I am.* And yet in this living model he claims most profoundly to be no original, but to be a follower of an original whom he cannot approach, and with whom his whole being is filled, namely, the Lord Christ. Nay, he is model in truly being utterly emptied of himself and dead, Christ being his entire life. And of all this so complete is his achievement that these elders, and all who come under his impress, feel that he is sole and singular; that he is wonderful and out of all comparison. No thought is there of his violating etiquette in requiring all to come at his call. And when there, no word of theirs do we hear; it is all Paul, and Christ in Paul.

18. **Said unto them**—This speech, in

them, Ye know, [u] from the first day that I came into Asia, after what manner I have been with you at all seasons, **19** Serving the Lord [v] with all humility of mind, and with many tears, and temptations, which befell me [w] by the lying in wait of the Jews: **20** *And* how [x] I kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, and from house to house, **21** [y] Testifying both to the Jews, and also to the Greeks, [z] repentance toward God, and faith toward our Lord Jesus Christ. **22** And now, behold, [a] I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there: **23** Save that [b] the Holy Ghost witnesseth in every city, saying that bonds and afflictions [1] abide me. **24** But [c] none of these things move me, neither count I my life dear unto myself, [d] so that I might finish my course with joy, [e] and the ministry [f] which I have received of the Lord Jesus, to testify the gospel of the grace of God. **25** And now, behold, [g] I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face

[u] Chap. 18. 19; 19. 1, 10.—[v] 1 Cor. 15. 9, 10; 2 Cor. 3. 5; Gal. 4. 13, 14.—[w] Verse 3.—[x] Verse 27.—[y] Chap. 18. 5.—[z] Mark 1. 15; Luke 24. 47; chap. 2. 38.—[a] Chap. 19. 21.—[b] Chap. 21. 4, 11; 1 Thess. 3. 3.—[1] Or, *wait for me.*—[c] Chap. 21. 13; Rom. 8. 35; 2 Cor. 4. 16.—[d] 2 Tim. 4. 7.—[e] Chap. 1. 17; 2 Cor. 4. 1.—[f] Gal. 1. 1; Titus 1. 3.—[g] Verse 38; Rom. 15. 23.

its difference from the style of Luke, and likeness both to the style and thought of Paul, furnishes strong proof of being a genuine and very accurate report. It abounds with passages breathing the spirit of the finest strains of his epistles. Compare Paul's description of his pastoral faithfulness, 18–21, with 1 Thess. ii, 10, and 2 Cor. vi, 3, 4; his appeals to his own example in this speech with 2 Cor. i, 12, 1 Cor. xi, 1, and Phil. iii, 15; his tears in verse 31 with 2 Cor. ii, 4; the private teaching of verse 20 with 1 Thess. ii, 11, and 2 Tim. iv, 2; the anticipation of persecution in Jerusalem, verse 22, with Rom. xv, 31; his self-maintenance in verse 33 with 1 Thess. ii, 9, 2 Thess. iii, 7–9, 1 Cor. iv, 12, and ix, 12.

19. **Humility...tears...temptations.**—"Who is so broken a man, both individually—who so prostrated as Paul? His righteousness had become in his mind a sin, and the law, the highest glory of his nation, had become to him a sentence of condemnation."—*Baumgarten.* (See Rom. ix, 1–5.)

21. **Repentance...faith**—This is the order of all true conversion. First, the renunciation of all sin, and the turning from Satan to God. But what avails repentance and there stopping? Faith must finish the work repentance commences.

22. **Bound in spirit**—As if the very cords of a stern necessity were bound around his **spirit**, must he go.

23. **Holy Ghost witnesseth**—The prophetic testimony of the Spirit within his own heart.

24. **None...move me**—The perpetual martyr can smile at martyrdom. Christians who enjoy life, and tremble at death, often wonder in its last hour that its fear has departed. How, then, should he be moved, the soles of whose feet have long trodden and walked upon the fear of death?

25. **I know**—The anticipation that he would never revisit Ephesus, a large body of critics hold to have been mistaken. They maintain that Paul at his first arraignment before Cesar's tribunal was acquitted; that an interval of years intervened before a second arrest, arraignment, and execution. In this interval he wrote the epistles to Timothy and Titus, and performed labours and travels indicated in those epistles, including a return to Ephesus. That return, therefore, depends upon the question whether Paul had a first acquittal and a second arrest. The discussion of this question we postpone to the Introduction to the above-named epistles.

no more. **26** Wherefore I take you to record this day, that I *am* [h] pure from the blood of all *men*. **27** For I [i] have not shunned to declare unto you all [k] the counsel of God. **28** [l] Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost [m] hath made you overseers, to feed the church of God, [n] which he hath purchased [o] with his own blood. **29** For I know this, that after my departing [p] shall grievous wolves enter in among you, not sparing the flock. **30** Also [q] of your own selves shall men arise, speaking per-

h Chap. 18. 6; 2 Cor. 7. 2.—*i* Verse 20.—*k* Luke 7. 30; John 15. 15; Eph. 1. 11.—*l* 1 Tim. 4. 16; 1 Pet. 5. 2.—*m* 1 Cor. 12. 28.

n Eph. 1. 7, 14; Col. 1. 14; Heb. 9. 12; 1 Pet. 1. 19; Rev. 5. 9.—*o* See Heb. 9. 14.—*p* Matt. 7. 15; 2 Pet. 2. 1.—*q* 1 Tim. 1. 20; 1 John 2. 19.

Those who affirm a revisitation maintain that this **I know** was simply the expression of one of his uninspired expectations, like the *not knowing* of verse 22, or the strong confidence of xxvi, 27. Baumgarten's deep suggestion is, that, owing to the prayers of Christians in Paul's behalf, (like the prayer of Hezekiah in his own behalf,) the divine order was changed, and the period of Paul's ministry on earth extended. And thus it was that Paul's **I know** was subjectively true at the time; and yet the Roman tribunal was so withheld from execution that a sacred appendix was added to his life. (See notes on i, 7, and ii, 1.)

26. **To record**—To testify. **Blood**—In its figurative application the death of the soul, the second death.

27. **Counsel of God**—Both in the Law and in the Gospel; both as Judge and as Saviour. His counsel was, collectively to cast off impenitent Judaism and to accept penitent Gentilism, and individually to deal with *every man* according to his works. (See note on Rom. ix, 19.)

28. **Holy Ghost**—Held to be, through the instrumentalities of the Church, the truer appointer of the ministry. **Overseers**—The original Greek *episcopos*, from which our word *bishop* is in fact derived, (by clipping both ends,) is compounded of a preposition signifying *over* and a noun signifying *seer*, and is exactly synonymous with the word *superintendent*. In post-apostolic times the word *episcopos* ascended (probably by the custom of one elder's being president-presbyter of a number of presbyters) into a higher official meaning. The presidency or episcopate of one over a number of elders took place so early as to imply some apostolic concurrence. Strict ministerial equality of function in all cases cannot be clearly deduced from Scripture.

Church of God—Whether the word **God** or Lord here is the true reading has long been a subject of earnest controversy; specially earnest as it involves the question of the divinity of Christ. At the present time the probability is strongly in favour of **God**. 1. *Internal evidence:* (1.) From the fact that *Church of the Lord* is a phrase unknown to Scripture, while Church of God is the ordinary form; (2.) If **God** were the original reading it would be a strong trinitarian text, and therefore there would be temptation for anti-trinitarians to alter it; but not *vice versa*, for *Church of the Lord* would be no contradiction to Trinitarianism. 2. *Patristic evidence*, from the fact that the earliest Christian writers, Ignatius, Tertullian, and Clement of Alexandria, use the phrase "blood of God." 3. *Manuscript authority*, which, since the readings of the Vatican and Sinaitic are found to be **God**, is strongly balanced in its favour. It must be fairly held to be the true reading.

29. **I know this**—He might know this by the inspired witness of the Holy Ghost, as in verse 23, or from his inferences from observed facts, as in verse 25. **Departing**—To Jerusalem. (See Rev. ii, 1–6.) **Wolves**—Not persecutors, but schismatics and heretics. **Not sparing the flock**—Ready to rend it for doctrinal or selfish reasons.

30. **Of your own selves**—Internal heresiarchs, not merely from among the present elders, but from the Church

verse things, to draw away disciples after them. **31** Therefore watch, and remember, that [r] by the space of three years I ceased not to warn every one night and day with tears. **32** And now, brethren, I commend you to God, and [s] to the word of his grace, which is able [t] to build you up, and to give you [u] an inheritance among all them which are sanctified. **33** [v] I have coveted no man's silver, or gold, or apparel. **34** Yea, ye yourselves know, [w] that these hands have ministered unto my necessities, and to them that were with me. **35** I have showed you all things, [x] how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. **36** And when he had thus spoken,

[r] Chap. 19. 10.——[s] Heb. 13. 9.——[t] Chap. 9. 31. ——[u] Chap. 26. 18; Eph. 1. 18; Col. 1. 12; 3. 24; Heb. 9. 15; 1 Pet. 1. 4.——[v] 1 Sam. 12. 3; 1 Cor. 9. 12; 2 Cor. 7. 2; 11. 9; 12. 17.

[w] Chap. 18. 3; 1 Cor. 4. 12; 1 Thess. 2. 9; 2 Thess 3. 8.——[x] Rom. 15. 1; 1 Cor. 9. 12; 2 Cor. 11. 9, 12; 12. 13; Eph. 4. 28; 1 Thess. 4. 11; 5. 14; 2 Thess. 3. 8.

they represent. Dr. Gloag says, "Mention is made of no fewer than six heresiarchs belonging to Ephesus: Hymeneus and Alexander, (1 Tim. i, 20,) Phygellus and Hermogenes, (2 Tim. i, 15,) Philetus, (2 Tim. ii, 17,) and Diotrephes, (3 John 9.)" Here were the Nicolaitans, (Rev. ii, 6, and note on Acts vi, 5,) and here Cerinthus rose against the apostle John. (See our vol. ii, p. 224.)

31. **Three years**—In round numbers. *Three months* in the synagogue, (xix, 8,) two years in the school of Tyrannus, (x,) preceded by a brief visit, (xviii, 21,) and followed, perhaps, by a short delay, (xx, 1.)

32. **Commend**—Commit, entrust. **Word of his grace**—The promise of the Gospel.

33. **No man's silver**—Cicero in very glowing terms describes the virtue of his brother, who was governor of an Asiatic province: "Wonderful it is that when you possessed absolute power for three years in Asia, no statuary, no picture, no vase, no garment, no slave, no beauty of any one, no inducement of money, could sway you from your integrity and purity."

34. **These hands**—Doubtless presenting his hands, hard with the tokens of toil. Yet Dr. Hackett truly remarks: "It may be added that Paul, although he waived his own right to a maintenance from those to whom he preached, was remarkable for the decision with which he asserted that right in behalf of others. Compare Rom. xv, 27; 1 Cor. ix, 13, 14; Gal. vi, 6; 1 Tim. v, 17, 18; see also the Saviour's rule on this subject in Luke x, 7."

35. **The weak**—The helpless. **Words**—An unwritten saying of the Lord, for the record of which we are indebted to this speech of Paul's. **More blessed**—"Plutarch relates that Artaxerxes said, *To bestow is more royal than to take away.* And Aristotle says: *It belongs to a freeman to give rather than to receive.* Both of these sayings correspond in expression to the aristocratic views of antiquity. The former refers to the distinction which existed between rulers and the people; the latter to the ancient distinction between freemen and the slaves. Seneca, on the other hand, speaks in reference to the gods when he says: *He who bestows benefits imitates the gods; he who takes, the usurers.* There is, however, in all these classic sayings a certain aristocratic pride of sentiment, which cannot fail to be perceived. The saying of Christ, on the contrary, is founded on the fact that God is love."—*Lechler.* It will, indeed, be generally found, on close examination, that passages of the Christian Scriptures which are paralleled by some heathen quotation are rooted in deeper and purer grounds, and infused with a higher life.

36. **Kneeled down**—At a moment of deep earnestness like this we may be sure of two things: that the heart would crave the humblest posture, and that a Paul would find no *liturgy* compe-

he [y] kneeled down, and prayed with them all. **37** And they all wept sore, and [z] fell on Paul's neck, and kissed him, **38** Sorrowing most of all for the words [a] which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

AND it came to pass, that after we were gotten from them,

y Chap. 7. 60; 21. 5.—*z* Gen. 45. 14; 46. 29.
a Verse 25.

tent to express his depth and specialty of prayer.

37. **Fell on Paul's neck**—Affectionately embracing his chest, and laying the head upon his neck and shoulder, after the Oriental fashion.

38. **Face no more**—Probably in a few moments the **ship** started, and, by the powerful northwest wind usually at that season prevailing, arrived in the afternoon of the same day, by a six hours' sail, at Cos, "the garden of the Ægean," the birthplace of the great physician Hippocrates, crowned with the temple of Æsculapius, the god of medicine.

CHAPTER XXI.

5. *From Miletus to Cesarea*, 1–8.

1. **We came**—It was about the middle of spring (April 24, A. D. 58) when Paul's ship cut its quiet and prosperous way through the "isles of Greece," celebrated in poetry for their romantic beauty, and in history for wonderful events. But Paul journeys in a spirit of ever-increasing sadness. The lying in wait of the Jews (xx, 3) had interrupted the very commencement of his journey; at Miletus premonitions of a disastrous result weighed upon his own spirit, (xx, 22, 23 ;) at Tyre a presaging warning from others forbade him to proceed, (verse 4,) and at Cesarea an explicit prophecy foretold his surrender to the Romans, and the tears of all his friends implored him to proceed no farther. But he is "bound in spirit" to be in Jerusalem at the feast of Pentecost.

and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara: **2** And finding a ship sailing over unto [a] Phenicia, we went aboard, and set forth. **3** Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. **4** And [b] finding disciples, we tarried

a Chap. 15. 3.—*b* Chap. 19. 1; Matt. 10. 11; 2 Tit. 1. 17.

With a straight course—Favoured by the strong wind from the northwest, the ship cuts through the strait dividing Cos from the mainland point of Cnidus, and on Tuesday, April 25, might arrive at Rhodes. From its ever-shining sun and perpetual bloom of foliage, both the emblem and Greek name of this island are *Rose*. **Patara**—The day following, (Wednesday, April 26.)

2. **Finding a ship**—Their course takes them from their previous ship, but they are so fortunate as to find a ship waiting for them, as it were, at Patara, direct for Tyre. This, apparently, secures Paul the ample time for arriving at Jerusalem at Pentecost, occurring on May 9, A. D. 58, twenty-five years after the first Christian Pentecost.

3. **Cyprus**—Through whose length Paul with Barnabas had preached Christianity. **Left hand**—From Patara they emerged from all the insular straits and launched "O'er the glad waters of the dark blue sea." In these fresh days of spring, the snows still lingered on the rounded summits of Cyprus, but the shores were clad in rich verdure. The breeze was evidently fair and strong, and their sail now by night as well as by day, through a voyage of three hundred and forty miles, at a rate a little more than seven knots an hour, would land them on Monday, the thirtieth day of April, at Tyre.

4. **Finding disciples**—Literally, *searching out the disciples*. Paul well knew that there was a Church there,

there seven days: [c] who said to Paul through the Spirit, that he should not go up to Jerusalem. **5** And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and [d] we kneeled down on the shore, and prayed. **6** And when we had taken our leave one of another, we took ship, and they returned [e] home again. **7** And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. **8** And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip [f] the evangelist, [g] which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, [h] which did prophesy. **10** And as we tarried *there* many days, there came down from Judea a certain prophet, named

c Verse 12; chap. 20. 23.—*d* Chap. 20. 36; 1 Kings 8. 54; Psa. 95. 6.—*e* John 1. 11.

f Eph. 4. 11; 2 Tim. 4. 5.—*g* Chap. 6. 5; 8. 26, 40. *h* Joel 2. 28; chap. 2. 17.

and perhaps he inquired at the synagogue for its locality, or for the residue of the elders. **Seven days**—*One week*, as at Troas, (xx, 6.) **Through the Spirit**—Through the Spirit they learned the danger, and so warned Paul against going.

5. **Brought us on our way**—But one short week had Paul been with these Tyrian Christians, and yet men, women, and children attend him on his way to the shore. There they prayed and parted. There was no chapel or proseucha; but they kneeled by the sea beneath the open sky.

7. **Ptolemais**—The ancient Accho and the modern Acre. Lying between Tyre and Cesarea, it is older than either, and has outlasted them both.

8. **Departed**—Left. first the ship, and then the city, and took the land route to Cesarea. "Issuing from the southeastern gate, in ten minutes they would cross the Belus, now the Nahmen; then for three hours would proceed along the beach with the surf breaking at their feet; at the base of Carmel would ford the mouth of the Kishon, (El-mukatta,) and, turning that headland, follow the line of the coast of Cesarea. The distance hither from Akka (Ptolemais) is about forty miles."—*Hackett.*

Cesarea—(See note on viii, 40.) **Philip the evangelist**—(See notes on viii, 26–40.) Residing at Cesarea, Philip may have still performed the work of an evangelist, or Gospel-preacher, wherever he was providentially called.

6. *At Cesarea—Philip and Daughters—Agabus*, 9–14.

9. **Virgins**—Not nuns, devoted by a vow to celibacy. "Their virginity is probably referred to only as a reason for their being still at home, and not as having any necessary connection with their inspiration. We read of prophetesses under the old economy, not only wives of prophets, (Isa. viii, 3,) but themselves inspired, from Miriam (Exod. xv, 20) and Huldah (2 Kings xxii, 14) to Noadiah (Neh. vi, 14) and Anna, (Luke ii, 36.) Joel's promise of extraordinary spiritual gifts was to servants of both sexes, and to daughters as well as sons."—*Alexander.* The prophetic character of the company now at Philip's house providentially, especially after the arrival of Agabus, attests how high at this time, more than twenty years since the Ascension, was the spiritual life in the Church.

10. **Many days**—At Cesarea Paul's distance from Jerusalem was about seventy-five miles, or three days' journey. So rapid under propitious gales had been his voyage that he has nine days to spare before Pentecost, which he can spend either at Jerusalem or at Cesarea. From motives of prudence, perhaps, he prefers the latter. **Came down from Judea**—

Agabus. **11** And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, [k] So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. **12** And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. **13** Then Paul answered, [l] What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. **14** And when he would not be persuaded, we ceased, saying, [m] The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem. **16** There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

k Chap. 11. 28.—*k* Verse 33; chap. 20. 23.
l Chap. 20. 24.

m Matt. 6. 10; 26. 42; Luke 11. 2; 22. 42.

Doubtless on having heard of Paul's arrival at Cesarea, and, belonging to the Pauline section of the Jerusalem Church, anxious to welcome the apostle.

11. **Bound his own hands**—Impressing the mind most vividly by impressing the eyes, after the Old Testament prophetic fashion. "As Isaiah (chap. xx) loosed the sackcloth from his loins, and put off his shoes from his feet, to declare how the Egyptian captives should be led away into Assyria naked and barefoot, or as the girdle of Jeremiah, (ch. xiii,) in its strength and its decay, was made a type of the people of Israel in their privilege and their fall."—*Conybeare & Howson.* **Jews bind the man**—Agabus' prophecy was not fulfilled in the letter, for the Jews did not themselves bind the man; but it is fulfilled in spirit, for they bound him with their muscular force, and delivered him into Roman custody and chains.

12. **We**—Luke and the other attendants of Paul, joined by the Cesarean Christians. Philip and his inspired daughters, in lovely and loving human weakness, joined in the grief and the entreaties that Paul would avoid Jerusalem.

13. **What mean ye?**—What do ye? or, What are you doing? A question of surprise, yet tenderness. **Break my heart**—In all their agony he could share; but not for a moment in their readiness to shrink from the duty and the suffering. **Die...for... Jesus**—They saw the danger and the death; he saw also the duty. Had they seen, even for themselves, the same duty and the same cause, doubtless they too, like him, would have moved on to danger and death; for it is a company of rare spirits who are here clustered by affinity around this holy apostle.

To Jerusalem, 15-17.

15. **Carriages**—The things that were *carried;* their baggage, or luggage. **Up to Jerusalem**—Paul now goes "bound in spirit" from Cesarea up to Jerusalem; he will soon return, bound in Roman chains, from Jerusalem to Cesarea. His journey will best be illustrated, geographically, on his return. (See notes on xxiii, 31-33.)

16. **Brought with them**—More correctly, *brought us to Mnason, with whom*, etc. These certain Cesarean disciples or Christians did not bring Mnason from Cesarea, but brought Paul and friends to Mnason's house. **An old disciple**—An *ancient* Christian. He may have been one of Christ's own hearers and followers, a probability not contradicted by his being of Cyprus.

The retinue with which Paul now entered Jerusalem was very large. Besides the original seven from Europe, (xx, 4,) there were Luke and a number of brethren from Cesarea. They came apparently as an embassy from the Church of the Gentiles,

17 [n] And when we were come to Jerusalem, the brethren received us

n Chap. 15. 4.

headed by the apostle of the Gentiles, to James, the representative of Christian Judaism at the capital of the religious world. It came bearing the money collections effected by Paul. (See note on xix, 21, and xxiv, 27.) We doubt not that the number was large in order to be impressive and weighty. Paul had a 'sister's son" now in Jerusalem, (xxiii, 16;) and there might have been a sister whose home was too small to entertain so large a body of guests.

17. **Come to Jerusalem** — The terminus of Paul's third missionary tour, begun at xviii, 23, where see notes. **Brethren...gladly**—It was doubtless cheering to Paul, saddened with the dark predictions of change and death at Jerusalem, to meet the face of smiling friends. These were the friends of his Cesarean friends, the progressive party of the Church, sympathizers with Christian Gentilism and its apostle.

HISTORIC REVIEW. — Paul's entrance into Jerusalem calls for a brief history of Judea from the death of Herod Agrippa, whose history is given in our note on xii, 1, and 21–25.

§ 1. Herod Agrippa left two daughters, who are mentioned in Acts, namely, **Bernice** and **Drusilla,** and an only son, AGRIPPA II. (See Herod's family table in note on Matt. ii, 1.) Bernice married her uncle Herod of Chalcis; and, on account of Agrippa's extreme youth, the kingdom of his father was reduced to a province under *procurators*, subordinate to the Prefect of Syria resident at Antioch, while the treasury of the temple and the appointment of the high priests were intrusted to King Herod of Chalcis. The boy Agrippa was kept at the Roman court as the favourite of the Emperor Claudius.

CUSPIUS FADUS (A. D. 44) was the first and one of the wisest of the procurators, under whose administration the robber bands infesting the country were repressed and public peace secured.

TIBERIUS ALEXANDER, an apostate from Judaism to paganism, succeeded A. D. 46. During the four years of these two procurators occurred the great famine foretold by Agabus, (xi, 27.)

§ 2. VENTIDIUS CUMANUS, the third procurator, (A. D. 49,) ruled with a rashness that filled the province with commotion and bloodshed.

Soon after his accession Herod, king of Chalcis, died, and young Agrippa II., though still remaining at Rome, succeeded to his crown, and to his control over the temple treasury and the high priesthood. Bernice, wife of this Herod and sister to Agrippa, returned to Rome; and such was the relation there between the brother and sister that the Roman poet Juvenal satirized them as incestuous barbarians.

During Cumanus' rule some Galileans, in passing through Samaria to the Passover at Jerusalem, were assaulted by the Samaritans, and a number slain. The Jews forthwith appealed to Cumanus, who, bribed by the Samaritans, refused all justice. The indignant Jewish people resorted to arms, in which they were countenanced by the high priest, Ananias. Cumanus met a large body of the insurgents, and Roman discipline obtained an easy victory. Cumanus sent an exciting account of the rebellion to the Emperor Claudius; and it was in consequence of this that the frightened Claudius decreed the banishment of the Jews from Rome mentioned by Luke.

Meantime the Prefect of Syria, Quadratus, at Antioch, thought it due time for himself to interpose. Upon examination he found Cumanus guilty of bribery and Ananias guilty of rebellion, and sent them both to Rome, the latter in chains, for trial before the emperor. The eloquent Jewish Jonathan went to defend the case of his nation. And now there appears upon

the stage a person with whom Paul came in important contact.

§ 3. Pallas and **Felix** (the latter subsequently procurator) were two Greek slaves imported by Antonia, mother of Claudius, probably from Arcadia. Their manners and talents won her confidence, and they both became favourite courtiers. When the emperor's wife was executed, Pallas was so fortunate as to advocate the claims of Agrippina (Nero's mother) to succeed her. Agrippina became empress, and Pallas and Felix were all-powerful. Through young King Agrippa a compact was formed, by which Jonathan should petition the Jewish nation that Felix might be appointed procurator, and Pallas and Felix, combined with Agrippa and Agrippina, should secure the Emperor's decision in favour of Ananias and the Jews against Cumanus and the Samaritans. They gained the case, and it is probable that Jonathan was appointed to the high priesthood vacated by Ananias.

FELIX now became procurator, (A. D. 51,) and, though Tacitus tells us that "he ruled with the cruelty and lust of a despot and the meanness of a slave," his administration, at first, had its merits. He destroyed the robber bands, and gave so much peace and prosperity to the country that Tertullus (see note on xxiv, 2) was not wholly a false flatterer.

Two years after Felix's appointment Agrippa II., now aged twenty-six, left Rome, having been transferred from Chalcis to the former tetrarchy of Philip, comprising Trachonitis, Gaulonitis, Batanea, Iturea, and Abilene. He fixed his court at Cesarea Philippi, (Matt. xvi, 13;) but he also had an ancestral palace at Jerusalem. Thither he *made frequent visits, and at one of them heard the celebrated defence of Paul.* Bernice accompanied him to Palestine with unimproved reputation. (See note on xxv, 23.) She then, in order to terminate the scandal, married Polemo, king of Cilicia, on condition that he would be circumcised, but afterward deserted him. Bernice some years later won the heart of the Emperor Titus, became the inmate of the palace, and would have become his wife but for the opposition of the Roman public, which compelled the emperor to dismiss her.

Drusilla, the other sister of Agrippa above mentioned, married Asisus, king of Emesa; but as both of these attractive ladies often accompanied Agrippa to Rome, Felix became enamoured with Drusilla. By the arts, it is said, of a second Simon Magus, (see note on viii, 24,) who was employed for the purpose by Felix, she was induced to desert the king and marry the procurator. Agrippa and Felix were, therefore, brothers-in-law.

§ 4. When Paul arrived at Rome, in A. D. 58, Felix had been six or seven years in office. Claudius had died, NERO was emperor, (see notes on ix, 31, and xix, 10,) and Agrippa was in royal favour. Jonathan, who had procured the appointment of Felix, had so often and so boldly presumed to rebuke him, that the procurator employed an assassin to murder him at Jerusalem with a poinard concealed under his vestments. From the Latin name of the poniard used, *sica*, the word *sicarii* became the term for a class of *assassins* who subsequently became fearfully multitudinous. They entered the most sacred places, and so skilfully committed their murders in the crowd that detection was impossible. The high priesthood, now vacated by the assassination of Jonathan, was for a long time vacant, and Ananias, as named in Acts xxii, was perhaps no genuine high priest. This lengthened vacancy arose from the fact that Agrippa, who had the appointing power, was absent, by Nero's order, in a distant war.

§ 5. Shortly before Paul's arrival occurred the overthrow of the **Egyptian** false prophet mentioned in Acts xxi. Though a native of Egypt, he was probably a Jew lately landed in Judea. Announcing himself as the messenger of God to restore the kingdom of Israel, he drew four thousand followers into the Judean wilderness

gladly. **18** And the *day* following Paul went in with us unto [o]James; and all the elders were present. **19** And when he had saluted them, [p]he declared particularly what things God had wrought among the Gentiles [q]by his ministry. **20** And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all [r]zealous of the law: **21** And they are informed of thee, that thou

o Chap. 15. 13; Gal. 1. 19; 2. 9.—*p* Chap. 15. 4, 12; Rom. 15. 18, 19.

q Chap. 1. 17; 20. 24.—*r* Chap. 22. 3; Rom. 10. 2; Gal. 1. 14.

His soldiers so increased that he took possession of the Mount of Olives with a force of thirty thousand to put down the Roman power. Felix bravely attacked him with horse and foot, aided by the Jerusalemites, who detested the impostor, slew four hundred insurgents, captured others, and routed the whole. The Egyptian escaped; but the whole city was in search of him, and Lysias was in hopes that he was caught in the person of Paul. (Acts xxi, 38.)

V. Paul in Council with James—Arrest—Sent to Cesarea, xxi, 18 to xxiii, 35.

1. *Paul, James, and Elders*, 18–25.

18. **Went in with us**—As principal with his followers. This is a formal and fully appointed assemblage on both sides. **James**—Our readers may trace him through our notes on Matt. x, 3; John vii, 3; Acts i, 14, and xv entire. A fuller portraiture of his remarkable character we hope to furnish introductory to the *Epistle of James*. No contemporaneous proof whatever exists that he was ever *ordained to an official order above the eldership*. If, however, there was any man living at this primitive day who could claim to be a pope, a universal pontiff and bishop of the Christian Church, it was this brother of Christ, this spiritual potentate to whom the embassy and the tribute are paid, this prince of the house of David in David's ancient capital.

Elders were present—As Paul is attended by his full suite, so the presbytery of James receive them in full session. The two bodies, therefore, meet, headed by the two illustrious personages whom, perhaps, the unanimous vote of each of the two great sections of the Church, the Judaic and Gentilic, would have recognised as the representative men. The great question of the Church of that age is before them as stated in notes on x, 1, xi, 19, and xv, 6.

19. **He...saluted...declared**—It was seven years before this that young Paul, as second to Barnabas, yet fresh in his unproved apostolate, had appeared at the Jerusalem Council to discuss the same question. He had now grown in years, in labours, and achievements, and in a wide-spread and singular renown. Where were the twelve? Save Peter, little is heard of their labours or names. But this Christian hero, now grown a veteran, comes, relating his own wonderful history, pointing to the monuments of his success, yet meekly bearing a peace-offering in his hand.

20. **Glorified the Lord**—With James and the eldership the question is clear and settled. How can they presume to set a repressing foot upon this magnificent outspread of Christianity over the Gentile world? **How many thousands**—It was Pentecost, a Christian as well as a Jewish anniversary, and the assembled Christian attendants from Judea, Galilee, and Samaria were doubtless present. The Greek word for *thousands* is in the original *myriads* or *tens of thousands* Yet its ordinary use is that of an indefinite, but large number. The word is so used in 1 Cor. iv, 15; xiv, 19. (See note on Luke xii, 1.) **Zealous**—Greek, *zealots*. A word at that day applied to the most fanatical section of Jews, whose rebellion brought about the destruc-

teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. **22** What is it therefore? the multitude must needs come together: for they will hear that thou art come. **23** Do therefore this that we say to thee: We have four men which have a vow on them; **24** Them take, and purify thyself with them, and be at charges with them, that they may [s]shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. **25** As touching the Gentiles which believe, [t]we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with

[s] Num. 6. 2, 13, 18; chap. 18. 18.

[t] Chap. 15. 20, 29.

tion of Jerusalem. It is here applied to the ultra Jewish Christians, and, perhaps, somewhat disapprovingly. James and the elders fully recognised Paul. But the less informed masses suspected him, and we are now to have a final proposition for conciliating them.

22. **What**—What is, therefore, the true course before us? **The multitude...together**—This clause is, without due reason, rejected by some critics from the text. The intelligence of Paul's arrival, it means, will collect together a body of the believers inquisitive about Paul, and discussing adversely his views and character.

23. **We say**—It is the body of the elders who give this advice, James doubtless concurring, and being perhaps spokesman. **We have**—This implies that the four Nazarites belong to the Christian body.

24. **Them take**—The elders here advise Paul to adopt the expedient of Herod Agrippa, who had not long since, in order to give a public attestation of his Judaism, when he came to Jerusalem from Rome, laid out a considerable sum in defraying the expense of absolving several Nazarites of their vow. Paul had himself lately finished a vow at Cenchrea by the cutting of his hair, but probably without any Jewish ablutions or expressive sacrifices. (For the vow of a Nazarite, see Num. vi, 1-21.) **Shave**—Or shear or cut the hair. The wearing long hair was a part of the vow; the cutting the hair was its termination. Paul consented to this proposal, with the hope that it would give him the very object of his visit, access to the ears of these Judaic Christians fully to explain his course, and bring them also to the true position. How glorious a prospect did it open of so bringing the Christianity of Jerusalem into harmony with his own expanded views, and thus put a stop at the fountain head to the Judaizing schism by which he was perpetually assailed and Christianity endangered! What a blessed harmony would be attained! But for the interference, as we soon shall see, of the Antichristian Jews, this would have doubtless been the result.

25. **We have written**—The elders here refer to the decree of the Jerusalem Council, (xv, 28, 29,) in order to show that not even this compliance would be necessary for Paul's Gentile attendants, or for any other Gentiles.

2. *Paul's Arrest—Rescue by Romans*, 26–40.

26. **Then Paul**—One of the most momentous turning points of Paul's life has now arrived. He is to become for years an apostle in bonds. He now marches as a victim to the scene of his arrest.

Paul enters, doubtless through Solomon's portico, on the east, into the court of the Gentiles; and, within,

them [u] entered into the temple, [v] to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. **27** And when the seven days were almost ended, [w] the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and [x] laid hands on him, **28** Crying out, Men of Israel, help: This is the man [y] that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. **29** For they had seen before with him in the city [z] Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. **30** And [a] all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were

[u] Chap. 24. 18.—[v] Num. 6. 13.—[w] Chap. 24. 18.—[x] Chap. 26. 21.

[y] Chap. 24. 5, 6.—[z] Chap. 20. 4.
[a] Chap. 26. 21.

finds himself walking on a beautiful pavement of variegated stone. He next passes, ascending, as up a terrace, through the Beautiful Gate into the court of the women, where are rooms for the ceremony of release from a Nazarite vow. Here Paul, with his *four*, is *to signify*, or announce to the priests there waiting, *the accomplishment* (now to be accomplished in a period of seven *days*) of the *purification*.

27. **The seven days**—During this period Paul either stays in the temple or daily visits it; probably the latter, as he is seen meantime walking the streets with Trophimus, verse 29. **Of Asia** — And especially of Ephesus, (verse 29,) where for three years Paul had thinned the synagogue, and depreciated the commerce of the great temple. Gentiles had endeavoured then to destroy Paul in their theatre; Jews have him now in the temple.

28. **Men of Israel** — A popular patriotic war cry. **Brought Greeks** —(See note on John ii, 14.) To the inscription upon the wall of this court Titus, the Roman destroyer of Jerusalem, once made a most indignant reference: "Have ye not, O ye accursed, by our permission put up this partition wall before your sanctuary? Have not you been allowed to put up the pillars thereto belonging at due distances, and on it to engrave in Greek, and in your own letters, this prohibition, that no foreigner should go beyond that wall? Have we not given you leave to kill such as go beyond it, though he were a Roman?"—*Wars*, iv, 2, 4.

29. **Trophimus**—(See note on xx, 4.)

30. **All...moved**—That four Gentiles, led by a noted renegade, should be committing the capital crime of entering the holy precinct, was enough to startle all Jerusalem. A general rush is made at the outcry, and a mob pours into the immense court to seize and destroy the profane intruders. **Drew him out of the temple**—From the women's court into the court of the Gentiles. **Doors were shut**—The folds of the Gate Beautiful, being of solid Corinthian brass, opening from the women's court to the court of the Gentiles. Of this gate Josephus relates the following supernatural event as occurring shortly before the destruction of the city: "Moreover, the eastern gate of the inner, (court of the temple,) which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and which rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it, who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning under-

shut. **31** And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar: **32** [b]Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. **33** Then the chief captain came near, and took him, and [c]commanded *him* to be bound with two chains; and demanded who he was, and what he had done. **34** [d]And some cried one thing, some another, among the multitude: and when he [e]could not know the certainty for the tumult, he commanded him to be carried into the castle. **35** And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

b Chap. 23. 27; 24. 7.—*c* Ver. 11; chap. 20. 23.

d Chap. 19. 32.—*e* Chap. 22. 30; 25. 26.

stood it: that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies." The gate is now witnessing one sin, or rather one part of the great sin for which that predicted ruin was sent, the rejection of the Gospel of Christ. The door was closed at this moment to shut out the tumult and prevent bloodshed in the holier place. (See note on Acts iv, 1, 2.)

31. **Went about to kill him**—Were seeking to kill him; that is, dragging him to a place where bloodshed was permissible, and *beating him.* The surprise of some commentators that the Christians did not come to the rescue of Paul is absurd. Nothing could have been more rash than thus to have drawn on their own heads the vengeance of the Jewish government and people.

Tidings came unto—The commotion would be visible to the Roman sentries stationed on the cloisters at the Fort Antonia, and *report* would be instantly made to the commander. (See note on Matt. xxi, 12.) **Chief captain of the band**—The χιλιαρχος, chiliarch, or commander of a thousand men, nearly equivalent to our colonel. Forthwith a large share of his force (which in full would consist of a thousand soldiers led by ten centurions) is upon the mob in the court of the Gentiles near the gate.

32. **Left beating**—The sight of the approaching military, even before its arrival, checks the violence of the mob. Wonderfully swift of wing is the Roman eagle lighting down upon his prey!

33. **Two chains**—(See note on xii, 6.)

34. **Cried one thing**—It was difficult for the mob to make out a charge against the prisoner which would be intelligible to the Roman. If a Greek had entered into the holy place he was liable to death; but Paul was notoriously a Jew; nor was there any Greek to be found on the spot. The incoherent maledictions flung out upon Paul would therefore simply perplex the chiliarch. **Castle**—Literally, the *pretorium*, or camp; probably the barracks of the soldiers within the court of the *castle* Antonia. These barracks, or soldiers' lodgings, were in the interior area enclosed by the wall of the castle, and afforded rooms for at least a thousand men, kept as guard over the temple grounds. But the "whole cohort," (Matt. xxvii, 27,) was probably kept in the "pretorium," (of John xviii, 28,) in the western part of the city.

Paul was now taken in custody by the soldiers, and, with the chains fastened on his wrists, was led to the northwest corner of the Gentile court, where by a flight of stairs he would ascend to the gallery, and, entering the gate of the fort, would pass down into the barracks within its area.

35. **Borne... of**—In ascending the stairs leading from the Gentile court up into the tower of Antonia, (which stood against the northwest corner of the temple,) so rapid was the rush of the populace behind, and yet so prompt the exertion of the soldiers

36 For the multitude of the people followed after, crying, [f] Away with him. **37** And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? **38** [g] Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, [h] I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. **40** And when he had given him license, Paul stood on the stairs, and [i] beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

[f] Luke 23. 18; John 19. 15; chap. 22. 22.—[g] See chap. 5. 36.—[h] Chap. 9. 11; 22. 3.—[i] Chap. 12. 17.

to rescue him, that Paul is seen by Luke (probably gazing on the scene) as lifted from his feet and carried upward in their hands! So did unconscious Gentilism on that day, in the hands of Providence, rapidly rescue her great apostle from Judaism and death.

36. **Away with him**—The apostle is rejected in the same fierce terms as was his Master by the same Jerusalem more than twenty years ago. (Luke xxviii, 18; John xix, 15.) Yet in the midst of this wild storm of human passions a Divine result is being worked out. Paul had foreseen that his mission was to *go to Jerusalem*, and *after* to *see Rome*. He has now been to Jerusalem, and he is yet to *see Rome;* yet not, as he had expected, at his own cost. The iron arm of the Roman power will take him, and at its own expense place him in Rome; but with sufferings and martyrdoms that shall enable him to be a pattern for the Church, to all ages, of heroism for Christ.

37. **Thou speak Greek?**—Paul, amid the storm, is the self-possessed master of his position. He avails himself, with undisturbed skill, of every advantage within reach, first to assuage the chiliarch, and then the people, in order to attain both safety for himself and triumph for the truth. The very dialect of the first words he utters wins the chiliarch.

38. **Art not thou**—The question, as put in the English translation, implies that an affirmative answer is expected. It should imply a negative answer. Thou art not, then, that Egyptian, as I supposed? (For this **Egyptian,** see our Hist. Rev. at verse 17, § 5.)

39. **A citizen**—Implying a full possession of all the civil rights of a great free city. **No mean city**—The metropolis of Cilicia, rich by commerce, and noted for its schools of philosophy. It was open by good roads, to the north by the Cilician Gates, and into Palestine by the Syrian Gates. The graceful Greek, the honourable origin, and the impressive manner of the apostle, are producing their effect upon the chiliarch. He doubts his first impression that a criminal or culprit is before him; and, by the very boldness of Paul's request, put with the unconscious air of conscious power, he is inspired with the idea that the prisoner may be able to appease and sway the angry mob, and explain his own mysterious case.

40. **On the stairs**—From this precarious rostrum, with fetters upon both wrists, does this apostle make his, perhaps, last appeal to this people of Jerusalem. As he stands above their reach and beyond their power there is a pause, and the very *beckon* of his fettered **hand** secures a silence. He addresses them as a Hebrew in their ancestral dialect, the very syllables of which had a charm to subdue their unwilling ears. While he then talks as a Jew, he is allowed to talk as long as he will of Jesus; but his mouth is shut as soon as he utters the fatal word, **Gentiles!** Jesus, at any rate, was a Jew; and if, as those Jerusalem Nazarenes who attend the tem-

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MEN, [a] brethren, and fathers, hear ye my defence *which I make* now unto you. **2** (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 [b] I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city [c] at the feet of [d] Gamaliel, *and* taught [e] according to the perfect manner of the law of the fathers, and [f] was zealous toward God, [g] as ye all are this day **4** [h] And I persecuted this way unto the death, binding and delivering into prisons both men and women. **5** As also the high priest doth bear me witness, and [i] all the estate of the elders: [k] from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be

[a] Chap. 7. 2.—[b] Chap. 21. 39; 2 Cor. 11. 22; Phil. 3. 5.—[c] Deut. 33. 3; 2 Kings 4. 38; Luke 10. 39.—[d] Chap. 5. 34.—[e] Chap. 26. 5.—[f] Chap. 21. 20; Gal. 1. 14.—[g] Rom. 10. 2.—[h] Chap. 8. 3; 26. 9-11; Phil. 3. 6; 1 Tim. 1. 13.—[i] Luke 22. 66; chap. 4. 5.—[k] Chap. 9. 2; 26. 10, 12.

ple and keep the law declare, he is to come again and completely fulfil all prophecy, he may after all give supremacy to Israel. But for this renegade and traitor, who talks of giving the kingdom of God to the Gentiles, Αἶρε αὐτον! Away with him!

CHAPTER XXII.

3. *Paul's First Defence—to the Jerusalemites*, 1–23.

1. **Men**—We have here the first of five self-defences by Paul, recorded by Luke, (22–26.) His method of defence is the often very effective one of *telling his own experience.* With special wisdom in his case; for his experience and history have ever been held as a peculiar and striking demonstration of the truth of Christianity. The argument to these Jews now is: I was once, in your circumstances, a foe of Christ; you, with my experience, would be Christian. **Men . . . brethren**—Best expressed in English, *brother-men; men who are brethren.* **Fathers**—Probably men of age and office, of high priestly rank, were under his eye, looking down from the stairs.

2. **Hebrew tongue**—The Jews were *bilingual*, speaking two languages, Greek and Aramaic, or the then modern Hebrew. The Greek was most prevalent in large towns; and hence, probably, had he spoken Greek, his audience would have understood him. His speaking Aramaic secured the momentary sympathy of the Jews, but lost that of the chiliarch. Could he have spoken both Hebrew and Greek at once, the chiliarch would have learned that Paul's only crime was favour toward the Gentiles; it would have been rather a merit than an offence to him. We may analyze this speech thus: Paul's Jewish enmity to Christ, (3–5;) his miraculous conversion, (6–10;) his authentication and baptism by Ananias, (11–16;) his subsequent return to Jerusalem and commission by Jesus, (17–21.)

Among all this bitter audience none is so bitter as once, alas! was I. With the highest Jewish education and proudest prospects, I was the bloodiest of persecutors.

3. Nearly every term is emphatic. *Verily a Jew, this city, Gamaliel, perfect, law, fathers*, all are points of a preëminent instance.

4. **This way**—As yet Christianity had received no normal and permanent name. Hence this vague phrase repeatedly.

5. **The high priest**—Who may have now been present. **The estate of the elders**—The presbyterium or eldership; the Sanhedrin. So that the intensity of his original Judaism was beyond all question. Why had all this been changed? The narrative of his conversion now answers.

By the vision of Jehovah repeatedly appearing, (as all admitted,) Abraham had been called (Gen. xvii, 1) and Moses commissioned, (Exod. iii, 1.) So

punished. **6** And [l]it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. **7** And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? **8** And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. **9** And [m]they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. **10** And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. **11** And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And [n]one Ananias, a devout man according to the law, [o]having a good report of all the [p]Jews which dwelt *there*, **13** Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. **14** And he said, [q]The God of our fathers [r]hath chosen thee, that thou shouldest know his will, and [s]see [t]that Just One, and [u]shouldest hear the voice of his mouth. **15** [v]For thou shalt be his witness unto all men of [w]what thou hast seen and heard. **16** And now why tarriest thou? arise, and be baptized, [x]and wash away thy sins, [y]calling on the name of the Lord. **17** And [z]it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; **18** And [a]saw him saying unto me, [b]Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony

l Chap. 9. 3; 26. 12, 13.——*m* Dan. 10. 7; chap. 9. 7. ——*n* Chap. 9.17.——*o* Chap. 10.22.——*p* 1 Tim. 3.7.——*q* Chap. 3. 13; 5.30.——*r* Chap. 9. 15; 26. 16. ——*s* 1 Cor. 9. 1; 15. 8.——*t* Chap. 3. 14; 7. 52.

u 1 Cor. 11. 23; Gal. 1. 12.——*v* Chap. 23. 11.—— *w* Chap. 4. 20; 26.16.——*x* Chap. 2.23; Heb. 10.22. ——*y* Chap. 9. 14; Rom. 10. 13.——*z* Chap. 9. 26; 2 Cor. 12. 2.——*a* Verse 14.——*b* Matt. 10. 14.

by the repeated vision of Jehovah-Jesus, Saul had been both called and commissioned. This Jesus, like the Jehovah of old, appears in the splendour of the Shekinah; he is *Lord*, the *Just One*, the pronouncer of the *I will send thee*. For the discrepancies between this and the other two narratives, see our note on ix, 4–8.

8. **Jesus of Nazareth**—Jesus, *the Nazarene*. Paul uses the epithet here in purposed identification of Jesus with the disciples now living in Jerusalem, who bore the epithet of *Nazarenes*.

9. **Heard not the voice**—Paul introduces this cautionary clause, because he was, doubtless, aware that his attendants, on returning to Jerusalem, in reporting the wonderful light and sound, testified to nothing of the mission he received from the words of Jesus. That special testimony their ears were incompetent to receive, and the official witness was to be Ananias.

12. **A devout man**—Paul brings out specially the holy Judaism and wide reputation of Ananias, to show him as a worthy witness to his divine legation from the risen Jesus.

15. **Unto all men**—In this announcement of his commission by Ananias (not given in the previous narrative) the Gentiles are not expressly mentioned, but are clearly implied.

16. **Be baptized**—Literally, *baptize thyself*. The work being supposed to be done by himself through another's hands. **Wash away thy sins**—By the external symbol, just as the Holy Spirit has already done the work in the internal reality. (See note on John iii, 5.) So 2 Pet. iii, 21, says, "Baptism doth save us;" but it is carefully explained: "not the putting away of the filthiness of the flesh, but the answer of a good conscience toward God." Baptism is the external and

concerning me. **19** And I said, Lord, [c] they know that I imprisoned and [d] beat in every synagogue them that believed on thee: **20** [e] And when the blood of thy martyr Stephen was shed, I also was standing by, and [f] consenting unto his death, and kept the raiment of them that slew him. **21** And he said unto me, Depart: [g] for I will send thee far hence unto the Gentiles. **22** And they gave him audience unto this word, and *then* lifted up their voices, and said, [h] Away with such a *fellow* from the earth: for it is not fit that [i] he should live. **23** And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be [k] examined by scourging; that he might know wherefore they cried so against him. **25** And as they bound him with thongs, Paul said unto the centurion that stood by, [l] Is it lawful for you to scourge a man that is a Roman, and uncondemned?

c Verse 4; Chap. 8. 3.—*d* Matt. 10. 17.—*e* Chap. 7. 58.—*f* Luke 11. 48; chap. 8. 1; Rom. 1. 32.—*g* Chap. 9. 15; 13. 2, 46, 47; 18. 6; 26. 17; Rom. 1. 5; 11. 13; 15, 16; Gal. 1. 15, 16; 2. 7, 8; Eph. 3. 7, 8; 1 Tim. 2. 7; 2 Tim. 1. 11.—*h* Chap. 21. 36.—*i* Chap. 25. 24.—*k* Verses 25, 29; chap. 16. 22, etc.; John 19. 1; Heb. 11. 36.—*l* Chap. 16. 37.

symbolical salvation, while regeneration is the internal and real. **The Lord**—The same Lord as named in verses 8. 10. 19; the Lord into whose name he was to be baptized. The phrase here is the same as in Gen. iv, 26. Paul here adds a narrative not elsewhere given, yet most important to his present defence.

20. **Thy martyr**—The English word **martyr** is pure Greek, and signifies *witness;* being the same word as is used in verse 15. But the word was early and beautifully consecrated to designate those who witnessed to Jesus with their blood; as the word *confessor* designated those who maintained fast faith through a persecution which they survived. The Greek word for witness is properly rendered in Rev. xvii, 6, "the blood of the *martyrs* of Jesus." One of the apostolic fathers, Clement of Rome, says of Peter, "Being martyred, he went to his due peace of glory."

This reference to Stephen must have thrilled the heart of Paul himself with emotion at the recollection of his own share in that deed of blood with some of his murderers now present, and ready to inflict upon himself the same doom.

22. **Unto this word**—Spellbound by the apostle's patriotic Hebrew, they listened intently until this word **Gentiles,** springing up like a sudden serpent, transformed them all to serpents. The word *Gentiles* does not in the Greek come last in the sentence, but it was the word in the last sentence that stung them to madness. **Not fit that he should live**—An exclamation of indignation at his escape; the starting point of the ensuing purpose of assassination.

23. **Cast off their clothes**—In their insanity they forget that Paul is safe from their power in Roman hands, and throw off their clothes to inflict upon him the fate of Stephen.

4. *Paul and the Chiliarch,* 24–30.

24. **The castle**—Again in the barracks. Had Lysias understood the speech, and known that Paul's crime was favour to the Gentiles, different would have been the result. **Examined by scourging**—Compelling him to explain his own crime by torture. Lysias is here plainly overhasty. How easy was it for him to learn at least the accusation against Paul by calling in a few chief Jews. This lazy readiness for the scourge was one of the instances of the cruelty in which the Roman underofficers often indulged where the provincial population was alone concerned. But Lysias here committed himself, in that his victim was not a *mere* provincial, but a Roman citizen as well.

25. **Bound him with thongs**—Rather, *stretched him forward* (to the whipping-post) *for the thongs* with

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman. **27** Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. **28** And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born. **29** Then straightway they departed from him which should have [1]examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. **30** On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

1 Or, *tortured him.*——*a* Chap. 24. 16; 1 Corinthians 4. 4; 2 Corinthians 1. 12; 4. 2; 2 Timothy

which the lashes were to be inflicted upon the bare back. (See our note on John xix, 1.) **Is it lawful**—(See note on xvi, 37.) The **centurion** shrinks back appalled at Paul's momentous claim of citizenship, and departs to warn the committed chiliarch.

27. **Yea**—(Note xvi, 38.)

28. **With a great sum**—Messalina, the mother of the emperor Claudius, freely sold the right of citizenship for money. The article did not long require "a great sum," and gradually became very cheap. **Free born**—(See our note on xvi, 37.)

29. **Departed**—The underlings require no order to desist, and depart. The chiliarch is fearful, not because he has bound Paul with chains for security, for that was lawful; but because he has bound him *for the scourging*. Accordingly, he is not released **until the morrow**; but from this time the chiliarch treats Paul with consideration, and exerts himself for his safety and deliverance from any injustice from the Jews.

30. **The certainty**—Lysias is now on the right track, inquiring of the prosecutors what the charge is, confronting the accuser with the accused. Inasmuch as troops could be brought from the castle in a moment, (xxiii, 10,) this meeting was probably held in the cloisters of the court of the Gentiles, very near to the stairs of Fort Antonia.

CHAPTER XXIII.

AND Paul, earnestly beholding the council, said, Men *and* brethren, [a]I have lived in all good conscience before God until this day. **2** And the high priest Ananias commanded them that stood by him [b]to smite him on the mouth.

1. 3; Hebrews 13. 18.——*b* 1 Kings 22. 24; Jeremiah 20. 2; John 18. 22.

This seems, however, not to be a court for judicial trial and sentence, but an informal calling together for inquiry. Lysias assembles the Sanhedrin simply to know "the certainty wherefore he was accused of the Jews." And probably himself (and not the high priest, Ananias) presided over the informal inquest.

CHAPTER XXIII.

5. *Paul before the Sanhedrin—Second Defence*, 1–9.

1. **Earnestly beholding**—Scanning the assembly with an intent gaze, to analyze its elements and discover by what method he may again master the crisis, Paul probably recognises some old acquaintances. He notes, probably, those who are his bitterest enemies. The presiding chiliarch, now anxious about his mistake in binding him, is essentially his friend, and has near by a sufficient protective military force. Paul, therefore, feels himself on high ground, and determines to take a bold initiative. **Men...brethren**—He omits *fathers*, as used in xxii, 1, and calls them in effect *brethren*, or equals, and not superiors. **Lived**—Greek, "I have conducted as a citizen," or *exercised my citizenship*.

2. **Commanded...to smite him**—The high priest is left in his passion to inflict the usual Eastern penalty of criminal or impertinent speech upon

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and [c] commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 Then said Paul, [d] I wist not, brethren, that he was the high priest: for it is written, [e] Thou shalt not speak evil of the ruler of thy people. 6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, [f] I am a Pharisee, the son

[c] Lev. 19. 35; Deut. 25. 1, 2; John 7. 51.
[d] Chap. 24. 17.

[e] Exod. 22. 28; Eccles. 10. 20; 2 Pet. 2. 10; Jude 8.
[f] Chap. 26. 5; Phil. 3. 5.

this servant of Christ, an outrage which will draw forth a monitory prediction of his own violent end.

This Ananias was the son of Nebedæus, and was appointed to the high priesthood by Herod, king of Chalcis. (See our Hist. Rev. at xxi, 17, §§ 1, 2, and 3.) He was assassinated by the Sicarii, about five years afterward.

3. **God shall smite thee—Shall** is used as often for *will*, to express a simple future tense. Literally, *God is about to smite thee.* This is not an imprecation, but a warning to this man, which the apostle was empowered to pronounce to him, of the violent termination impending over the continuance of his violent career. **Whited wall**—Like *whited sepulchres*, a phrase used by the Master, who here sustained Paul, of precisely such characters as Ananias. This epithet refers to inward coarseness and vileness, covered with an outside polish, which belonged both to a wall and to the highpriestly hypocrite.

4. **God's high priest**—Not only the informality of this assemblage, (see note on ver. 1 and xxii, 30,) but the previous excitements of its members, and the riot with which it broke up, indicate that Ananias occupied no seat of honour, and wore no costume to distinguish him from the crowd. His person was unknown to Paul, who had long been absent from Jerusalem. When, then, he ordered Paul to be smitten, he not only committed a violence for which he had there and then no authority, but there was no sign to indicate to Paul that the order was given by a ruler in due authority.

5. **I wist not**—Paul virtually concedes that had he known his assailant he would not have uttered the remark. But he does not concede that the warning did not fit the man; nor is he able to say that the arrow is not divinely directed to hit its mark.

Some commentators upon Paul's words have made him confess his wrong spirit by saying, "I did not in my haste *consider* that he was high priest;" others make him say, I do not recognise such a tyrant as a true high priest; others suppose that he was looking in another direction, and was not aware that it was Ananias who ordered the smiting. Alford absurdly supposes that St. Paul's thorn in the flesh was a weakness of the eyes, so that he recognised not the high priest; and Lewin maintains that Ananias was in fact not a lawful high priest. *Our* interpretation, if correct, takes the words in their most natural sense, furnishes obvious reasons for Paul's personal mistake, yet subjects him to no moral charge, and preserves the prophetic import of his utterance. **Written**—(See Exod. xxii, 28.)

Paul Divides the Assembly, and is Rescued by the Chiliarch.

Verse 9 indicates that Paul's yesterday's speech on the stairs, with its strong avowal of his original Phariseeism, had made its impression on some of the Pharisees who heard it, and that they were seeking for some construction of Paul's vision of Christ as would make it allowable that "a spirit or an angel hath spoken unto him."

6. **I am a Pharisee**—It is sometimes said that this statement of Paul was false. Yet his additional words, **the son of a Pharisee,** gave fair warning that he applied the term Pharisee to himself in a modified sense. On that

of a Pharisee: [g] of the hope and resurrection of the dead I am called in question. **7** And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. **8** [h] For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. **9** And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, [i] We find no evil in this man: but [k] if a spirit or an angel hath spoken to him, [l] let us not fight against God.

g Chap. 24. 15, 21; 26. 6; 28. 20.——*h* Matt. 22. 23; Mark 12. 18; Luke 20. 27.——*i* Chap. 25. 25; 26. 31.——*k* Chap. 22. 7, 17, 18.——*l* Chap. 5. 39.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. **11** And [m] the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. **12** And when it was day, [n] certain of the Jews banded together, and bound themselves [1] under a curse, saying that they

m Chapter 18. 9; 27. 23, 24.——*n* Verse 21. 30; chapter 25. 3.——1 Or, *with an oath of execration.*

point of the variation between himself and the Pharisees he had yesterday fully and frankly explained himself. Not merely may we say that on the points of division between the Pharisees and Sadducees he was with the former; but Paul might say that he was the truest and most consistent Pharisee present; that a true Pharisaism, being orthodox Judaism, ought by its own premises to develop into Christianity. **Son of a Pharisee**—The preferable reading is, *the son of Pharisees;* that is, the descendant of a Pharisaic lineage. **The hope**—Probably this word is a term for the Messiah. (See note on xxvi, 6.)

7. **Divided**—Paul aimed not merely to divide and conquer, but to gain a part of the audience.

8. **Both**—This **both** includes the **resurrection** on one side, and **angel or spirit** on the other.

9. **Great cry**—That a part of the assembly should favour Paul excited almost as fierce a clamour against them as had arisen against Paul himself. **Arose**—First there was an outcry; then the Pharisaic Scribes started up from their seats and boldly took sides with Paul. **Strove**—Literally, *fought;* that is, they used physical force to rescue Paul from the onset of the Sadducees. It is probable that Ananias was on the Sadducean side. **Let us not fight against God**—This clause is probably spurious. The sentence really terminates abruptly and unfinished at the word *him.* Conybeare and Howson ingeniously suggest that the rest of the sentence is lost in the clamour.

6. *Paul Rescued and sent to Cesarea,* 10-35.

10. **Great dissension**—Paul is imminently likely to be divided between the divided assembly. But Lysias is fully satisfied that Paul's only offence is a religious dissent from the Sanhedric doctrines, which, as a Greek-Roman, he considers but a fancy crime, and he thereupon evidently purposes that their designs to murder him shall not be of easy accomplishment. (Verse 29.) A second time does unconscious Gentilism rescue her great apostle from fallen Judaism.

11. **Night following**—Exhausted with the past two days' excitements, alone in the desolate barracks, does the blessed Jesus find and console his faithful confessor. Has the lonely advocate for his Lord any misgivings that unholy passion has stained his record that day? This **Be of good cheer** assures his spirit on that point, and infuses within him the freshness of a new life.

Conspiracy, and its Disclosure, 12–22

12. **Under a curse**—By the Jewish *anathema* a thing was sacredly

would neither eat nor drink till they had killed Paul. **13** And they were more than forty which had made this conspiracy. **14** And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. **15** Now therefore ye, with the council, signify to the chief captain °that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. **16** And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. **17** Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. **18** So he took him, and brought *him* to the chief captain, and said,

o Chap. 25. 3; Psa. 21. 11; 37. 32, 33; Prov. 1. 11, 16; Isa. 59. 7.

devoted to God, either for service or for retribution and destruction. The form of the resolution was, "According to my oath I will neither eat nor drink; whoso eats or drinks is a double criminal." But how could they escape starvation in case of failure? Chrysostom keenly says, "Then they were forever cursed; for they did not kill Paul." But Lightfoot shows that the rabbies had the spiritual power to play pope and absolve them from their vow. Says the Talmud, "To a man that has vowed to abstain from food and drink, woe if he eats, and woe if he drinks; if he eats, he breaks his vow; if he eats not, he destroys his life. What then must he do? Let him go to the rabbies, and they will release him from his vow?" A similar conspiracy and oath were undertaken by ten Jews against Herod with similar failure.

14. **Chief priests and elders**—Those high dignitaries would not reject such assassination. Taking advantage of the extraordinary example of Phineas, son of Eleazer, the gravest Jewish writers, the Talmud, Josephus, and Philo, maintain the right of summary assassination of apostates from God. Thus the last of these writers, as quoted by Hackett, says, "All who have a zeal for virtue should have a right to punish with their own hands, without delay, those who are guilty of this crime; not carrying them before a court, council, or magistrate, but regarding themselves for the time as judges and executioners." These appalling authorizations of assassination of course would lead to the dissolution of society. The Sicarii, encouraged by Felix and by such countenance as the Sanhedrists now gave, arose in great numbers, and their daggers did the work of destruction in detail on all supporters of moderate counsels, and led the nation to its final catastrophe. (See our Historical Review, xxi, 17, § 4.) So awful is the warning against encouragement of lawless violence and secret assassination in any civilized community. Especially in a free government law should be at once just and supreme.

15. **With the council**—They proposed that the request to the chiliarch should be made by regular vote of the Sanhedrin, those who favoured Paul being probably deceived as to the real design. **Or ever**—Before. They will assassinate him *at a distance*, by the way, in order to keep the Sanhedrin clear of any suspicion of coöperation in the murder.

16. **Sister's son**—The only appearance of any blood relation of Paul's in the New Testament history Whether Paul had, like Barnabas, a married sister resident in Jerusalem, or whether this nephew, who appears thus in view solitary and alone, was a pupil sent to Jerusalem, as Paul once was, there is nothing to decide The secret of the plot had too many keepers to be well kept. Some of Paul's favourers in the Sanhedrin may

Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. **19** Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? **20** And he said, [p]The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly. **21** But do not thou yield unto them: [q]for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. **22** So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast showed these things to me. **23** And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; **24** And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. **25** And he wrote a letter after this manner: **26** Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. **27** [r]This man was taken of the Jews, and should have been killed

p Verse 12.—q Verse 12. 14; chap. 9. 23, 24; 14. 5, 6; 20. 19; 25. 3.—r Chap. 21. 33; 24. 7.

have informed Paul's relative, and thus he became a link in the chain of Paul's safety and progress to Rome.

19. **Took him by the hand... privately**—An act of guidance from the present company to a private place.

22. **Tell no man**—Paul's sudden disappearance from Jerusalem was thus left a mystery to the excited Sanhedrin, and a sad perplexity to the oath-bound assassins.

23. **Two hundred soldiers**—Probably the largest body guard the now rescued apostle ever had. **Third hour**—At nine o'clock at night this little army, four hundred and seventy strong, horse, foot, and light-armed, prepared for every kind of ground, and every mode of attack, starting from Jerusalem, took the high ridge-road leading toward Sychem, and arrived as far as Gophna by midnight, as their first stopping place. Thence they took a Roman road, of which traces are still visible, slanting northwestwardly, to Antipatris, where all but the horsemen, who were seventy strong, left to return to Jerusalem.

24. **Beasts**—The Greek word denotes any riding beast, as horses, mules, or camels. More than one would be needed for a single person for change. Each horseman both rode and led a horse. **Felix the governor**—The procurator, to whom the chiliarch was subordinate, and he to the prefect of Syria. (For account of Felix, see Hist. Rev. xxi, 17.)

25. **This manner**—This type or form. The regular letter form of this document, according to the fashion of that day, shows that Luke offers it as a literal copy. There is no difficulty in supposing that in the many interviews held by Festus with Paul the latter might have seen the original, and furnished a copy to Luke. The latter would value it as an authentic and characteristic document, and worthy to be inserted in his history.

26. **Claudius Lysias**—The name Lysias, which is here first given, intimates that he was a Greek; the name Claudius is Latin, assumed, perhaps, after he had bought his Roman citizenship "for a great price." So that we have here a note from a Greek-Roman chiliarch to a Greek-Roman procurator. **Most excellent**—An official title. **Greeting**—The usual epistolary civility.

27. **Should have been**—Would have been. **An army**—Rather, *the troops*, namely, in possession for the

of them: then came I with an army, and rescued him, having understood that he was a Roman. **28** [s]And when I would have known the cause wherefore they accused him, I brought him forth into their council: **29** Whom I perceived to be accused [t]of questions of their law, [u]but to have nothing laid to his charge worthy of death or of bonds. **30** And [v]when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and [w]gave commandment to his accusers also to say before thee what *they had* against him. Farewell. **31** Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. **32** On the morrow they left the horsemen to go with him, and returned to the castle: **33** Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. **34** And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of [x]Cilicia; **35** [y]I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in [z]Herod's judgment hall.

s Chap. 22. 30.—*t* Chap. 18. 15; 25. 19. *u* Chap. 26. 31.—*v* Verse 20.

w Chap. 24. 8; 25. 6.—*x* Chap. 21. 39.—*y* Chap 24. 1, 10; 25. 16.—*z* Matt. 27. 27.

purpose. **Rescued him**—This Lysias did thrice. **Having understood**—This was true the second and third time, but not the first. The pretence among many commentators that Lysias is chargeable with an intentional falsehood to obtain fictitious credit is preposterous. He deserved all the credit he could claim, namely, that as soon as he had evidence that Paul was a Roman citizen he maintained his rights with all the power of the government. His conduct from first to last would stand honourably justified before the Roman court. The slight defect in the unimportant detail that in the first rescue he had not been informed of the citizenship was easily committed in so brief and summary a note, and is so natural that every one intuitively feels that both the note and the facts to which it refers are genuinely historical.

29. **Nothing...worthy of...bonds**—Felix was now certified beforehand that the prisoner was in bonds only for imaginary crimes. (Note ver. 10.)

31. **Antipatris**—"If any man," says Josephus, "was a lover of his father (Antipater) Herod was, for as a paternal monument he founded a city in the loveliest plain of his kingdom, rich with rivers and trees, and named it *Antipatris*."

32. **The morrow**—After their arrival at Antipatris, being forty miles from Jerusalem, and twenty-six miles yet to Cesarea. At this distance from Jerusalem, all danger of attack from the Jewish conspirators having ceased, the infantry return home, leaving Paul in charge of the cavalry escort. Luke's narrative no more visits Jerusalem.

34. **What province**—The first question with a Roman governor, in order to be sure that he trespassed on no other man's jurisdiction.

35. **Herod's judgment hall**—Rather, *the pretorium of Herod.* This was a palace built by Herod, and afterward occupied by the Roman procurators. Such edifices were furnished, like the old mediæval palaces and baronial castles, with towers for keeping prisoners of state. Paul was, therefore, not confined in an ordinary prison, but resided in the very palace of Felix. The procurator was probably influenced by both Lysias' pronouncing him innocent, and by his knowledge that the Christians were now a growing religious body. Under this honourable and gentle durance the apostle remained for two years—in a prison and a palace. He resided in the residence of the slayer of the innocents at the birth of Christ.

CHAPTER XXIV.

AND after [a]five days [b]Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. **2** And when he was called forth, Tertullus began to accuse *him*, saying, [c]Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, **3** We accept *it* always, and in all places, most noble Felix, with all thankfulness.

a Chap. 21. 27.—*b* Chap. 23. 2, 30, 35; 25. 2.

c Psa. 10. 3; 12. 2, 3; Prov. 29. 5; Jude 16.

CHAPTER XXIV.

VI. PAUL'S TWO YEARS AT CESAREA, xxiv, 1–xxvi, 32.

1. *Paul's First Roman Arraignment and Third Defence—Before Felix*, 1–21.

Six arraignments did Paul encounter in a degree of climax; two before the Jews, and perhaps four before the Roman courts.

The first was on the stairs of Fort Antonia, (xxii, 1;) the second before the Sanhedrin, (xxiii, 1;) the third (this) before Felix; the fourth before Festus and Agrippa, (xxvi, 2;) the fifth before Nero, with acquittal; and the sixth before Nero, resulting in the crown of martyrdom. In the present arraignment he is forever released from the Jewish, and fairly in the hands of the Pagan, power. Gentilism, unconscious as ever, has fairly rescued her apostle from Judaism, no more to surrender him. For awhile she will protect him from assault, but finally finish his career with the bloody axe.

1. **After five days**—Reckoned, doubtless, *after* the completion of the last transaction, namely, Paul's arrival in Cesarea. Both Paul's and Luke's standpoint is at Cesarea. **Ananias the high priest**—It is probably true that the rebuke of Paul in the Sanhedrin (xxii, 3) rankled in the breast of the high priest; but it is also probable that the reports brought in from various directions at that Passover of the growth of Christianity, the diminution of the synagogues, and Paul's leadership in the work, had produced in the rulers a strong sense of the necessity of striking him down. It is now the head of the Jewish State confronting the chief leader of the Christian Church before the Pagan court, (three great religions in trian gular contact,) demanding his sacrifice **Elders**—The high priest is the prosecutor; the rest are his retinue. **Orator...Tertullus**—A diminutive of Tertius; it is lengthened also into Tertullianus. The Greek for *orator* is ῥήτωρ, *rhetor;* (whence our word *rhetoric,*) originally meaning any public speaker, came to signify a professional pleader. In all the provinces there were numbers of Greek and Roman lawyers who made a living by managing the cases of the natives before the Roman courts. Indeed, it was the custom for young Roman lawyers to practice thus awhile in the provinces as a training for a higher practice in Rome. In Paul's trial the only language understood by all was no doubt the Greek.

2. **Called forth**—Felix has taken his seat upon the *bema*, an elevated platform; the high priest, rhetor, and elders are in readiness, and Paul is **called** or summoned from the prison apartment of the palace to its court room. Forthwith orator Tertullus opens (**began**) the indictment.

He avails himself most liberally of his free license (of which Paul would be deprived by his conscientiousness) of gaining the procurator's good graces by the most fabulous flattery. His speech is divisible into two nearly equal parts—compliments to Felix and the charges against Paul. The governor was flushed with his late triumph over the Egyptian insurgent, and to this nearly the whole of the orator's eulogy skilfully points.

We—Our learned barrister speaks in the name of his clients. **Thy providence**—Thy *foresight;* one of the attributes claimed by the emperors and inscribed upon the public coin. (See Hist. Rev., § 3, at chap. xxi, 17.)

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. 5 [d] For we have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: 6 [e] Who also hath gone about to profane the temple: whom we took, and would [f] have judged according to our law. 7 [g] But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, 8 [h] Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. 9 And the Jews also assented, saying that these things were so. 10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: 11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem [i] for to worship. 12 [k] And

d Luke 23. 2; chap. 6. 13; 16. 20; 17. 6; 21. 28; 1 Pet. 2. 12, 15.—*e* Chap. 21. 28.—*f* John 18. 31.—*g* Chap. 21. 33.—*h* Chap. 23. 30.—*i* Ver. 17; chap. 21. 26.—*k* Chap. 25. 8; 28. 17.

4. **Tedious**—Tertullus did not fear that his compliments had grown to a **tedious** length, but that his coming accusations may. His charges are three: sedition, heresy, and sacrilege.

7. **But**—This verse and the next as far as the colon are not in the best MSS., and are held by the best critics to be interpolated. Their removal clears Tertullus of the impolicy of making a side issue with Lysias. Excluding the passage, we must make the **whom** of verse 8 refer to Paul; otherwise to Lysias. The retention of the passage is strongly sustained by Felix's expressed expectation of Lysias' coming in verse 22.

9. **Jews . . . assented**—Had Felix considered these as so many impartial witnesses the case against Paul was a sweeping one. But, unluckily for them, Felix comprehended the whole case. He saw it with just the eyes of Lysias. (See note xxiii, 10, 29.)

10. **Beckoned**—The prosecutor is silent and seated. A nod from the judge permits Paul to speak. So veteran a pleader needs not, like the high priest and his elders, a lawyer to put his case.

Many years a judge—Paul has not much material for compliment, for he must confine himself to truth; but he makes a most dexterous use of what he has. He compliments the judge on his *long* tenure of office. Felix had ruled six or seven years; a long period for those times of rapid change by imperial caprice. **The more cheerfully**—Skilful truth again. Felix had during his six years' residence in Cesarea doubtless become familiar with the Christian Church there, where Philip the evangelist had long preached and where Paul had so lately visited, (xxi, 8–15.) He had a Jewish wife, who evidently knew the history of Christ and of Christianity. (See note on verse 24.)

Paul now in his reply answers to the charge of *sedition*, (11–13;) to the charge of *heresy*, (14–16;) to the charge of *sacrilege*, (17–21.)

11. **Because**—On the *first charge*, namely, of SEDITION, Paul takes the **twelve days** of which the present witnesses could testify of their own knowledge, and declares what his conduct was. **Because that** depends on **I do answer.**

To Jerusalem . . . to worship—Positively Paul now states his conduct to be that of a loyal Jew going to the religious capital, and his object being **to worship** there at the great national festival of the Passover. Negatively, he goes on to deny anything seditious, whether in **temple,** in popular **assembly** in any of the many **synagogues,** or in the streets of **the city.**

they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: **13** Neither can they prove the things whereof they now accuse me. **14** But this I confess unto thee, that after [l] the way which they call heresy, so worship I the [m] God of my fathers, believing all things which are written in [n] the law and in the prophets: **15** And [o] have hope toward God, which they themselves also allow, [p] that there shall be a resurrection of the dead, both of the just and unjust. **16** And [q] herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men. **17** Now after many years [r] I came to bring alms to my nation, and offerings. **18** [s] Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. **19** [t] Who ought to have been here before thee, and object, if they had aught against me. **20** Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council, **21** Except it be for this one voice, that I cried standing among them, [u] Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When [v] Lysias the chief

l See Amos 8. 14; chap. 9. 2.——*m* 2 Tim. 1. 3.——*n* Chap. 26. 22; 28. 23.——*o* Chap. 23. 6; 26. 6, 7; 28. 20.——*p* Dan. 12. 2; John 5. 28, 29.——*q* Chap. 23. 1.

r Chap. 11. 29, 30; 20. 16; Rom. 15. 25; 2 Cor. 8. 4; Gal. 2. 10.——*s* Chap. 21. 26, 27; 26. 21.——*t* Chap. 23. 30; 25. 16.——*u* Chap. 23. 6; 28. 20——*v* Verse 7.

14. **Heresy**—On the second charge of HERESY he now replies (14–16) by professing his faith in the essentials of Judaism and avowal of conscientious life. **They call**—But I do not admit to be so. **God of my fathers**—My ancestral God, and, therefore, I am guiltless of breaking Roman law by deserting my ancestral religion.

15. **They themselves**—Literally, *these themselves*, pointing, says Kuinoel, to the Pharisees present, who had come with the Sadducees. **Allow**—With Paul, taught by the resurrection and doctrines of Christ, the **resurrection** was an earnest and fundamental hope; with the Jews it was a mere *allowance;* that is, they conceded that it might be held without heterodoxy. **A resurrection**—The doctrine of the resurrection of the righteous alone cannot be reconciled with this express declaration of the **resurrection of the unjust.**

17. **Now**—Upon the charge of SACRILEGE Paul gives a brief statement of the facts, and challenges the counter proof. (xxi, 18–29.) **Many years**—Rather, *after some years more*, referring to the period of four years since Paul's last previous visit to Jerusalem. (xviii, 22.) **Alms**—This incidental mention of **alms** is the only allusion to the fact that Paul was all this four years largely engaged in taking collections from his various Churches for the poor Christians at Jerusalem, of which mention is so frequently made in his epistles. (Rom. xv, 25, 26; 1 Cor. xvi, 1–4; 2 Cor. viii, 1–4. See note xi, 29.) This is one of those undesigned coincidences, showing that both the Acts and Epistles are genuine documents.

18. **In the temple**—xxi, 26–29.

20. **These same here**—Pointing at Ananias and his elders.

21. **This one voice**—**Voice,** exclamation. This sentence was uttered, we suppose, with a smile and a slight tone of irony that reminded the Sanhedrists of their own disorderly conduct in their last encounter with Paul, (xxiii, 6–10.) If that exclamation was sacrilege they may make the most of it; but what of their breaking up in an uproar?

2. *Felix's Last Dealings with Paul,* 22–27.

22. **More...way**—Felix had a more perfect knowledge of Christianity

captain shall come down, I will know the uttermost of your matter. **23** And he commanded a centurion to keep Paul, and to let *him* have liberty, and [w] that he should forbid none of his acquaintance to minister or come unto him. **24** And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

[w] Chap. 27. 3; 28. 16.—[x] Chap. 17. 32; Prov. 6. 4, 5; Isa. 55. 6; Haggai 1. 2.—[y] Exod. 23. 8.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, [x] Go thy way for this time; when I have a convenient season, I will call for thee. **26** He hoped also that [y] money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. **27** But after two

than would permit him to condemn Paul upon these charges. (Note verse 10.) **Deferred them**—This court stands adjourned for want of evidence to convict and of a bribe to acquit. **Lysias...shall come**—The high priest departs, and no Lysias comes.

23. **Keep Paul**—(Note xxiii, 25.)

24. **Drusilla**—Felix, the once Greek slave, was eminently successful in matrimonies, being called by Suetonius *maritus reginarum trium*, the *husband of three queens*, or kings' daughters. The present Drusilla was great granddaughter of the first Herod, whose court was disturbed by the birth of Jesus, granddaughter of the Herod Antipas who beheaded John the Baptist, and who met Jesus before the crucifixion. With the hope of the Jews of a future Messiah, with the claims of Jesus to that title, and something of the rise of Christianity, she must have been acquainted. When, therefore, she learned that Paul, the noted "ringleader" of the sect of "Nazarenes," (as Tertullus called him,) was in the palace of Felix, she entertained much the same curiosity to see him that her grandfather Antipas did to see Jesus.

25. **Reasoned**—Or rather *conversed*. **Righteousness, temperance**—Namely, the righteousness and temperance required under Christ's kingdom. **Righteousness** excludes all injustice or dishonesty; **temperance** (self-control) excludes all irregular or excessive indulgence of any lust or appetite. How the true law of righteousness would destroy him Tacitus tells us by saying that "he presumed on committing all crimes with impunity." How the law of self-control would condemn him was illustrated by his adulteress at his side.

Judgment to come—A vivid description of the second advent of this Jesus-Messiah to judge the unrighteous and the sensual, (Matt. xxvi,) such as Paul could draw, (2 Thess. i, 7–10,) completed Felix's disturbance. **Trembled**—The Greek word is *was fearful*, not **trembled.** It describes an internal alarm, not an external commotion. **Go**—He probably interrupted Paul, as being unable to bear the terrible picture of his own character and impending doom. **A convenient season**—Not a *more* convenient season for repentance. It does not appear that he had any thought of repentance; but, being discomposed by the exciting description of **judgment**, he says, Leave me; I will call you again when I have occasion.

26. **Money**—How little the preaching of righteousness had affected the man is plain from his expecting a bribe from the preacher! To release a prisoner for pay was forbidden by an express Roman law. Knowing, as Felix did, that Paul was "ringleader" of the sect of Nazarenes, and that he had brought moneys to Jerusalem, he easily inferred that the Nazarenes would readily ransom their chief. **Oftener**—An exquisite meanness for this Roman ruler to send every now and then for his prisoner in the keep of his palace, fawning upor him for an offer of a bribe for liberation!

27. **Two years**—Two full years of confinement were thus apparently

years Porcius Festus came into Felix' room: and Felix, [z] willing to show the Jews a pleasure, left Paul bound.

CHAPTER XXV.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. **2** [a] Then the high priest and the chief of the Jews informed him against Paul, and besought him, **3** And desired favour against him, that he would send for him to Jerusalem, [b] laying wait in the way to kill him. **4** But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*. **5** Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, [c] if there be any wickedness in

[z] Ex. 23. 2; ch. 12. 3; 25. 9, 14.—[a] Ch. 24. 1; ver. 15.—[b] Ch. 23. 12, 15.—[c] Ch. 18. 14; ver. 18.

taken out of the apostle's mature life. There is no record of action or epistle by him at this time. We cannot suppose that his faithful servitors, Luke, Timothy, and others, left him in neglect. Philip the evangelist, and his prophetic family, and perhaps Cornelius the centurion, were still at Cesarea. **Show the Jews a pleasure**—As Felix obtained no bribe from Paul, so he determined to make Paul a bribe to the Jews. But he incurred all the meanness of the act without any compensation. The Jews followed him to Rome with charges; but the influence of his brother Pallas at court saved him. **Paul bound**—The expression intimates that Paul was found by Festus in the prison apartments of his palace at Cesarea, **bound** with a chain fastened to the wrist of a Roman soldier.

CHAPTER XXV.

3 *Paul's Treatment by Festus, and Appeal to Cesar*, 1–12.

1. **Festus**—Of the previous life of Festus history says nothing. He arrived at Cesarea probably in the autumn of A. D. 60. He was not disgraced by the flagitious qualities that belonged to Felix, yet he courted popularity at the expense of right. **After three days**—A promptness that allowed him but one intermediate day for rest. **Cesarea to Jerusalem**—From the Roman capital to the Jewish capital of Palestine.

2. **High priest**—Ananias had been assassinated, and Agrippa, who had the power of appointment, substituted Ismael, the son of Phabi, in his place. **Chief**—Not merely the Sanhedrin, as before, but the eminent by rank, wealth, or learning. **Informed him**—Brought accusation to him. They are still vindictive after two years are past, and as prompt in their action as Festus in his.

4. **Festus answered**—Festus, in verse 16, reports himself to have given a nobler answer than Luke here narrates. That report shows that he could conceive what the magnanimous course would be; but that report (verse 15) also says that they asked summary judgment against Paul untried. Both answers may therefore have really been made. The Jews probably first asked as a favour (verse 15) that Paul might be executed without farther trial, and to that Festus gave (verse 16) his peremptory Roman negative. They then requested that he be sent to Jerusalem to be tried, which appeared not an unreasonable request. But Festus' suspicions of foul play, being awakened by their first bloody request, he gave them (verse 4) a gentle refusal.

Paul should be kept—Rather, Paul *is kept*, or *in custody*, a gentler form of refusal than the translation implies: "Paul is secure in Cesarea; I must soon be there; there let his trial be."

5. **Able**—Not merely those able to go, but those *in power*, the officials or authorities, in distinction from the *chief* of verse 2, who were men of weight of character. Festus required responsible accusers.

him. **6** And when he had tarried among them [1]more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought. **7** And when he was come, the Jews which came down from Jerusalem stood round about, [d]and laid many and grievous complaints against Paul, which they could not prove. **8** While he answered for himself, [e]Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all. **9** But Festus, [f]willing to do the Jews a pleasure, answered Paul, and said, [g]Wilt thou go up to Jerusalem, and there be judged of these things before me? **10** Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. **11** [h]For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. [i]I appeal unto Cesar. **12** Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

1 Or, as some copies read, *no more than eight or ten days.*—*d* Mark 15. 3; Luke 23. 2, 10; chap. 24. 5, 13.

e Chap. 6. 13; 24. 12; 28. 17.—*f* Chap. 24. 27.—*g* Verse 20.—*h* Verse 25; chap. 18. 14; 23. 29; 26. 31.—*i* Chap. 26. 32; 28. 19.

6. **More than ten days**—Not so *shortly*, perhaps, as his answer in verse 4 implied: but his length of stay may have been in itself complimentary. But a better reading of the Greek text is *not more than eight or ten days*, which implies a keeping of his promise.

7. **Was come**—Festus seats himself upon the *bema*, or judicial elevation; his *council* (verse 12) or assessors are seated beside him; Paul is called from the guard room of the palace, and the Jews earnestly press around the tribunal. **Could not prove**—The court was not convinced by the evidence. (See verse 18.)

8. **Answered**—The three *neithers* of his *answer* indicate what were the three charges, namely. heresy against **the law of the Jews,** sacrilege against **the temple,** and *treason* against **Cesar.** This last charge of treason is new, and is probably founded on Paul's assertion of the kingship of Jesus.

9. **Wilt thou**—Festus is aware that as a Roman citizen Paul cannot be obliged to undergo trial by the Jews. He probably does not expect that Paul will consent. But he will do the Jews the **pleasure** of making the query. **Before me**—He offers to preside at the trial before the Sanhedrin as a safeguard of justice. But Paul has had enough of Jewish treachery, and knows whither his Providential destiny points.

10. **Cesar's judgment seat**—Every Roman *bema*, or tribunal, was Cesar's judgment seat, including the court of Festus. **Where I ought to be judged**—And not before a Jewish Sanhedrin. **Very well knowest**—From their failure of proof on the present occasion. Such was Festus' own statement, (verse 18.)

11. **Refuse not to die**—I accept the penalty which the law of the empire decides. **Deliver me**—Make a gracious present of me. He insists upon Roman law and justice instead of being bandied about by the favour of one party to another. **Appeal unto Cesar**—By this memorable sentence the apostle *irrevocably transfers himself to Rome.*

12. **Council**—A judge was bound by law to admit the appeal, except in cases excluding delay, such as pirates, notorious robbers, leaders of seditions and factions taken in the act. **Hast thou**—It is now agreed among scholars that this is not an interrogation, but an affirmation. *Thou hast appealed unto Cesar, unto Cesar wilt thou go.* As this was the proper announcement of the result of the consultation, a question would be out of place. *Cesar* was originally the proper name of Julius

13 And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus. **14** And when they had been there many days, Festus declared Paul's cause unto the king, saying, [k] There is a certain man left in bonds by Felix: **15** [l] About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him. **16** [m] To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. **17** Therefore, when they were come hither, [n] without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. **18** Against whom when the accusers stood up, they brought none accusation of such things as I supposed: **19** [o] But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. **20** And because [2] I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters. **21** But when Paul had appealed to be reserved unto the [3] hearing of Augustus, I commanded him to be kept till I might send him to Cesar. **22** Then [p] Agrippa said unto Festus, I would also hear the man myself. To mor-

k Chap. 24. 27.——*l* Verses 2, 3.——*m* Verses 4, 5. *n* Verse 6.——*o* Chap. 18. 15; 23. 29.

2 Or, *I was doubtful how to inquire hereof.*
3 Or, *judgment.*——*p* See chapter 9. 15.

Cesar, who established the Roman imperial power on the ruins of the old republic; afterward it was adopted as the permanent titular name of the successive emperors.

4. *Agreement and Preparation for Paul's Speech before Agrippa II.*, 13–27.

King Agrippa II., whose history we have given in our Hist. Rev., xxi, 17, was now residing in his ancestral palace at Cesarea Philippi. (Note Matt. xvi, 13.) The Herod family lost no opportunity to court the Roman officials, and Agrippa would pay an early visit of congratulation to Festus. We have had a sight of Drusilla in the last chapter; her sister Bernice now appears magnificently in view.

14 **Many days**—It would not do to bring a case of business forward too soon. **Paul's cause unto the king**—New in office, and entirely ignorant both of Christianity and of the interior of the Jewish theology, Festus turns to Agrippa for aid. The father of Agrippa and Bernice was both studious and zealous in regard to the rites and tenets of Judaism; and they were, no doubt, themselves fully indoctrinated. Nor is it to be doubted that they had a knowledge of the history of Jesus traditional in their family. They were fully acquainted with the excitement produced by the marvellous conversion of Saul of Tarsus. (xxvi, 26.) Agrippa was precisely the man, therefore, to counsel Festus, and both he and Bernice were persons sure to be interested in seeing and hearing the leader of the Christians.

15. **Judgment**—(Note verse 4.)

16. **Manner of the Romans**—We have here a noble maxim, lying at the basis of all just jurisprudence. There is no proof that Festus violated it.

18. **Such things as I supposed**—Some act of robbery or rebellion, such as was daily being perpetrated.

19. **Superstition**—The same word as in chap. xvii, 22, and capable of both a good and a bad sense. **One Jesus**—The phraseology here indicates first that Jesus and the resurrection were debated at the interview, (verses 7 and 8,) and, second, that Festus listened with a very cool indifference.

21. **Augustus**—When the nephew of Julius Cesar, Octavianus became emperor the Senate decreed to him the title of *Augustus*, the august or worshipful; much like the more modern phrase *his majesty*.

22. **I would**—The Greek imperfect tense, here, implying continuity of

row, said he, thou shalt hear him. **23** And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. **24** And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom [q]all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought [r]not to live any longer. **25** But when I found that [s]he had committed nothing worthy of death, [t]and that he himself hath appealed to Augustus, I have determined to send him. **26** Of whom I have no certain thing to write unto my lord. Where-

[q] Verses 2, 3, 7.—[r] Chap. 22. 22.

[s] Chap. 23. 9, 29; 26. 31.—[t] Verses 11, 12.

action, seems to signify that Agrippa had long had a wish to hear Paul. This wish is a very striking parallel to his own great-uncle's long desire to see Jesus. (Luke xxiii, 8.)

23. **Morrow**—Paul is here not now *on trial.* He is beyond this jurisdiction, amenable only to the emperor's own court at Rome. But he is to be heard, *first*, to gratify the interest of Agrippa and Bernice; and, *second*, for reasons assigned in verses 26, 27. **Bernice**—This fascinating but dissolute daughter of the Herodian line was now near thirty. She had been so envious of the superior beauty of her younger sister Drusilla that the latter took hasty refuge in marriage to escape her annoyances. Though inferior in beauty, Bernice was superior in success. (Hist. Rev., xxi, 17, § 3.)

Great pomp—It is clearly *an occasion!* Never had advocate for Christianity appeared before so august an assembly. Philip the evangelist, (who had indeed preached to and converted a chamberlain of the Ethiopian court,) with his little band of Cesarean Christians, had no reason that day to be ashamed of their champion. As not only Luke, but the magnates, military and civil, of Cesarea present marked the showy style of Bernice, some recollections may have occurred of the gorgeous array worn by her father on the day of his fatal oratory in this same Cesarea. v (xii, 21.) Agrippa and Bernice were the *last of the Herods!* With them terminated that meteoric family, which shone with a dark brilliancy, as a strange background, through just the period of Christ and the apostolic age. The race seemed to inherit the beauty of the unfortunate Mariamne with the unscrupulousness of the first Herod; and they stand as striking representatives of the kingdom of this world in contrast with the kingdom of Christ.

Place of hearing—Evidently not the court room in which Paul had been arraigned and tried before Felix and Festus. This is a more suitable assembly room, where ladies of highest quality may be agreeably present. **Paul was brought forth**—The object of all this high interest now appears, and the eyes of the silent assembly are fixed upon him. A slight mercurial figure, in whom the traces of high vitality are apparent, yet worn doubtless by a two years' confinement, is led in by a soldier with a chain fastened to his wrist.

24. **King Agrippa**—Festus now introduces the prisoner to the king, stating with due formality what of course Agrippa already knew. The apostle and king are the two principal figures in the scene.

26. **No certain thing to write**—In case of an appeal the judge was by law required to transmit to the imperial court *apostoli* or *literæ dimissoriæ*, that is, a due record of the crime charged and the judicial proceedings taken.

My lord—My master, the emperor Nero. Here is another instance of Luke's accuracy. Both the emperors Augustus and Tiberius rejected the title *dominus*, for which the word

fore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. **27** For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

THEN Agrippa said unto Paul, [a]Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: **2** I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things where of I am accused of the Jews: **3** Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. **4** My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; **5** Which knew me from the beginning, if they would testify, that after [b]the most straitest sect of our religion I lived a Pharisee. **6** [c]And now I stand and am judged for the

a Ch. 25. 16; Prov. 18. 13, 17; John 7. 51.—*b* Ch. 22. 3; 23. 6; 24. 15, 21; Phil. 3. 5.—*c* Chap. 23. 6.

lord here stands, with disgust, as too servile for Romans to offer, too invidious for themselves to accept. Yet Caligula did not forbid it; and just at this time of which Luke writes the spirit of flattery was persisting in its use until it became a regular title under Domitian.

CHAPTER XXVI.

5. *Paul's* **Fourth Defence**—*that before Agrippa*, 1–32.

1. **Agrippa said**—As highest in rank as well as referee by the procurator, Agrippa is president of the occasion.

A proper understanding of this noble piece of Christian oratory requires the reader to note two things: 1. This is not properly a judicial trial, as said note xxv, 23. 2. The charge against Paul, and to which he replies is this: He has infringed that Roman law which requires upon pain of death that every man shall adhere to his own national religion. To show himself not guilty of this charge, Paul maintains that *his is in fact the true Judaism.* He *first* shows how strict a Jew he originally was, and how persecuting he was of the followers of Jesus, (4–11;) *next* how he was converted and commissioned (like Moses) by the visible Shekinah, and the audible voice from above, (12–21;) and *third*, that all this is but the continuity of the Old Testament religion, inasmuch as it, as a whole, is embraced in the *prophets and even in Moses*, (22–29;) and this true identity, we may say by the way, of Christianity with true and primitive Mosaism is the gist of Paul's Epistle to the Romans. The whole tone of Paul's mind in the speech appears buoyant and elastic, exhibiting both in his artistic argument, his rounded periods, and in his prompt and masterly replies, a temperament and character raised by the occasion to the height of its demand.

Speak for thyself—To show that he may be reported to Cesar as innocent of all wrong.

2. **Happy, king Agrippa**—A conciliatory, yet strictly truthful exordium. (See notes on xxiv, 2, 10.) Doubtless Paul felt a genuine relief in stating his case, not to an obtuse and unintelligent pagan, but to one possessed of insight enough to penetrate its real merits, yet without the bigotry of the Sanhedrists.

5. **If they would testify**—Which as enemies it is not certain that they would have the magnanimity to do. **Most straitest**—A double superlative retained from the old English of the first translator, Tyndale.

6. **And now**—In accordance with and springing from this deep Judaism. **I stand**—A phrase of manly firmness. **Promise**—Namely, of the Messiah

hope of [d] the promise made of God unto our fathers: **7** Unto which *promise* [e] our twelve tribes, instantly serving *God* [f] day and night, [g] hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. **8** Why should it be thought a thing incredible with you, that God should raise the dead? **9** [h] I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. **10** [i] Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority [k] from the chief priests; and when they were put to death, I gave my voice against *them*. **11** [l] And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I per-

d Gen. 3. 15; 22. 18; 26. 4; 49. 10; Deut. 18. 15; 2 Sam. 7. 12; Psa. 132. 11; Isa. 4. 2; 7. 14; 9. 6; 40. 10; Jer. 23. 5; 33. 14, 16; Ezek. 34. 23; 37. 24; Dan. 9. 24; Micah 7. 20; chap. 13. 32; Rom. 15. 8; Titus 2. 13.——*e* James 1. 1.——*f* Luke 2. 37; 1 Thess. 3. 10; 1 Tim. 5. 5.——*g* Phil. 3. 11.——*h* John 16. 2; 1 Tim. 1. 13.——*i* Chap. 8. 3; Gal. 1. 13.——*k* Chap. 9. 14, 21; 22. 5.——*l* Chap. 22. 19.

7. **Unto which promise**—That is, *unto the fulfilment of which promise.* **Twelve tribes** — A single word, δωδεκάφυλον, the *twelve-tribedom.* From the time of the rending of the robe of Jeroboam into twelve parts by the prophet Ahijah, and the fulfilment of its symbol in the separation of the ten tribes (1 Kings xi, 29–39) from the two, there never was a united yet distinct twelve-tribedom restored. The truth seems to be, *first*, that a remnant was left of the ten in Northern Palestine; and *second*, that no distinct traces of a distinct ten tribes are to be found anywhere else. In the time of Paul tribe divisions existed in much confusion, and after the destruction of Jerusalem pedigrees were lost, and the authentic distinctions of hereditary tribeship were obliterated. Yet Israelites still loved to view themselves, ideally at least, as the twelve tribes. James, who of all the apostles may be supposed to have retained the strongest Jewish feeling, addressed his epistle *to the twelve tribes scattered abroad.* (i, 1.) **Instantly**—Intensely. **Serving God**—With prayers, and sacrifices, and good works. **Day and night** — Like the prophetess Anna, (Luke ii, 37.) Reversing the order of clauses, we may paraphrase the sentence thus: Our twelve tribes, worshipping intensely day and night, hope to come to the fulfilled promise of the Messiah. **Hope's sake... accused**—It was touching this Messianic hope (supposed by him to be fulfilled in Jesus) that Paul was accused by the Jews.

10. **I also did**—The apostle paints his sad behaviour with a copious accumulation of particulars. Perhaps a true interpretation would reduce some of his indignant and eloquent self-condemnations as hyperboles. **Saints** —By this striking word here Paul asserts to Agrippa the holy character of his victims, and aggravates his own misdoing. **They... death**—The plural perhaps for the singular, as it is doubtful whether any person suffered death besides Stephen. **Voice** —The Greek word signifies the pebble, which (before the invention of the modern paper) was anciently used for voting. Some have inferred from this that young Saul was a member of the Sanhedrin; erroneously, for he was not of sufficient age. Others suppose that his vote was given in the informal consultations that took place. More probably it is a metaphorical use of the word, as we would use the word *suffrage* to indicate one's support of a movement.

11. **Every synagogue**—Not absolutely **every,** but *any* one where, the occasion offered. Synagogues were the places in which not only the sentence was pronounced, but the penalty was inflicted in order to maintain both the sanctity of the infliction, and to deter the spectators from like sin. **Compelled them**—Greek, *was compelling them*, indicating a continuity of the practice. *Compelling*, or rather

secuted *them* even unto strange cities. **12** [m]Whereupon as I went to Damascus with authority and commission from the chief priests, **13** At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. **14** And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks. **15** And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. **16** But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, [n]to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; **17** Delivering thee from the people, and *from* the Gentiles, [o]unto whom now I send thee, **18** [p]To open their eyes, *and* [q]to turn *them* from darkness to light, and *from* the power of Satan unto God, [r]that they may receive forgiveness of sins, and [s]inheritance

m Chapter 9. 3; 22. 6.——*n* Chapter 22. 15.——*o* Chapter 22. 21.——*p* Isaiah 35. 5; 42. 7; Luke 1. 79; John 8. 12; 2 Corinthians 4. 4; Ephesians 1. 18; 1 Thessalonians 5. 5.——*q* 2 Corinthians 6. 14; Ephesians 4. 18; 5. 8; Colossians 1. 13; 1 Pet. 2. 9, 25.——*r* Luke 1. 77.——*s* Eph. 1. 11; Col. 1. 12.

constraining, whether with successful result or not. **To blaspheme**—To utter some imprecation on the sacred name or person of Jesus. The pagan persecutions of the martyrs were of the same atrocious character. Thus even the accomplished pagan philosopher Pliny wrote to the emperor: "They were required by my command to address the gods, and supplicate thy statue with incense and wine, and, besides, curse Christ, none of which, it is said, could those who were in fact Christians be constrained to do."

11. **Strange cities** — Damascus; the plural again for the singular.

12. **Whereupon**—The description of the Christophany which follows is far more vivid and abounding in individual touches and rounded periods than either of the parallel passages.

14. **In the Hebrew tongue**—A new circumstance, showing both the particularity of the apostle's own memory, and indicating that Jesus acknowledged his Israelite brotherhood even in commissioning his apostle to the Gentiles.

16–18. Paul gives in rich clauses the great commission he received. Lechler, sustained by Alford, strangely maintains that Paul attributes to Jesus here words not spoken by him but by Ananias. The words of Ananias, in xxii, 14, 15, bear but slender resemblance to these of Jesus. They justify no supposition either that Jesus spoke not these words complete, or that Ananias spoke not just the words recorded as his. The supposition that both were uttered implies no tame repetition. The obvious truth appears to be that Ananias was inspired to utter a brief confirmatory witness of the reality of the full commission given by Jesus to Paul.

16. **Stand upon thy feet** — The proper position for receiving the highest commission ever bestowed on man. **A witness**—(See note on Luke i, 2.) **Hast seen**—Namely, this wonderful manifestation of Christ, as proof of the divinity of his Gospel. **I will appear**—This was the first of many personal appearances of Jesus to him, as if his guardian angel were the Angel of the covenant. The other apostles had been under the tutelage of the terrene Jesus; this apostle of the risen Jesus.

17. **The people**—The Jewish people.

18. **To open**—The contents of his high office are now unfolded in a rich succession of beautiful clauses. Compare for beauty the prophetic commission of the Messiah himself, Luke iv, 18, 19.

That they may receive — This **that**, equivalent to *in order that*, depends upon **open** and **turn**. **Sanc-**

among them which are [t] sanctified by faith that is in me. **19** Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: **20** But [u] showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do [v] works meet for repentance. **21** For these causes [w] the Jews caught me in the temple, and went about to kill *me.*

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those [x] which the prophets and [y] Moses did say should come: **23** [z] That Christ should suffer, *and* [a] that he should be the first that should rise from the dead, and [b] should show light unto the people, and to the Gentiles. **24** And as he thus spake for himself, Festus said with a loud voice, Paul, [c] thou art beside

[t] Chap. 20. 32.—[u] Chap. 9. 20, 22, 29; 11. 26; 13. 14. 16. 17, 18, 19. 20. 21.—[v] Matthew 3. 8.—[w] Chap. 21. 30, 31.—[x] Luke 24. 27, 44; chap. 24. 14; 28. 23; Romans 3. 21.

[y] John 5. 46.—[z] Luke 24. 26, 46.—[a] 1 Corinthians 15. 20; Colossians 1. 18; Revelations 1. 5.—[b] Luke 2. 32.—[c] 2 Kings 9. 11; John 10. 20; 1 Corinthians 1. 23; 2. 13, 14; 4. 10.

tified—Among the **saints** of verse 10. (See note.) **By faith...in me**—Paul's doctrine of justification by **faith** in Christ is here received from Christ himself. As Christ sets himself forth as Saviour of the world, so the world can be saved only by committing itself in good faith to him. And in the fulness of this faith in Christ is included the very fulness of obedience to Christ in every holy work.

19. **Not disobedient**—His new faith acted forth in works. In this his will was free to obey or to disobey, like Jonah, the order of Jehovah. The overwhelming light and power of Christ's appearance were, indeed, irresistible, an "irresistible grace;" but the engaging with full faith in Christ to perform the duties and sufferings of his apostolate was a true act of the free will.

21. **Went about**—Undertook.

22. **Help**—A military term signifying the aid a warrior receives from auxiliary or allied forces. The warrior was the apostle; the enemy the Jews; the auxiliary was God. **Witnessing**—According to his apostolic office. (See note on verse 16.) **Small and great**—Whether of rank, stature, or age. **Prophets and Moses**—Hence Christianity is true Old Testament religion, and Paul has not by forsaking his national religion incurred the penalty of death.

23. **That**—Literally, *if*, or *whether*. It was questioned by the Jews, and upon it he gave his testimony. **Christ**—The English reader often loses the true force of passages in the New Testament by forgetting that **Christ** is not a proper name, but a title—the MESSIAH, the Messiah of Jewish national hope and pride. (See note on Matt. i, 1.) **Should suffer**—Rather, *could suffer*. **First**—Not indeed the **first** resuscitated from death, for Lazarus and others were thus revived and died again; but the first of the universal organic and complete resurrection, not only from *death*, but from *mortality*.

24. **Loud voice**—Filling the audience room with its imperious tones. **Mad**—Become a monomaniac by poring over old manuscripts. The words for much learning are *many writings*, and often, by implication, *much erudition*. Plainly what suggests to Festus the idea of Paul's half-crazed condition was his having a vision of a man who had risen from the dead, and thence having asserted a resurrection. And what suggested to Festus the cause of this monomania, namely, *many manuscripts*, was the fact that Paul drew the authority for both his vision and his doctrines from the Old Testament records. To say, as some do, that he saw Paul reading old parchments is not proved, yet may have been additionally true. To say with Dr. Hackett that Festus had heard

thyself; much learning doth make thee mad. **25** But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. **26** For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. **27** King Agrippa, believest thou the prophets? I know that thou believest. **28** Then Agrippa said unto Paul, [d] Almost thou persuadest me to be

d Ezek. 33. 31; Mark 6. 20; James 1. 23, 24.

that Paul was a scholar is to go still farther for a hypothetical solution when we have a clear one on the face of the record before us. Festus could not but know, at least, that Moses was held the lawgiver of the Jews, not only more ancient than Solon or Romulus, but a thousand years earlier than Homer himself. He knew that the prophets were the body of old Jewish literature. He saw that Paul had deeply read these musty records, and was deducing the risen Jesus from their pages. What, then, did he infer but that Paul had pored over the old archives until their conceptions had shaped themselves in his brain to a monomaniac day-dream about a dead man's living and appearing in celestial splendour before his eyes? It was a most natural thought to a secular military Roman after the model of Pilate and Festus.

25. **Most noble**—His civil title. **Truth**—In itself. **Soberness**—Sanity in the individual. A reply at once most respectful and most firm.

26. **The king**—This king had been called by Festus himself as referee, and Paul, therefore, very reasonably refers to him. **Knoweth of these things**—Understands the facts of Jesus' history. **A corner**—Not in some obscure place, but in Jerusalem.

27. **Believest...prophets**—As an educated and sincere Jew his reply to this direct appeal must have been affirmative, and so would sustain the value of these *many manuscripts* which Festus had impeached. **I know**—A masterly oratorical answer to his own question. Agrippa had refused both his sisters to royal suitors until the kings had consented to be circumcised.

28. **Almost**—It is now wisely agreed among scholars that the Greek ἐν ὀλίγῳ, literally, *in little*, cannot signify *almost*. This fact, indeed, destroys the fitness of the passage as a text for such sermons as Dr. Samuel Clarke and Mr. Wesley have preached upon it. And commentators have greatly differed about its meaning, according as they have supplied the noun implied after the adjective *little*. There are three supposable nouns, implying either *time*, *instrument*, or *amount*, and each of these three have had their advocates. *Time*, as Wetstein shows, is most frequently implied in the phrase in classic authors, and that fact has misled some commentators into an error. *In little time thou persuadest me*, besides making a jejune sense, requires *persuade* to be the future. Nor can the same meaning reappear in the phrase in Paul's reply without the utmost awkwardness. Supplying instrument as understood, *Thou persuadest me with little means or effort*, has less philological support and no more plausibility. The third implication, namely, *amount*, we have not the slightest doubt is the true. Indeed, the word *little*, without any supplied complement, implies *amount*. The same phrase is used by Paul in Eph. iii, 3, and signifies neither *time* nor *instrument*, but *amount*, namely, of writing. The meaning then clearly is, In slight degree do you persuade me to be a Christian. And this meaning, as we shall show, is required in Paul's response. Did Agrippa speak this ironically and negatively, or affirmatively? The latter meaning would be, *You do in a small degree persuade me to be a Christian.* The former would mean, *But slightly* [that is, *not at all*] *do you persuade me to be a Christian.* This last is the true construction. And Paul's response is, *I wish you were not only slightly, but largely*, that is, *entirely*

a Christian. **29** And Paul said, *e* I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. **30** And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: **31** And when they were gone aside, they talked between themselves, saying, *f* This man doeth nothing worthy of death or of bonds. **32** Then said Agrippa unto Festus, This man might have been set at liberty, *g* if he had not appealed unto Cesar.

e 1 Cor. 7. 7.—*f* Chap. 23. 9, 29; 25. 25.

a Christian. There is no reason to suppose that this word *Christian*, on Agrippa's lips, was other than the most respectful. Had he meant disparagement he would have used, as Tertullus did, the current contemptuous epithet, *Nazarene*, xxiv, 5. On the contrary, *Christian* embodies the highest human title known to the Jews, *Messiah*. The adjective was formed according to a regular philology, and had a beauty and dignity, not only which every follower of Jesus could accept, but which a Jewish king could hardly bestow otherwise than respectfully. Agrippa did give Paul a negative, but not a discourteous reply.

29. **Not only thou, but all**—Were not only *in little, but in much* such as I am. Such is the literal Greek. But the true Greek text is not *ἐν πολλῷ, in much*, but in *μεγαλῷ, in great*. Paul's meaning then is, *I wish you were a Christian not merely in a little degree, but in a great—entirely*. **Except these bonds**—How delicate a reproof of the men who were consciously holding him bound with undeserved chains. Dr. Hackett quotes a very appropriate passage from Tacitus concerning a Roman named Vibius Serenus, who was prosecuted before the Senate by his son. "The indicted father and his indicting son were brought into the Senate. Recently recalled from exile, and bound with a chain, while his son was making the plea, the father, with undaunted spirit, turning toward his son, *shook his chain* and invoked the vengeance of the gods." Thus terminates this rare encounter. The prisoner was master of the field, and of the king. The latter made a quiet retreat.

CHAPTER XXVII.

AND when *a* it was determined that we should sail into Italy,

g Chap. 25. 11.—*a* Chap. 25. 12, 25.

30. **Rose up**—There is some appearance of abruptness in this breaking up, but more probably it was a regular adjournment because the plea was closed. Judged as an intellectual performance, this speech must ever rank among the master-pieces of oratory. **King . . . governor . . . Bernice, and they**—In the order of honour.

31. **They were gone aside**—Not Agrippa and Festus alone; for it was after a consultation by this *they* that Agrippa gave his conclusion to Festus. Perhaps Festus' assessors went to make up the *they*.

32. **He had not appealed**—In the opinion of Agrippa then not only was Paul innocent, but a Jew might become a Christian without going out of the limits of a true Judaism. Herein he condemned his own father for the execution of the apostle James.

If Paul's appeal to Cesar was the only obstacle to his liberation, why did they not give Paul notice to that effect, allow him to withdraw his appeal, and then release him? Probably, from regard to the prosecuting Jews, Festus preferred to get rid of him by sending him to Rome.

CHAPTER XXVII.

VII. Paul in Route for Rome—At Rome, xxvii, 1; xxviii, 31.

1. *In the Adramyttine ship to Myra*, 1-5.

1. **And**—No packet ships or steamers in this, the palmy time of imperial Rome, crossed the sea at regular intervals, but the waters had been cleared of pirates, and from various directions a plentiful current of commerce tended to the Roman capital. Even consuls and emperors were obliged in crossing

they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.
2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* [b]Aristarchus, a Macedonian of Thessalonica, being with us.
3 And the next *day* we touched at Sidon.

b Chap. 19. 29.

And Julius [c]courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.
4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.
5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

c Chap. 24. 23; 28. 16.

the sea to avail themselves of the merchant vessels, which were of a size hardly inferior to the same class of ships at the present day. **Other prisoners**—From all the provinces appellants and accused parties were constantly going to the imperial bar; some were of honourable character; but from the political and domestic troubles of Palestine, Paul, with his faithful Luke and Aristarchus, probably found himself in an unsympathizing crowd of insurgents, robbers, and sicarii. **Julius...Augustus' band**—It has been plausibly conjectured that this band was a detachment from the pretorian guards, attached to the person of the governor at Cesarea, and thence Julius is identified with the Julius Priscus who, according to Tacitus, rose from his present rank of centurion to be pretorian prefect at Rome. When Paul pleaded before Agrippa no one of the military officers lower than *chiliarch* seems to have been present; but the centurion could hardly have been unaware of that occasion, or unknowing that Paul was no ordinary prisoner. He may even have formed the acquaintance of Paul during the two years of his imprisonment. Hence, from the first he receives marked deference from Julius, and finally becomes virtually commander of the entire body.

2. Adramyttium—A trading town of some note in Mysia, near the Isle of Lesbos. The **ship** was, doubtless, merely engaged in the coasting trade. **We launched**—According to Mr. Lewin's reckoning it was on the twenty-first of August, in the year of our Lord 60, when Paul's ship departed from Cesarea. The winds at that date are generally from the west, but not violent, and the trip to Sidon was doubtless prosperous.

The first intention probably was that Paul and his party should land at Adramyttium, and take the overland route across Northern Greece, by the Egnatian way, through Neapolis, Philippi, and the other Macedonian towns, and thence crossing the Adriatic to Brandusium, the regular route to Rome. (See note on xvii, 14–40.) The meeting an Alexandrian ship at Myra changed this plan disastrously. **One Aristarchus**—See note on xix, 29.

3. **Sidon**—See note on Matt. xi, 21. A sail of sixty-seven miles.

4. **Under Cyprus**—The premonitions of their hazardous voyage now begin to appear. From Sidon to Myra would, in the usual course, have Cyprus on the right hand, but so powerful is the west wind that they are glad to steer between Cyprus and the shore. This brings the island between the wind and the ship, enabling them to sail **under** protection of the Cyprian high lands: or, as the seamen say, "*in the lee*" of the island.

5. **Sailed over**—Sailed through. As they rounded the island a favouring breeze would, according to the usual fact, come from the southeastern coast of Asia Minor. But a special aid was derived from a strong coast current which here sets in westwardly, bearing the ship rapidly along.

Myra—Entering a river whose channel had been broadened into a port, rendered securer for ships by a cross chain, and ascending the stream two miles and a half, they found the city of Myra, the metropolis of Lycia, situated upon an eminence, and overlooking a broad plain. So late as the

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under [1] Crete, over against Salmone; 8 And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city *of*

[1] Or, *Candy*.—*d* The fast was on the 10th day of the 7th month, Lev. 23. 27, 29.—2 Or, *injury*.

Lasea. 9 Now when much time was spent, and when sailing was now dangerous, [d] because the fast was now already past, Paul admonished *them*, 10 And said unto them, Sirs, I perceive that this voyage will be with [2] hurt and much damage, not only of the lading and ship, but also of our lives. 11 Nevertheless the centurion believed the master and the owner of the ship,

twelfth century this city was the great port of the Adriatic, as Constantinople was of the Ægean. It is now a desolation. *See Frontispiece Map.*

2. *From Myra to Fair Havens*, 6–12.

6. **A ship of Alexandria**—Egypt, with her fertile Nile-valley, was at this time the wheat field of Rome. During the navigable months her ships laden with merchandises in multitudes plied their merry way to the great metropolis. Their shortest route was along the coast of Africa until they neared the Syrtes, and then a northwest line. But when the autumnal west winds begin to grow powerful, they take the Syrian coast and avail themselves of the powerful western current along the shores of Asia Minor. Dr. Hackett has shown with great clearness that the season of Paul's arrival at Myra would be the very height of the wheat trade from Egypt, when vessels from Alexandria would be surest found. **Into Italy**—The direct route would have been past Rhodes, westward along south of Peloponnesus, through the straits of Messina to Puteoli.

7. **Slowly...many days**—As the distance from Myra to Cnidus is but one hundred and thirty miles, a single day's prosperous sail, it is clear they had a strong west wind in their face. Such winds, usually commencing in August, sweep the Mediterranean for forty days. **The wind not suffering us**—Not permitting a continuance of their direct western course. There is no intimation that they attempted to enter the port of Cnidus. But this promontory, forming the southwest corner of Asia Minor, having been passed, both the favouring current and the land breezes are lost, and they emerge into the full force of a mastering northwest wind. **Under Crete**—They were driven almost directly south, yet happily, so that they were able to pass Salmone and come under the protection of the southern shore of Crete. The island broke the force of the terrible northwester.

8. **The Fair Havens**—After arriving at the southern shore of Crete, the first port, and that an indifferent one. From it, further west about five miles, was the Cape of Matala, projecting far into the sea, which would have to be passed with much danger in any farther progress. *Lasea* has lately been identified as the proper town of which Fair Havens is the port. (See chart.)

9. **Much time**—Delaying some days, waiting, perhaps, for a slack of the storm; visiting Lasea and the interior, they found, finally, that it was a serious question whether to winter there or not. **Dangerous...fast was...past**—The *fast* of the great day of Atonement, which fell this year on the twenty-third day of September, the autumn equinox. The period of safe navigation ends here in October and begins in March. **Paul admonished**—It seems a council was called, of which Paul was accepted as a member He gave advice to remain in spite of the defects of the harbour.

10. **I perceive**—Not by revelation, as in verse 23, but by natural perception and inference. **Lives**—All escaped, so that Paul speaks not here as a prophet.

11. **Centurion**—As responsible to

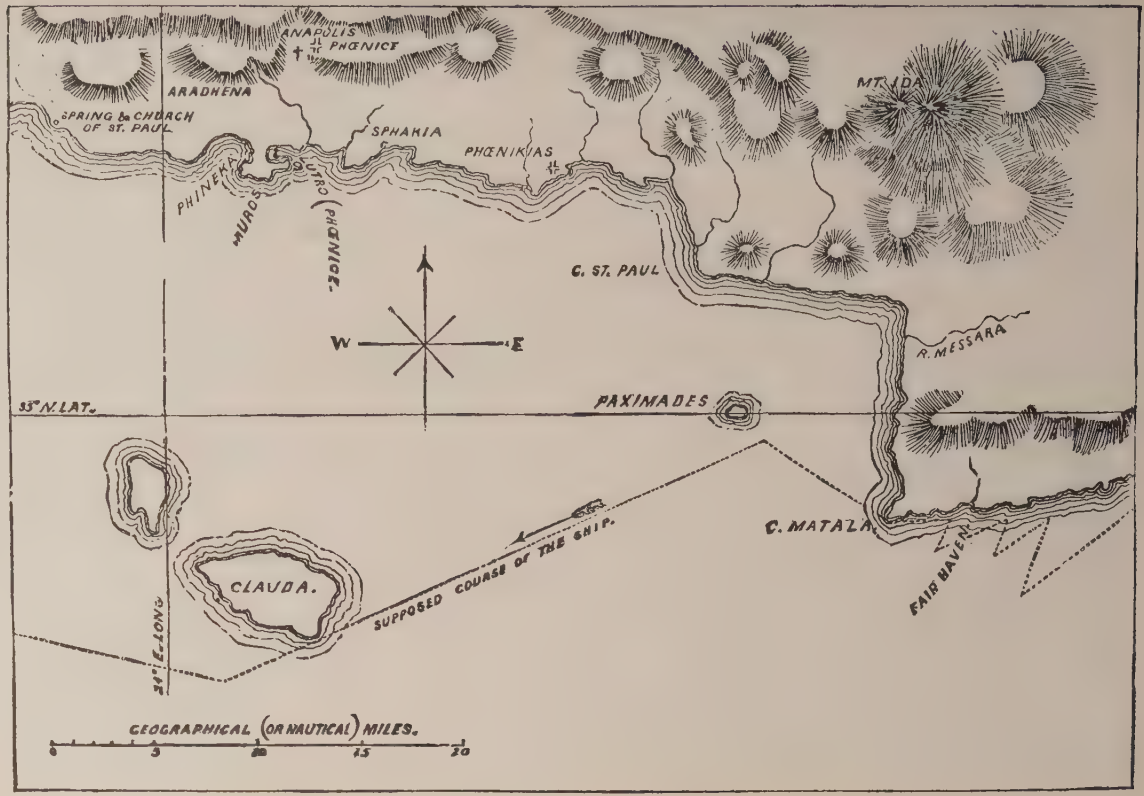


CHART OF THE SHIP'S COURSE.

more than those things which were spoken by Paul. **12** And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and lieth toward the southwest and northwest.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. **14** But not long after there [3] arose against it a tempestuous wind, called

[3] Or, *beat.*

the government for the safety of the citizens, Julius had the power to decide. **Master** — The pilot or controller of the matter of the navigation, hence properly the ship's captain. **Owner**—The owner sailed in his own ship, having the **master** as a professional seaman, accepting his decisions in nautical questions. Julius naturally preferred the judgment of men so experienced in navigation to that of a landsman like Paul.

12. **Commodious** — Well situated. The harbour was open to the winds of half the horizon so far as its main land was concerned; but nevertheless it was so fenced about with reefs and small islands as to be rather safer than the putting again to sea. **More part advised**—After the council was over the general voice confirmed the centurion's decision. **To Phenice**—Port Phœnix, an excellent harbour, now called Lutro, on the southern shore of Crete near its western end. **Lieth** — The Greek word requires *looketh*, which gives a very different view of the position of Phœnix. By the annexed chart it will be seen that the harbour of Lutro opens to the east. How then could Luke, or rather the sailors whose report he is giving, say that Lutro *looks toward the southwest and northwest winds?* For such is the obvious translation. If the sailors meant to say that the harbour opened so as to expose ships to winds from the southwest and northwest, it will be seen at once that it would be a worse harbour than Fair Haven, as exposing them to the very blasts they were trying to escape. Another translation, therefore, would be *looking according to* (*in the direction with*) *the southwest and northwest winds.* Or the sailors here may have followed their own habit of speaking from their own standpoint. From the ship their *look* into the harbour was into the face of the southwest and northwest wind; that is, they would enter it from an easterly direction, and find themselves protected from the two winds mentioned, which was precisely what they needed.

That Lutro is the port intended is beyond a doubt. On the annexed chart Phœnix is also called *Anapolis*, or *upper town*, while, in fact, Lutro is also called Katapolis or lower town. "The coëxistence of the names Phineka, Aradhena, and Anapolis on the modern chart in immediate neighbourhood establishes the point above a doubt. Moreover, Strabo says that Phœnix is the narrowest part of Crete, which is precisely true of Lutro."—*Conybeare and Howson.*

The Euroclydon—Clauda—Lightening Ship—the Despair, 13–20.

13. **South wind blew**—The temptation came at the dangerous moment. If they could only get round Cape Matala, five miles distance, this gentle south wind would send them in precisely the right direction, and Phœnix was then but thirty miles farther. (See the chart on opposite page.) **Their purpose**—Of securely attaining Port Phœnix. The phrase expresses full confidence up to the moment of the typhonic blast. **Close by Crete**—As the south wind pressed them close to the shore.

14. **A tempestuous wind**—Literally, *a typhonic wind.* The word *typhonic* indicates a tornado with a whirl. The Greek for **arose** is *flung.* The typhonic blast *flung down* instantly from Mount Ida, from which the ship lying

Euroclydon. **15** And when the ship was caught, and could not bear up into the wind, we let *her* drive. **16** And running under a certain island which is called Clauda, we had much work to come by the boat: **17** Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. **18** And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; **19** And the third *day* [e] we cast out with our own hands the tackling of the ship. **20** And when neither sun nor stars in many

[e] Jonah 1. 5.

southwest would be directly smitten. **Euroclydon**—a well known sort of tornado called by Mediterranean seamen a *levanter*, from the French name of the sea, *Levant*. It is a Greek compound, *euros*, east wind, and *clydon*, broad-wave, an *east wind broad-swell*. But a reading of some authority is *euruaquilo*, a *northeaster*. This precisely describes the actual direction of the tornado. Alford plausibly suggests that Euruaquilo is the true (Latin) name, and Euroclydon its popular corruption among the Greek sailors. **Against it**—Is generally referred to the ship, but more probably refers to *Crete*, and signifies *adown it*. The typhoon rushed from the summit of Ida, adown the isle, and swept sea and ship.

15. **Caught**—Seized and taken possession of by the wind. **Bear up**—Literally, *could not directly eye the wind*. In the bows of ancient ships were painted two eyes, so as to give the look of a living thing. The ship could not *face* the wind; the blast whirled it about, and turned its bow southwest, the direction of the wind, and compelled it rapidly to scud to the south of Clauda, by the shelter of which it was for the moment fortunately covered. **Let her drive**—Let her *drift* in the straight line of the blast.

16. **Running under**—Under the shelter of *Clauda*. (See chart.) **The boat**—The small **boat**, which had hitherto been towed at the stern. It was an important means of escape in shipwreck, and the sailors availed themselves of the smooth waters in the lee of Clauda to haul it in. This was difficult, as the boat had probably swamped, and was full of water.

17. **Helps**—Props placed under loosened timbers to prevent their falling. Or, more properly, the **helps** may refer to the materials used for undergirding, as follows. **Undergirding**—Powerful ropes were wound around the loosening ship, as a person draws a girdle around the waist, in order to bind its loosening timbers fast and prevent its going to pieces. This was an ancient practice, and cables were anciently carried on board as the **helps** prepared for emergencies. It is sometimes practised in modern times on small craft, and is called "frapping the ship." **Quicksands**—The immense sandbanks on the northern coast of Africa, called on the map *Syrtes*. These were fatal to ships, and a persistence in its southwest course would have carried the present ship directly thither. **Strake sail**—Strake, old English for *struck*. Ancient ships had from one to three masts. On the principal mast was the large square mainsail, which with the others was now lowered, and they drifted with naked masts. **Driven**—By the northeaster.

18. **Lightened the ship**—Casting over whatever could be spared, but saving the ship's rigging and wheat cargo.

19. **Third day**—After leaving Fair Havens. **Own hands**—The passengers, including Luke himself. **Tackling**—At this second lightening they threw over the ship's rigging.

20. **Neither sun nor stars**—It was cloudy, rainy, windy; gray by day, and a black darkness by night. No mariner's compass existed, and all the signs by which they could know their locality or direction were covered from

days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But [f] after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. **22** And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. **23** [g] For there stood by me this night the angel of God, whose I am, and [h] whom I serve, **24** Saying, Fear not, Paul; thou must be brought before Cesar: and,

[f] Verses 33, 35; Psa. 107. 5, 6.—[g] Chap. 23. 11.

[h] Dan. 6. 16; Rom. 1. 9; 2 Tim. 1. 3.

sight. **No small tempest**—A perpetual rain. **All hope**—They were floating as in a wooden trough, they knew not where or whither, at the mercy of the hurricane. But when despair of all human aid has full possession, the hardest heart may look for Divine aid, and humbly recognise it when it comes.

The Apostles' rebuke and cheer, 21–26.

To the general prevalence of total despair there is one exception. Paul could calmly face the storm, since he knew that He who ruled the storm had promised that he should face the emperor. Having withheld himself in serenity until the men had given up all hope, he now speaks to them words both of humiliation for the past and cheer for the future.

21. **Long abstinence**—Yet not total abstinence. Cooking had been impossible or difficult, and anxiety had destroyed appetite. **Stood forth**—Assuming even in his fetters to make a regular and authoritative address. Before starvation and hopelessness had subdued this motley company they might hardly have allowed him the assumption. **Should have hearkened**—We do not quite agree with Dr. Hackett that there is no "reproach," or rather reproof, here. The apostle does not mean, indeed, that they ought to have obeyed him as an apostle, but that so good were the reasons for obeying his counsel they ought to have realized them. It was an inexcusable misdoing. **Gained**—Incurred. **Harm**—Rather, *rebuke*, condemnation for folly. The same as used in verse 10 for *hurt*. It was fitting that the apostle should humble his unruly audience in order that a mastery over them should be attained for future use, (verses 31, 43.) The rebuke fell upon the majority, (verse 12,) more on the ship's captain and ship's owner, but most decisively upon Julius, (verse 11.)

22. **Life...ship**—There were three clear points, as from a dark background in the future, revealed to Paul: the safety of every life, the loss of the ship, and the falling upon some unknown island. We thus see how partial and fragmentary even a true prophetic foresight may be. Besides these three points Paul was entirely uninformed. Little did this company now sorrow for the **ship** if only dear **life** is spared.

23. **This night**—The previous **night**, which by Jewish reckoning belonged to the day following. **The angel**—An angel of God. **God**—The great body of Paul's audience were pagans. There were Alexandrians, Egyptian worshippers of Osiris, probably Greeks, worshippers of Zeus, and Romans, worshippers of Jupiter. Probably each, as in Jonah's ship, called upon *his* god. And now comes a moment when, as with Egypt of old, the supremacy of Jehovah the true God must manifest itself over nature and life. **Whose I am**—Not only as by him created, but as to him sacredly consecrated. **Serve**—With exclusive devotion.

24. **Before Cesar**—This expectation, so full of terror with others, has become an object of hope and promise with Paul. **God hath given thee**—To his faithful servant God had graciously made a blessed gift, a gracious present, namely, two hundred and seventy-six human lives. They are given to understand, in a humbling

lo, God hath given thee [i] all them that sail with thee. **25** Wherefore, sirs, be of good cheer: [k] for I believe God, that it shall be even as it was told me. **26** Howbeit [l] we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; **28** And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. **29** Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

[i] Verse 37; James 5. 16.—[k] Luke 1. 45; Rom. 4. 20, 21; 2 Tim. 1. 12.—[l] Chap. 28. 1.

way again, by Paul, that it is from no merit of their own, nor from the power of any pagan gods, but purely from goodness to him and grace to them from the only true God. Herein Paul is wonderfully made a type of Him to whose sole merit the salvation of our souls is granted, so that he has the blessed right to save on his own terms those for whom he has lived and died. Reasonably do some commentators conjecture that this great boon was granted to Paul in answer to earnest intercessory prayer. Yet does God so limit the concession as that there shall, beyond this one thing, be no disturbance of the ordinary course of things, nor shall there be any visible variation of the operations of nature. Winds and waves shall all visibly exert their regular measures and forces, human thoughts and wills shall apparently act according to normal laws, yet the event predicted will at last result.

26. **Certain island**—The two discriminations are carefully stated. They were not to sail prosperously, but to lose their ship; they were not to reach Italy, but strand on some island. The fulfilment of these signs would be proof of the fulfilment of the promise of preservation of lives. So may lesser lead to greater faith.

The Soundings and Shallows—the attempted Desertion by the Sailors, 27–32.

The close of the narrative approaches. Here, verse 27, it is *midnight*, verse 33 it is *dawning day*, verse 39 it is *day*.

27. **Fourteenth night** — After their start from Fair Havens, verse 13. **In Adria**—The Adriatic sea. Its earlier and narrower meaning was limited to the sea between Italy and Greece, now called the Gulf of Venice. Its later and large meaning includes the entire basin limited by Italy, Greece, Sicily, Crete, and Africa. It was from taking the word in its narrower meaning that earlier commentators have endeavoured to find the Melita of this shipwreck in the Gulf of Venice. **Midnight**—When signs of land could only be heard, not seen. **Deemed**—Conjectured. **Country**—Land. They conjectured this probably as they were nearing what is now called St. Paul's Bay from hearing the dash of breakers upon Point Koura.

28. **Sounded** — Dropped the long line into the water with a leaden sinker at its end to ascertain its depth. **Twenty fathoms**—One hundred and twenty feet. The rapid decrease of depth was alarming. Before Paul's speech the danger was from the depths, after it from the shallows.

29. **Four anchors** — The ancient anchors, being lighter than the modern, were used in large numbers, from four to eight in a ship, both at bow and at stern. These anchors were flung from the stern, because if the bow were fast and the stern loose the waves might whirl the stern upon rocks. The modern Greek caiques are often anchored at stern. **Wished for the day** —Well they might. In total darkness, beaten by the rain, chilled by the blasts, with the breakers resounding in their ears, and the seas threatening at any moment to dash their shattered craft in pieces! These were hours of horror.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, **31** Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. **32** Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. **34** Wherefore I pray you to take *some* meat; for this is for your health: for [m]there shall not a hair fall from the head of any of you. **35** And when he had thus spoken, he took bread, and [n]gave thanks to God in presence of them all; and when he had broken *it*, he began to eat. **36** Then were they all of good cheer, and they also took *some* meat. **37** And we were in all in the ship two hundred threescore

m 1 Kin. 1. 52; Mat. 10. 30; Luk. 12. 7; 21. 18.—*n* 1 Sa. 9. 13; Mat. 15. 36; Mark 8. 6; John 6. 11; 1 Ti. 4. 3, 4.

30. **Shipmen** — The sailors now have formed a plot to abandon the ship and its occupants to their fate. Under pretence of fastening the bow by letting out anchors, they were letting down the small boat into the sea. As this base project could be formed and executed in the dark, so Paul's eye could detect it in the dark.

31. **To the centurion and to the soldiers**—Paul is now about as good as commander in chief. The sailors would desert, and he directs centurion and soldiers to arrest them. **Ye cannot be saved**—The promise of God only engaged to them the power of being saved if they would. It neither pledged that they should not be lost if they disused or misused the means, nor did it even pledge that they should use the means. The condition of the right action on their part was implied. Not so acting, their destruction would have been no breach of God's promise.

32. **Cut off the ropes**—The soldiers severed the ropes, the boat drifted into the sea, and the sailors were fast in the ship. However impressive had been the assurances of safety given by Paul, the sailors trusted more to their own villainy than to the promise of God. The surface of a depraved nature may thus be touched while its depths remain unchanged. The soldiers will soon prove worse than the sailors.

Early breakfast and renewed cheer, 33–38.

For the third time Paul takes command. With the natural ascendency of strong character in emergencies he secures the prompt obedience of every class and rank. He sees, *while the day is breaking*, that for the enterprise of passing through the shipwreck and escape, the reinvigoration of exhausted nature by food is necessary.

33. **Nothing**—No regular meal.

34. **Not a hair fall**—Little as the sailors deserved such mercy, and little worthy as the soldiers would prove.

35. **Gave thanks**—Not asking these heathen for the privilege of saying grace, he establishes a Christian family ordinance on pagan shipboard. Happy is it when strong character exercises its power for good. Too often it is the case that in evil company the Christian easily allows the wicked power to rule. In his bright serenity Paul makes no reproving allusion to the inhuman treachery of the sailors just before occurring. **Began to eat**—Inducing them by his example.

36. **Of good cheer**—Revived hope revived the appetite. **Meat**—Food.

37. **All**—Now that their rescue commences, Luke proceeds to give the census of the rescued. **Souls**—The word properly designates man's spiritual or immaterial personality. The reason why both the English and Greek terms are often used to designate the entire person is rightly given by the Greek philosopher, Plutarch: "We are accustomed to designate a man as *soul* and *head* from his most important part."

and sixteen [o] souls. **38** And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. **40** And when they had [4] taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. **41** And falling into a place where two seas met, [p] they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves. **42** And the soldiers' counsel was [q] to kill the pris-

[o] Chap. 2. 41; 7. 14; Romans 13. 1; 1 Peter 3. 20.—4 Or, *cut the anchors, they left them in the sea, etc.*—[p] 2 Corinthians 11. 25.—[q] Psalm 74. 20.

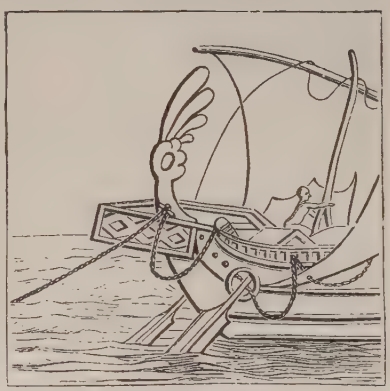
38. **Eaten enough**—So as to have full strength for the task. **Wheat**—They threw over the grain, as aware that the ship must go to pieces, and that the rescue of life would be easier by lessening the weight of the ship.

Stranding, wreck, and escape, 39–44.

Broad day reveals an unknown shore, but a narrow inlet, or creek with a beach, tempts them to run from the open sea into its slender channel for safety. In their effort to accomplish this they push the prow of the ship into a mud bank, where it remains immovably fixed. The rush of two counter currents striking the stem breaks the stern half of the ship in pieces, but upon the front half the whole company find a footing long enough to secure the escape of every individual safe to shore.

39. **Knew not the land**—From this harbour even a native Maltese would probably not have recognised the spot. **Creek**—Or indentation into the shore.

40 **Loosed the rudder bands**—The modern rudder, suspended by hinges, and swayed with a single handle, was unknown to the ancients. Their rudders were rather paddles, one on each side of the stern, which were bound up when they let the ship drift, and now **loosed** again when they purposed to steer to their point. **Mainsail**—The word ἀρτέμων has been a very doubtful one among scholars. But sailors say that none but the *foresail*, a small sail at the bow, would serve the present purpose of pulling the ship to the given point. The three



ANCIENT RUDDERS.

performances of taking up anchors, letting down rudders, and hoisting foresail, were doubtless achieved simultaneously and rapidly.

41. **Place where two seas met**—Τόπον διθάλασσον; literally, if we may coin a parallel term, a *two-seaed place*. The *strait* which divides Salmonetta from the mainland unites the outer sea with the inner St. Paul's Bay. As the seamen sailed in from the east they mistook the just visible part of the mouth of the strait for a bay, and, thrusting their prow into the clayey shore, their stern took the force of the double-sea, still agitated by the storm.

42. **Soldiers' counsel**—As each man must now save himself, the soldiers found it necessary each to separate himself from his prisoner. Yet if one escaped, his keeper was answerable with his life. Hence, a plot was formed to massacre the whole.

oners, lest any of them should swim out, and escape. **43** But the centurion, [r] willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land: **44** And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, [s] that they escaped all safe to land.

r Prov. 13. 7.—s Verse 22.—a Chap. 27. 26.

43. **Willing**—Determining. **To save Paul**—It illustrates how unimpressible this company was, that of all the military none revolted from murdering their benefactor save Julius. He, probably, not only appreciated the apostle, but felt competent safely to assume the responsibility of risking the escape of the prisoners. And thus a second time we have the phenomenon of wicked men saved by a merit not their own. **They which could swim**—Whether prisoners or not. The whole were now divided into two parts, the able to swim and the not able. The first go first, and the last remain until they see the result.

44. **Some on boards**—Or planks found about the ship. **Broken pieces**—The italics show that the translators supply words not in the Greek. Some understand chests, barrels, tables, and other articles of furniture in the ship. But all those had probably long since been thrown overboard. More probably the translators correctly understand it of *fragments* of the wrecked ship. **All safe**—And so the three points of Paul's prediction were accomplished; they were wrecked upon an island, the ship was lost, and the lives were saved. (Note verse 22.) Unimpressible as this body of men appear, they doubtless had their solemn reflections at recollecting these scenes and the supernatural character of this apostle. And it was in this way that Christianity made its deep impression on the age, and gathered a Church of heroic sanctity from out the world.

CHAPTER XXVIII.

AND when they were escaped, [a] then they knew that [t] the island was called Melita. **2** And the [b] barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. **3** And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat,

b Rom. 1. 14; 1 Cor. 14. 11; Col. 3. 11.

CHAPTER XXVIII.

Paul on the Isle of Malta, 1,—11.

1. **Escaped**—The wreck of a great merchantman, and the escape of two hundred and seventy-six persons to the shore, would attract a large company of the rural population to the shore. The city of Valetta, the present capital, was but five miles distance. **They knew**—Either because some of them recognised some aspects of the place, or because they learned it from the inhabitants. **Melita**—Malta. (See map.) It is about sixty miles south of Sicily. Originally peopled by the Phœnicians, it was conquered by the Greeks, and subsequently, as in Paul's time, belonged to the Romans. In the ninth century it was conquered by the Saracens, from whom it was won, with a heroism celebrated in history, by "the Knights of Malta." It now is owned by England. (Note xxvii, 27.)

2. **No little kindness**—To these refugees from the terrors of the storm the beaming faces even of barbarians were a welcome sunshine. **Rain... cold**—The wet November blasts were sweeping their bodies, ill-clad, and perhaps some of them unclad.

3. **Paul had gathered**—The prisoners, safe on an island from which they could not escape, were probably not yet chained again. **A viper**—The viper is the only viviparous species of serpent, and very venomous. There are no vipers at the present day in Malta. On that island, as in our own country, the increased density of a civilized popu-

and fastened on his hand. **4** And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. **5** And he shook off the beast into the fire, and [c] felt no harm. **6** Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and [d] said that he was a god. **7** In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. **8** And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and [e] prayed, and [f] laid his hands

[c] Psa. 91. 13; Mark 16. 18; Luke 10. 19.
[d] Chap. 14. 11.—[e] James 5. 14, 15.

[f] Mark 6. 5; 7. 32; 16. 18; Luke 4. 40; chap. 19. 11, 12; 1 Cor. 12. 9, 28.

lation exterminates venomous reptiles. **Out of the heat**—The viper stiffens with a small degree of cold, and recovers his activity with warmth. Supposing himself assaulted, he made a fierce assault. The enraged viper will dart several feet upon his victim. **Fastened**—With his teeth, and, as appears by the next verse, **hung** to Paul's hand until flung off.

4. **Beast**—Animal. The Greek word is applied to any noxious animal, quadruped, or reptile. **Vengeance**—The remarkable Greek term here is Δίκη, Dikē, Justice, or Retribution. If it does not imply Justice to be a goddess, it certainly constitutes a strong personification. Homer is quoted by Kuinoel as saying, "Wise men of old said that Retribution is the co-assessor of Jove;" and Hesiod, "A virgin is Dikē, born from Zeus." And here Paul found a striking illustration of his own doctrine, "The Gentiles which have not the [written] law are a law unto themselves."

6. **Swollen...dead suddenly**—The two stages of dissolution from the bite of the viper are: First, a highly inflamed swelling beginning at the bitten place, and then a rapid death. The pain is exquisite, especially when the patient is touched. Lucian, the satirist, says of the viper, "His bite is violent, his venom thick, quickly bringing on agonies, for it burns and rots and swells, and the victim screams as if burned in fire." The Scythians dipped their weapons in vipers' venom, and, says Pliny, "they brought death by a light touch." **A god**—A supernatural of any class.

7. **Possessions** — Landed estates. **Chief man**—A πρῶτος, a Primus, *Primate* or *first man*. Two ancient coins have been discovered at Civita Vecchia on which the very phrase "First and patron of the Miletans" is inscribed. This remarkable fact is quoted as illustrating Luke's accuracy in designating the title of the governor of this obscure island. But it appears, in fact, that the term *primus*, or *first*, did not designate the title of the governor, but something *still more peculiar*. It seems to have been an honorary title like *patron* or *prince* in some Italian towns.

8. **Fever...bloody flux**—Dysentery with paroxysms of fever, diseases, as attested by modern physicians, prevailing in Malta at the present day. Passages like this and xii, 23, xiii, 11, and Luke xxii, 44, are quoted as illustrating Luke's exactness as a physician.

on him, and healed him. **9** So when this was done, others also, which had diseases in the island, came, and were healed: **10** Who also honoured us with many [g] honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which

[g] Matt. 15. 6; 1 Tim 5. 17.

Dr. Hackett thinks them so quoted with reason. "No other writer of the New Testament exhibits this sort of technical precision in speaking of diseases."

Of this rude isle Paul must have retained pleasant recollections. It is permanently honoured in having its Christianity planted by his hands, and by this imperishable record of the free heart with which he and it were received.

Paul's Journey to Rome, 11–16.

11. It was about the beginning of February in the year 61 that, after a *three months'* wintering in Malta, Julius embarked for Rome. **Ship of Alexandria**—Malta was in the direct line of the great corn commerce from Alexandria to Puteoli and Rome. This ship, detained probably at Valetta, like Paul's ship from Alexandria, was more fortunate in escaping shipwreck, though arrested in its career by winter. When the spring of this southern clime approached and navigation opened the **Castor and Pollux** was ready for Julius' use. **Sign**—A carved and gilded statue, (figure head,) sometimes a bas relief or painting, called by the Romans *tutela*, at the bow of the ship, and from which the ship usually received its name. The figure head of the present ship, Castor and Pollux, represented the deified twin brothers of the beautiful Helen who caused the fall of Troy. They were the fabulous patrons of sailors, and were by them identified with the heavenly constellation, the Gemini or Twins, and were supposed to be the meteoric fire balls (called by modern sailors the "fires of St. Elmo") which are seen at sea. It was in a vessel consecrated to this complicated pagan superstition that had wintered in the isle, whose sign was Castor and Pollux. **12** And landing at Syracuse, we tarried *there* three days. **13** And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: **14** Where [h] we found brethren, and were desired to tarry with

[h] Psa. 119. 63; Matt. 10. 11.

our Christian hero sailed toward the pagan capital.

12. **Syracuse**—A trip of a hundred miles. This celebrated city was situated on a broad promontory on the eastern coast of Sicily. **Three days**—Probably for the purpose of trade, for the present ship still bore its corn freight from Egypt.

13. **A compass**—*A curve* in the ship's course. According to Mr. Lewin the wind was from the west; but Mount Etna obstructing the breeze left them becalmed, and obliged them to make an outward circuit in order to fill their sails. **Rhegium**—Here, as the north wind blowing down through the strait made navigation impossible, they were detained for **one day**, after which the favourable **south wind** blew, and **the next day**, after a sail of one hundred and eighty-two miles, they arrived at *Puteoli*.

A corn ship now arrives at Puteoli, the earliest of the spring! It was always a great arrival, and of all that sailed into this the great Roman harbour, the Alexandrian ship alone was not required reverently to lower her topsail, but might sail into port in towering triumph.

It was the bay still renowned as *the Bay of Naples* into which Paul now sailed. Celebrated for its beauty, this wonderful bay had another celebrity derived from its performing the office (for which the small port of Ostia at the mouth of the Tiber was wholly insufficient) of harbour to the imperial city. Through this harbour of **Puteoli** passed the great current of intercourse by sea between Rome and the whole world.

14. **Found brethren**—Jews were

them seven days: and so we went toward Rome. **15** And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he

plenty at Puteoli, as a commercial town, and Christians were not wanting. It is a proof of Julius' high regard for Paul that he delayed *an entire week* in deference to the wishes of his Christian friends. The *week* suggests that it was the wish of the Christian Church at Puteoli that Paul should pass a Sabbath with them that his preaching might be heard by a general gathering of a widespread brotherhood. By the delay, as intimated in the verse following, intelligence of the apostle's arrival surprised the Church at Rome, and drew a joyous delegation thence to meet and escort the "ambassador in bonds" to the capital. **Toward Rome**—From Puteoli they would go twelve miles eastward to intersect the great Appian Way at Capua, (see map,) the luxurious city which melted away the hardihood of Hannibal's veteran army. The *Appian Way* was titled in ancient times the "Queen of Great Thoroughfares." It was built by Appius Claudius four hundred and eleven years after the founding of the city. It stretched from Rome, the length of southern Italy, until, as seen on the map, it reached Brundusium at the extremity of the heel of the boot-like shape of Italy. From Brundusium a water route across the Adriatic connected it at Dyrrachium on the west coast of Greece with the great Egnatian Way, (see notes on xvi, 14–40,) and thence formed an unbroken line to the northeastern extremity of Macedonia. From the intersection at Capua to Rome was one hundred and twenty-five miles.

15. **Brethren heard of us**—To the Church at Rome Paul had three years previous addressed the greatest of his epistles. To all appearance it was eminently a Pauline Church. They heard the sudden news that the apostle of the Gentiles, adorned with fetters gloriously earned in the cause of the blessed Jesus, was on his way within a hundred miles or more of Rome, we might well anticipate, with rare delight. **Appii Forum**—About forty miles from Rome. Leaving Capua, on arriving at the celebrated Pomptine Marshes Julius would have his choice to keep the Appian Way in its circuitous route around the Marshes, or take the canal across in a boat dragged by mules. Both routes united at Appii Forum. The Roman Christians not knowing (any better than we) which of the two routes the apostle would take, met him at the junction at Appii Forum. **Appii Forum,** or Appius' Market, was probably a cluster of houses formed at the junction originally, around a station where articles were retailed to travellers. **Three Taverns**—A *tavern*, *taberna*, (derived from *trabs*, a plank,) was primitively a wooden hut, derivatively not an *inn*, but rather a *grocery*, a *restaurant*, "a retail shop where all sorts of eatables and drinkables were kept." **Took courage**—Christian sympathy quickened the heart of our genial apostle. It is very possible that many if not all this little band of Roman Christians were within three or four years driven into exile or cruelly murdered by the execrable Nero. On the night of July 19, A. D. 64, a fire burst out in Rome which continued a week, and laid nearly one quarter of the city in ashes. Popular opinion fixed the charge of originating the conflagration on Nero himself. To exculpate himself from this suspicion Nero laid the charge upon the Christians of Rome, and forthwith commenced a series of cruelties which appalled that and every other age. From causes mentioned in our note on verse 22, the Christians were now the object of pagan hatred. Esteeming them as helpless victims, and hoping that popular hatred would sustain his cruelty, Nero inflicted tortures which even a pagan historian, Tacitus, records with abhorrence. Of those who refused to call the emperor

ROUTE TO ROME.
Sabine Mountns
Mt. Soracte
Tiberis
Aurelian Way
R. Anio
Prenesto
ROME
River Tiber
Ostian Way
Bovillæ
Lavinium
Alban Hills
Appian Way
Three Taverns
Pontine Marshes
Laurentum
Antium
Volscian Mountns
R. Liris.
Latin Way
Venafrum
R. Volturnus
to Beneventum
CAMPANIA
Capua.
Formiæ
Fundi
Circeii
Amasenus R.
Anxur or Terracina
Sinuessa
Volturnus
R. Clanis
Nola
Mt Vesuvius
Neapolis
PUTEOLI.
Cumæ
Prochyta
Misenum Pr.
CUMANUS SINUS OR BAY OF NAPLES
Surrentum
Minerva Pr.
Capreæ
Ænaria.
Pandataria
Palmaria
Pontia.
MARE INFERUM.
Roman Miles 75 to a Degree.
English Miles 6915 to a Degree.

thanked God, and [i]took courage.
16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but

[i] Psa. 27. 14; 2 Cor. 7. 5, 7.

Lord, to swear by his name, to offer sacrifices to his image and to the heathen deities, "some," says Tacitus, "were disguised in the skins of wild beasts and worried to death by dogs, some were crucified, and others were wrapped in pitched shirts by night that they might serve as lights to illuminate the night." No longer protected by Roman power, the Church, condemned as holding an unlawful religion, was exposed both to the violence of the populace and the severity of the magistrate.

16. **Came to Rome**—Starting from the Three Taverns, our ambassador, with his company of bondsmen and escort of freemen, would pass the celebrated Alban Hills, and on a summit a little beyond Aricia would cast his first glance upon the imperial ROME. It was itself a magnificent nation, the head of the nations of the earth. He entered the city by the Appian Way, where many a conqueror had entered in triumphal procession, but none with a name so notable to posterity as this "prisoner of Christ."

The guard—Every absolute monarch usually finds it necessary to secure a competent body of troops upon whose fidelity to his own person he can rely in case of rebellion. Such for the emperor of Rome were the pretorian troops. The Pretorian Camp, situated outside of the northwest wall of the city, was a large square lined with military barracks, the lodgings of the soldiery, and strongly fortified on all sides. Its commander, **captain of the guard**, at this time was the celebrated Burrhus, who, in connection with Seneca, endeavoured to support the fortunes of the empire under the reign of the mad and bloody Nero. But in fact the whole clause — **the**

[k] Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, [l] though I have committed nothing against the people, or customs of our fathers, yet [m] was I delivered prisoner from Jerusalem into the hands of the Romans: **18** Who, [n] when they had examined me, would have let *me* go, because there was no cause of death in me. **19** But when the Jews spake against *it*, [o] I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of. **20** For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that [p] for the hope of Israel I am bound with [q] this chain. **21** And they said unto him, We neither received letters out of Judea concerning thee, neither any of the

[k] Chap. 24. 25; 27. 3.——[l] Chap. 24. 12, 13; 25. 8.——[m] Chap. 21. 33.——[n] Chap. 22. 24; 24. 10; 25. 8; 26. 31.——[o] Chap. 25. 11.

[p] Chap. 26. 6, 7.——[q] Chap. 26. 29; Eph. 3. 1; 4. 1; 6. 20; 2 Timothy 1. 16; 2. 9; Philemon 10. 13.

centurion...but—is omitted from so many manuscripts that Tischendorf and other high authorities reject it as spurious. **Dwell by himself**—The usual place for prisoners would be in the barracks of the *Pretorium;* but such would be the reports both of Festus and Julius that respect for Paul's high character might secure him a better condition. Sustained by the Churches both at Rome and elsewhere, he would find it easy to secure apartments not only sufficient for his personal convenience, but to receive friends and inquirers hospitably, and to accommodate a congregation to listen to his preaching. Welcomed as he most certainly was by the Roman Church, he was secluded from its congregations except as they gathered to him.

Offer of Gospel to Jews, 17–29.

17. **And** — According to his own motto in his epistle to the Romans, "to the Jew first and also to the Gentile," Paul first makes his appeal to the Jews at Rom Unable to go to them, he invites them to himself. The usual result occurs; here in the world's metropolis a minority believe, the majority harden themselves, and he announces his future and final departure to the Gentiles. **After three days**—Spent in recovering from fatigue and seeing his special Roman friends. **Chief**—In character and influence rather than office. Paul's purpose was not mainly to exculpate himself from infidelity to Judaism. This exculpation is but preparatory to the pressing Jesus the Messiah upon their faith. **Yet was I delivered**—He states the proceedings of the Sanhedrin against him in the most gentle terms possible, giving the fact passively without holding any body responsible.

19. **Not...accuse my nation**—The fact of his being compelled to appeal implicated the heads of his **nation;** but he repudiates the feeling or purpose of accusing. The terms **brethren, constrained, my nation,** all indicate the deep affection for his kinsmen expressed in his epistle to the Romans, and his burning desire to win them to the Gospel. (Rom. ix, 1–6.)

20. **For this cause** — From the fact of his being a true brother Jew in undeserved bonds. **Hope of Israel**—A deeper underlying cause, the real cause of his chain, is **the hope of Israel,** the Messiah. And that brings up the main point of discussion, not himself, but Christ.

21. **Neither received letters**—Paul's voyage from Jerusalem to Rome was latest in fall and earliest in spring, so that probably he outstripped any other intelligence to the Roman Jews. **That came**—In the same ship with Paul. His fellow passengers brought no charge against him. This does not imply that his career as a leader of a sect is unknown to them, but that no charge of a judicial nature had been

brethren that came showed or spake any harm of thee. **22** But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where [r] it is spoken against. **23** And when they had appointed him a day, there came many to him into *his* lodging; [s] to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, [t] both out of the law of Moses, and *out of* the prophets, from morning till evening. **24** And [u] some believed the things which were spoken, and some believed not.

[r] Luke 2. 34; chap. 24. 5, 14; 1 Pet. 2. 12; 4. 14. —[s] Luke 24. 27; chap. 17. 3; 19. 8.—[t] See on chap. 26. 6, 22.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, **26** Saying, [v] Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: **27** For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed: lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be con-

[u] Chap. 14. 4; 17. 4; 19. 9.—[v] Isa. 6. 9; Jer. 5. 21; Ezek. 12. 2; Matt. 13. 14; Mark 4. 12; Luke 8. 10; John 12. 40; Rom. 11. 8.

reported to them. As the head of a sect they desire to hear his thinkings. This does not imply, as some have inferred, that there was little or no Christian Church now at Rome, or that these head Jews were unaware of its existence; but that in their view Paul, the celebrated pupil of Gamaliel, was such an expositor as had never been at Rome, such an expositor as it might be worth their while to hear.

22. **Spoken against**—Elsewhere and here at Rome. Frankly, then, though they will listen, their prepossessions are against the argument.

The hatred and calumny now poured upon Christians, by which Nero was emboldened to perpetrate his cruel persecutions, arose from various causes. As a sort of Jewish sect, they inherited in the first place all the odium of Jews. As abhorring the gods of paganism, they were stigmatized as "atheists." As standing aloof from unholy amusements, they were held as unsocial and haters of the human race. As refusing to swear by the name of the emperor and sacrifice to his image, they were held as disloyal. As looking to a future, and perhaps near, conflagration of the world, they might plausibly be accused as incendiaries. And as being alleged to assemble by night to partake the mystical body and blood of Christ, they were even slandered as nightly cannibals! It is said by Justin Martyr that, previous to this period, the Jewish hierarchy had sent delegations into all parts of the civilized world denouncing the whole Christian body. In such a storm was rocked the cradle of the Christian Church.

24. **Some...and some**—A division arose, and some became believers. How many is not intimated; in fact, Luke loses sight of the believing part during the remainder of the narrative.

25. **One word**—One final utterance of sorrow and rebuke

26. **Saying**—Hereby the apostle places these rejecting Jews on the same footing with the **fathers** who rejected Isaiah and the prophets. **Shall hear**—Will hear. These *shalls* are simply futures, not imperatives implying what will be, not what must be. And they will be not with *all*, for even here were some exceptions; with all who chose to have it so. The sad result arose from their own perverse determination, not from God's appointment.

27. **Waxed gross**—From their own spiritual carelessness and hardness. **Lest**—Depends upon **closed.** They have closed their eyes to evidence lest they should be converted and healed.

verted, and I should heal them. **28** Be it known therefore unto you, that the salvation of God is sent [w] unto the Gentiles, and *that* they will hear it. **29** And when he had said these words, the Jews departed, and had great reasoning among themselves.

[w] Matt. 21. 43; chap. 13. 46, 47; 18. 6; 22. 21; 26. 17, 18; Rom. 11. 11.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him. **31** [x] Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

[x] Chap. 4. 31; Eph. 6. 19.

28. **Gentiles...will hear**—The great voluntary contrast by which the Jew ceases to be, and the Gentile becomes, the true Israel.

29. **Departed**—In an excitement of discussion, leaving the apostle to that deep grief which he expresses so profoundly at the commencement of Rom. ix.

Roman Residence and Ministry, 30, 31.

30. **Two whole years**—*A whole two-year.* It is clear from this that Paul was released from his first Roman imprisonment at the close of two years. **Own hired house**—For the payment for which, as he seems not to have had the means of labouring at his occupation, he was doubtless aided by the Christian Churches. Whether this **hired house** was the same as the **lodging** in verse 23 is uncertain and very unimportant. **Received all**—Was ready to give his attention to every coming inquirer, **preaching** to the full congregation, and **teaching** the individual inquirer. **No...forbidding**—The Romans not having the wish, and the Jews not having the courage, to interfere. Here then in the imperial city the Jew rejects and is rejected, and Christianity has struck her immovable root in representative Gentile soil. As Luke's purpose is not to write a biography of Paul, but a history of this great transition, his task is now complete, and his pen ceases its work (See page 10.)

If we wish to know the spirit with which Paul was animated during this imprisonment we must study his four Epistles then written, remembering the bonds, fettered as he was to a soldier in his own hired house, or in the prison, in which he wrote:

1. His EPISTLE TO THE **Colossians.**
2. His fraternal note to **Philemon.**
3. His EPISTLE TO THE **Ephesians.**
4. His EPISTLE TO THE **Philippians.**

Two opinions exist, as we have already noted, as to the date of the martyrdom of St. Paul. One (as Conybeare and Howson and Alford) maintains that after his first imprisonment and trial (62–64) he was acquitted, travelled, preached, wrote his **Epistles** to **TIMOTHY** and to **TITUS,** and was again arrested, tried, and executed in A. D. 66–68. The other (Schaff and Pressensé) that he was martyred upon his first trial before the fulness of the Neronian persecution, A. D. 64. It is agreed that he was not crucified, but, as a Roman citizen, executed with the axe. He was led for death to the Aquæ Salviæ and buried in the road to Ostia Peter, it is said, was on the same day crucified at Rome and buried in the Vatican. Caius, a Roman presbyter, about A. D. 212 could make the Christian boast, "I am able to point out the Christian trophies of the apostles, for if you go to the Vatican or to the Ostian Way you will find the mementoes of those who founded this Church."

INTRODUCTION TO THE BOOK OF ROMANS.

SCOPE OF THE EPISTLE.

Our first impression was that the proper division into volumes would bring the historical books of the New Testament into a separate classification. But a thorough survey of the ground reveals the fact not only that the book of Acts commences the new apostolic era, but that with it the epistles form a composite *unit*, separate from the *unit* of the Christ-history in the Gospels. The books of Acts and Romans are, indeed, very strikingly the complements of each other. The former unfolds the *events*, the latter the *theology* and *morals*, of the apostolic era. With great propriety, therefore, though out of the chronological order of their publication, have these two books stood in contact in the canon; and with equal, though with almost accidental propriety, they have, in our own arrangement, combined into a single volume.

The penetrative inquirer in the reading of Paul's debates in the synagogues (for instance of Ephesus, of Thessalonica, of Corinth, and especially on that memorable day at Rome, Acts xxiii,17–29) desires to be present and listen to the sharp encounter. What were the issues, and the methods, and the terms of the discussion? To this query Romans furnishes the comprehensive reply. It every where presents the traces of struggle and battle. Compare it, on this point, with Philippians or Ephesians. And it explains many of the peculiarities of the style, and solves not a few of the difficulties of the argument to say: The Book of Romans is a summary of the hand-to-hand synagogue debates of Paul with the Jews of his day.

This explains the eminently dialogue character of the style; the repeated "I say," (I affirm, I maintain,) the *thou wilt say*, the *O man!* the *Behold, thou art a Jew*, the *brethren*, etc. The ever recurring *second person*, often the *second person singular*, shows us his co-disputant ever in his presence. By this the train of thought is varied and controlled into often unexpected and abrupt transitions. Objections, sometimes in the opponent's own words, sometimes put for him in St. Paul's words, are rapidly presented and rapidly overridden. So rapidly, elliptically, and almost incoherently is this sometimes done, that we are bound to suppose that St. Paul assumes that his contemporary readers are famil-

iar with his argument, and so need not its fuller expansion. Many things were thus clear to them which are obscure to us.

And this consideration has even its theological bearings. For instance, in the ninth chapter a false exposition is retained very much by the commentator's insisting upon a false position. By forgetting the stand which St. Paul is maintaining against the altercating synagogue, a defence of God's *rectitude in superseding the Jewish theocracy by the open establishment of a broad and universal system of equalized free-agency*, is most illegitimately, transformed into an assertion of an *absolute universal "divine sovereignty," eternally foreordaining the sin and then damning the sinner!* Alford, who insists on this theological transformation most persistently, also rejects in a very one-sided and unexegetical manner the real position in which St. Paul writes. Our apostle orally dictated this epistle to his penman, Tertius, and it is thus vividly startling with the *spoken* style throughout; a spoken style in which oratory, forensic (or rather *synagogic*) debate, and terse, abrupt dialogue take their turns; and nowhere are these living variations more graphically presented than in this very ninth chapter. Taking this standpoint with the apostle in the synagogue, and tracing his winding argument, we are then able truly and vividly to realize its living character.

But the Gentiles, in rows and clusters, were often sitting in the same synagogue, sick of worn-out polytheism, and yet hesitating fully to accept monotheism encumbered with the Jewish circumcision and ritual. They usually formed a large part of the assemblage at Corinth. *Their* moral position, therefore, in the kingdom of God must be unfolded. In the synagogue discussions this would be often more or less perfectly done. Thence, in a concise written summary, would arise just what we have in this book—*the relations of Jews and Gentiles to God and to each other, both in the past and the future of the Divine government, as unfolded in the complete revelation of Christ.* It thus becomes a most compressed yet *most comprehensive* SYSTEM OF THEOLOGY, in which every point of Christian doctrine takes its place with a most amazing completeness and symmetry; yet a treatise modified by contemporary circumstances, and, like the whole New Testament, wonderfully blending the traits of the temporary with the permanent.

THE ROMAN CHURCH.

When the Roman general Pompey conquered the Jewish nation and captured Jerusalem, a large body of Jewish prisoners were sent to Rome and sold as slaves. Their rigid adherence to the peculiarities of their faith rendering them very impracticable servants, their masters were

glad to emancipate them, and, perhaps respecting their conscientiousness, assigned them a quarter beyond the Tiber as a residence. (See "Jews' Quarter" on map.) As the residence of freedmen, exiled from aristocratic Rome, in a low ground, where the flat boats from the seaport at Ostia had their wharves, and low shops abounded, it was scarce a respectable section. It was a symbol of truth abased in the world. The worship of the true Jehovah dwelt in these humble abodes, overlooked by the haughty temple of the Capitoline Jove. How has history reversed the contrast! Yet even here the stately synagogue rose, the rabbi established his school, and a hierarchy ruled in power. Nor was monotheism without its influence on imperial Rome herself. So prevalent was the tendency of thoughtful persons toward Judaism as to become the subject of satire to more than one of the Roman poets. And so crowded were the synagogues on the Saturday-Sabbath with Roman ladies that one poet recommends the young men to go thither to get sight of the beauty and fashion of Rome!

The "strangers of Rome," (Acts ii, 16,) returning from Pentecost to this humble Jewish quarter, were probably the first germ of Roman Christianity. They were purely Jewish. The only probable fact we have of history is that such excitements arose among the Jews (about A. D. 50) as to attract the notice of the city government, which received intelligence that the disturbances came from one *Chrestus*, obviously a modification of the name of Christ. (See note on Acts xviii, 2.) This mythical Chrestus the police were never able to apprehend, but the government ordered the Jews in a body to leave Rome. By this decree it seems that the elements of the first Roman Church (as of the Pentecostal Church) were swept away.

It is from this epistle to the Romans that we get our next glimpse of the Church at Rome. In this respect the catalogue of names in chapter xvi has a singular interest. The banished Aquila and Priscilla have returned. There is a goodly number of Paul's friends there. And if we may judge of the whole from this catalogue we should say that the Church was almost entirely Gentile, and far more Greek than Roman. Of the twenty-eight names there but two are Jewish, and the Greek are twice as many as the Latin. The Church had existed there many years, (xv, 23;) they had attained a reputation through the Christian world, (i, 8.) Though not founded by Paul, the Church recognises his apostleship; nor has he any misgivings that it is an anti-Pauline Church, nor does he recognise the existence of any opponents or maligners.

The next view we have is not so much of the Church as of the escort of friends who met Paul at Appii Forum to conduct him to Rome.

(Acts xxviii, 15.) The then existing aspect of things is treated in our notes. The career of the Church of Rome since that period is one of the wonders of history. Its spiritual empire, rising like the shadow of Rome's past imperial power, has exercised a mightier sway over the civilized world. That Peter was once at Rome and suffered martyrdom there is probably true; but that he was founder or Bishop of its Church is supported by no adequate authority. And the stupendous despotism of Popery based its existence not upon the sacred canon, or upon primitive history, but upon forged documents that powerfully imposed upon the ignorance of the dark ages, but cannot claim to stand the test of modern criticism.

AUTHENTICITY AND INTEGRITY.

That Romans was really dictated to Tertius by Paul is conceded by the most sceptical criticism of the present day. This is a most important concession; for it cannot be denied that the outlines of the evangelic Christ-history are affirmed or assumed in this epistle. That Jesus was a true hereditary prince descended from the royal line of David, that he lived a miraculous life, died by crucifixion as a ransom for sinners, that he rose again with authority to judge and power to save the world, are broad bold assumptions through the whole book. It founds the Gospel theology on the Gospel history. And when we recognise how familiar Paul was with Jerusalem, what advantages he had to know the Christ-history to be true or false, and then realize the most intense sincerity of his character, we may well style this epistle a fifth Gospel.

But the integrity, that is, the entirety of the epistle as Paul's, has been questioned. Renan admits the whole to be Paul's, but affirms the last chapter to have been really written by him to the Church at Ephesus. We have given brief replies to the supposed proofs in our notes.

TIME AND PLACE OF WRITING.

From Luke's history of Paul in the Book of Acts we should not infer that the apostle ever wrote a letter. And yet, by comparing the history with the existing epistles, we are able, from the "undesigned coincidences" between the two, to state (as we have done in our notes on Acts) with great certainty the time and place of nearly every writing.

As to *place*, the epistle was written at Corinth. This appears from the fact that "Erastus, the chamberlain of the city," namely, of Corinth, (2 Tim. iv, 20,) joins in the salutations, (xvi, 23;) that Phebe of Cenchrea (the port of Corinth) is bearer of the Epistle, (xvi, 1;) and that Gaius, of Corinth, (1 Cor. i, 14,) was his "host;" and so, perhaps, his house the place of the dictating of the Epistle to Tertius, (xvi, 23.)

As to *time*, it was when Paul was on the point of starting from Corinth to Jerusalem, bearing the monies collected by him for the poor Christians at Jerusalem, (xv, 25.) This conclusively fixes it at Paul's last departure from Corinth to Jerusalem, before his arrest by the Jews and rescue by the Romans. There we have placed it in our notes on Acts xx, 3.

RHYTHM, PARALLELISM, AND NUMBER.

About a century ago Bishop Lowth revealed to the world the poetic parallelism of the Book of Psalms and other poetic parts of the Old Testament. Dr. Jebb disclosed the same fact in a less degree in the discourses of our Lord. But it was reserved for Dr. Forbes, of Edinburgh, to show, in his late Commentary on Romans, how prevalent this same phenomenon is in that book. We can give but a few specimens.

In the Gospels the following instance will show how parallelism and correspondence of clauses appear in our Lord's discourses:

1. Give not that which is holy to the dogs,
2. Nor cast ye your pearls before swine;
2. Lest they trample them under their feet,
1. And turn again and rend you.

It is clear that the lines here marked with the same figures, though in reverse order, correspond to each other. From this it is evident that a proper understanding of parallelism affects our understanding of the true meaning. Thus, the meaning is,

1. Give not that which is holy to the dogs,
1. Lest they turn again and rend you;
2. Cast not your pearls before swine,
2. Lest they trample them under their feet.

On a similar, but still more complex plan, are Paul's words, Rom. xi, 33:

O the DEPTHS both of the **riches**, and of the **wisdom** and the **knowledge** of God!

How unsearchable are his judgments,
And his ways past finding out.

3. For who hath *known* the mind of the Lord,
2. Or who hath been his counsellor,
1. Or who hath given to him,
   And it shall be recompensed to him again.

Here is first the *Unit* DEPTHS in which the divine *three*, **riches, wisdom, and knowledge**, inhere; and then, in reverse order, is either a cor-

responding line or couplet. *Unsearchable and past-finding-out* correspond to *depths*, *counsellor* to *wisdom*, *mind* to *knowledge*, and *recompensed* to *riches*. We have thus the trinity in unity. And if any one doubts the trinitarian reference, let him well analyze the verse that immediately follows:

1. For of Him,
2. And through Him,
3. And to Him,

Are all things; to whom

1. Be glory
2. Forever,
3. Amen.

Compare also,

And the grace of our Lord Jesus Christ,
The love of God,
And the communion of the Spirit. 2 Cor. xiii, 14.

And also the thrice-three of the so-called Trisagion,

Holy, holy, holy,
Lord, God, Almighty,
Which was, and is, and is to come. Rev. iv, 8.

We submit that number, rhythm, and parallelism are here combined with a trinitarian import too clearly to be reasonably doubted. On the subject of "Sacred Numbers" let our readers carefully consult our supplementary note, Luke vi, 16, vol. ii, p. 77.

We have in ii, 6–10, a double trinal contrast describing the opposite sides of God's judgment of men:

1. To them who by patient continuance in well-doing
2. Seek for glory and honour and immortality,
3. Eternal life.
1. But unto them that are contentious,
2. And obey not the truth, but obey unrighteousness,
3. Indignation and wrath.
3. Tribulation and anguish
2. Upon every soul of man that doeth evil;
1. Of the Jew first, and also of the Gentile.
3. But glory, honour, and peace
2. To every man that worketh good;
1. To the Jew first, and also to the Gentile.

Is the trine number here adopted to symbolize that these opposite destinies to opposite characters come from the same triune God?

Dr. Forbes' idea of ii, 17–20 we may, with slight modification, thus present: The ten qualifications of the Jews are,

Five before God:

1. Rest in Law.
2. Boast in God.
3. Knowledge of Will.
4. Approves the excellent.
5. Instructed from the Law.

Five superiorities over Gentiles:

6. A guide to the blind.
7. Light to the dark.
8. Instruction of the foolish.
9. With form of knowledge.
10. Truth in the Law.

Of rhythm and parallelism we have but to read the very first sentence and paragraph of Romans to find a rich abundance. Take the first words:

Paul, a servant of Jesus Christ,
Called to be an apostle,
Separated unto the gospel of God,
Concerning his son Jesus Christ our Lord,
Which was made of the seed of David according to the flesh,
And declared the Son of God with power, etc.

This measurement and parallelism appear with different degrees of clearness; often too palpable to be mistaken, often doubtful, and shading off in degrees. It gives a fine majesty to Paul's opening paragraph in Romans, and we suppose that in speaking he was often able to roll out the rhythmic clauses with the power and volume of an orator.

Those who argue that "the apostle in those splendid outbursts could not have attended to these artificialities of rhythm and number," would do well to fully realize, and then account for, the plain objective facts as they lie in the text of the epistle. Such was the mould and training of Paul's Jewish mind that we doubt not that he produced a style with these peculiarities as spontaneously as we observe the rules of English grammar or modern rhetoric. Both Dr. Johnson and Dr. Parr could talk with the most perfect spontaneity in the same Latin and antithetic style in which they wrote.

PLAN OF THE EPISTLE.

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2. The Direct Address (closing with *Thesis*) 8–17

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FALLEN MAN WITHOUT THE SALVATION BY CHRIST ..... i, 18–iii, 20

1. Condition of the Heathen world ..... i, 18–ii, 16

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b) The upper moral class, who have never descended to the depths ..... ii, 1–10

c) The heathen of the upper class, who, without the law, keep natural law ..... ii, 11–16

2. Condition of the Jewish race ..... ii, 17–iii, 20

a) The Jew, under the law, breaking law ..... ii, 17–29

b) Admitting the Jews' advantage in God's oracles, etc. ..... iii, 1, 2

c) Yet, without impeaching God's *faith*, unbelieving Jews are damned ..... iii, 3, 4

d) Nor does glory denied to God from man's overruled sin excuse the Jewish any more than the Gentile sinner ..... iii, 5–8

e) And so the Jews are no better than the Gentiles, their own Old Testament being witness ..... iii, 9–20

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8) Which (faith-condition) is **entirely impartial, embracing all** accepting and proclaimed **to all** ..... x, 12–21
9) **Nor is Israel quite cast away**; for, 1. There is **a faith-remnant,** xi, 1–10; 2. Israel stands **equally with the Gentile** on solemn faith-conditions, 11–24; and, 3. Israel will be **finally restored** to the Churchdom, 25–32 ..... xi, 1–32
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B. THE ETHICAL DEDUCTION AND PERSONAL CONCLUSION.

I. ETHICAL DEDUCTION.

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1. Paul's Epistolary boldness based on **his Apostolic mission**..... xv, 15–21

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4. Interposed warning against dividers and offenders..... 17-20

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A close study of the above Plan will, we think, be a great aid to our readers, especially in verifying our exposition of some important disputed passages.

THE

EPISTLE TO THE ROMANS.

CHAPTER I.

PAUL, a servant of Jesus Christ, [a]called *to be* an apostle, [b]separated unto the gospel of God, **2** [c]Which he had promised afore [d]by his prophets in the Holy Scrip-

[a] Acts 22. 21; 1 Cor. 1. 1; Gal. 1. 1; 1 Tim. 1. 11; 2 Tim. 1. 11.

[b] Acts 9. 15; 13. 2; Gal. 1. 15.—[c] Titus 1. 2. [d] Chap. 3. 21; 16. 26; Gal. 3. 8.

CHAPTER I.

Exordium and Thesis, 1–17.

The Exordium consists of three parts: the *superscription*, (1–7,) the *direct address*, (8–17,) closing with the introduction of the *thesis*.

1. **Paul**—The *superscription* (1–7) is one magnificently rounded sentence, worthy the chief apostle addressing the imperial city. This too consists of three parts: the personal style of the writer, (1,) the surpassing nature of his topic, (2–5,) and the direction of his letter to the Roman Christians, (7.)

Paul — Instead of signing the name at the end, as in modern times, the ancient mode was to place the name at the beginning of the letter. (For the name Paul see our note on Acts xiii, 9.) **Servant**—Δοῦλος, derived from δέω, to bind, so signifying a bondsman. (On the New Testament word for *slave* see note on Luke vii, 2.) To be a *doulos* of a Divine Master is a high honour; but no Greek writer ever uses the phrase, *andrapodon of God* or *Christ*. Just so in English we may say *servant of God*, but never *slave of God*. **Called**—Literally, a *called apostle*. A noble self-assertion against those who pronounced him an *uncalled* apostle, and so no *apostle* at all. (On the word **called** see note on Matt. xxii, 14.) The distinction made in predestinarian theology between God's common call and his "effectual call" upon sinners to repent, implies that God does not truly mean his common call to be effectual, and so imputes insincerity to God. The true distinction lies not in the intrinsic nature of God's call itself, but in the different acceptance by man. There is truly a *rejected calling* and an *obeyed calling*, and those who obey God's call become permanently *the* **called.** Paul was **called,** (see note Acts ix, 9,) and being *not* disobedient *to the heavenly vision* his was an *obeyed calling*, and so his "effectual" and permanent *calling*.

Separated—In this lofty self-assertion the apostle declares that he was not only *called* at mature age, but even *set apart* for his great calling, like Jeremiah, before his birth. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. i, 5.) For, knowing of him, as God did of Abraham, (note Gen. xviii, 19,) how he would faithfully discharge his office, God individualized him even before his birth as a great instrument, in his day, for the performance of a great mission. It was none the less in his power, like Solomon or like Judas, to apostatize and become a *castaway:* nay, it required the highest power of will on his own part to avoid such a result.

2. **Promised**—This **Gospel** is new and yet old. Old, as being really folded up in the Old Testament and concealed in its precious promises; new, as unfolded and unfurled in a fresh form and promulgation. The apostle

tures, **3** Concerning his Son Jesus Christ our Lord, [e] which was [f] made of the seed of David according to the flesh; **4** And [1 g] declared *to be* the Son of God with power, according [h] to the spirit of holiness, by the resurrection from the dead: **5** By whom [i] we have received grace and apostleship, [2] for [k] obedience to the faith among all nations, [l] for his name: **6** Among whom are ye also the called of Jesus Christ: **7** To all that be in Rome, beloved of God,

e Matt. 1. 6, 16; Luke 1. 32; Acts 2. 30.—*f* John 1. 14; Gal. 4. 4.—1 Gr. *determined.*—*g* Acts 13. 33.—*h* Heb. 9. 14.

i Chap. 12, 3; 1 Cor. 15. 10; Gal. 1. 15.—2 Or *to the obedience of faith.*—*k* Acts 6. 7; chap. 16. 26.—*l* Acts 9. 15.

here and in this whole epistle develops what he had maintained in all his arguments with the Jews in their synagogues in their various cities, and in his defences in their various arraignments, that new Christianity was but the real continuity of old Israelitism, and that modern Judaism was but its cast-off garments. (See note on Acts xxvi, 1; vi, 13; vii, 2.)

Promised afore—Even as early as the *protevangelium* or *primal Gospel* announcement. (Gen. iii, 15.)

3. **Concerning his Son**—Depending on *Gospel*—the *Gospel concerning his Son.* The *good news* about the Messiah, for it should never be forgotten that, whereas *Jesus* is a name, *Christ* is a title. (See notes on Matt. i, 1, and John iv, 25.) **Seed of David**—(See note on Matt. i, 1.)

4. **Declared**—*Outlined.* The word is derived from ὅρος, a boundary line, and signifies *bounded*, as with a line.

The born	from seed of David	according to flesh.
The outlined	from resurrection of dead	according to spirit.

As a painter draws an exact outline of an object, so the form and nature of Jesus was as it were *chalked* or *outlined* as God's Son. **With power**—Rather *in power*, referring to the wondrous display of *power* with which God *declared* his *Son* at the resurrection. (See note on Matt. xxviii, 2–4.) He was prophetically *outlined* as Son of God by the prophets by divine *knowledge;* the *outline* was filled up by divine *power.* **Spirit of holiness**—This completes the antithesis embodied in the person of Christ, Son of man *according to the flesh*, Son of God *according to the spirit of holiness.* This last phrase does not designate the *Holy Spirit*, the third person of the Trinity, but that spirit whose attribute is holiness. (See note on Luke i, 35.) **By the resurrection from the dead**—Literally, *from resurrection of dead*, *dead*, or dead ones, being plural. (See note on Luke xx, 35.) Resurrection of *dead*, or of *dead ones*, probably is a reference to the fact that the act of *power* that raised Jesus also raised a retinue of *saints*, as an earnest of the *power* by which the final resurrection of all through him would be accomplished. (See note on Matt. xxvii, 53.) The preposition **from** is used to indicate that it was out *from* this manifold display of *power* that the demonstration came that he was, as the centurion confessed, what he claimed to be, *the Son of God.*

The antithesis of Christ's nature (given with much beauty from the Greek by Dr. Forbes) may be thus presented in English:

This is a striking representation of the human and the divine in the God-man.

5. **Grace**—Gratuitous pardon and divine favour. **Apostleship**—A divine office for securing like **grace** to others. **Obedience to the faith**—*Faith* without the article and in the genitive; *obedience of faith*, that is, an obedience consisting of faith as its vital power. **All nations**—Christianity, as Paul uniformly maintains, is a universal religion, to be preached to all, that it may be received by all.

6. **The called.** (See note on ver. 1.)

7. **To all**—*The direction.* **Saints**—One of the ordinary terms for Christians. **Grace**—*May there be* is understood. **Grace** is the method of our

[n] called *to be* saints: [o] Grace to you, and peace, from God our Father and the Lord Jesus Christ.

8 First, [p] I thank my God through Jesus Christ for you all, that [q] your faith is spoken of throughout the whole world. **9** For [r] God is my witness, [s] whom I serve [3] with my spirit in the gospel of his Son, that [t] without ceasing I make mention of you always in my prayers; **10** [t] Making request, if by any means now at length I might have a prosperous journey [u] by the will of God to come unto you. **11** For I long to see you, that [v] I may impart unto you some spiritual gift, to the end ye may be established; **12** That is, that I may be comforted together [4] with you by [w] the mutual faith both of you and me. **13** Now I would not have you ignorant, brethren, that [x] oftentimes I purposed to come unto you, (but [y] was let hitherto,) that I might have some [z] fruit [5] among you also, even as among other Gentiles. **14** [a] I am debtor both to the Greeks, and

[m] 1 Cor. 1. 2; 1 Thess. 4. 7.—[n] 1 Cor. 1. 3; 2 Cor. 1. 2; Gal. 1. 3.—[o] 1 Cor. 1. 4; Phil. 1. 3; Col. 1. 3, 4; 1 Thess. 1. 2.—[p] Chap. 16. 19; 1 Thess. 1. 8.—[q] Chap. 9. 1; 2 Cor. 1. 23; Phil. 1. 8; 1 Thess. 2. 5.—[3] Or, *in my spirit*, John 4. 23; Phil. 3. 3.

[r] Acts 27. 23; 2 Tim. 1. 3.—[s] 1 Thess. 3. 10.—[t] Chap. 15. 23, 32; 1 Thess. 3. 10.—[u] James 4. 15.—[v] Chap. 15. 29.—[4] Or, *in you*.—[w] Titus 1. 4; 2 Pet. 1. 1.—[x] Chap. 15. 23.—[y] Acts 16. 7; 1 Thess. 2. 18.—[z] Phil. 4. 17.—[5] Or, *in you*.—[a] 1 Cor. 9. 16.

reconciliation with God; **peace** the result. St. Paul here introduces a higher address than the old term, *Greeting*.

8–17. The *direct address*. Thus far in his superscription the apostle speaks of both himself and the Romans mainly in the third person singular and plural. He now addresses them in the second person plural directly, and treats of personal matters.

8. **First**—Before the main argument. **The whole world**—Wherever Christians exist. From this we learn, contrary to the supposition of some commentators, that a body of Christians now existed at Rome, and that from their metropolitan position the fact was well known throughout the wide spread Christian republic.

9. **Without ceasing**—Regularly remembering the unseen Roman Church.

10. **Request**—His prayers for them were twofold: for their spiritual prosperity, and for divine permission to visit them.

Prosperous journey—He journeyed to Rome at last, but by what few would call a prosperous trip. (Acts xxviii.)

11. **Some spiritual gift**—Tholuck denies that this means a supernatural or charismatic gift or endowment, but incorrectly. Had Paul alluded to Christian graces he would have hardly limited his language to one grace, but have desired every grace. Besides the word **impart**, and the fact that it required his personal presence, show that a *charism* bestowed by apostolic hands was the thing meant. **Established**—To *establish* or confirm was the purpose of spiritual gifts. (Mark xvi, 20; 1 Cor. xiv, 22.)

12. **That is**—Lest the reason last given might sound too patronizing, as if the apostle's visit were a favour from his own side solely, he now explains by giving a reason of a *mutual* nature.

13. **Purposed**—His whole journeyings have been westward, as if with a presentiment that his destination was *the great Capital*, (Acts xix, 21.) **Let**—Hindered. Hence we see that the apostles were not inspired in all their plans, purposes, or opinions.

Fruit—A fruitage of converts, which the apostle considered as the great harvest of his life. **Other Gentiles**—Though there were clearly Jews in the Roman Church, yet, as it was largely Gentile, and in the very center of Gentilism, he speaks as if they were a Gentile Church.

14. **Debtor**—Christ had, by granting him grace and apostleship, brought him under an infinite indebtedness, which he was obliged to pay off to the world needing a like salvation.

to the Barbarians; both to the wise, and to the unwise. **15** So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. **16** For [b]I am not ashamed of the gospel of Christ: for [c]it is the power of God unto salvation to every one that believeth; [d]to the Jew first, and also to the Greek. **17** For [e]therein is the righteousness of God revealed from faith to faith: as it is written, [f]THE JUST SHALL LIVE BY FAITH.

[b] Mark 8. 38; 2 Tim. 1. 8.—[c] 1 Cor. 1. 18; 15. 2.—[d] Luke 2. 30–32; 24. 47; Acts 3. 26; 13. 26, 46; chap. 2. 9.—[e] Chap. 3. 21.—[f] Hab. 2. 4; John 3. 36; Gal. 3. 11; Phil. 3. 9; Heb. 10. 38.

16. **Not ashamed** — Though it be the Gospel of the Jesus crucified as a Jewish malefactor, and though it be in the centre of proud and powerful Rome, with the whole Gentile world pouring contempt upon it, yet is he ready to stand up unshamed and hold forth the cross. **Power**—The Gospel is as it were a concrete **power**, yet power to a given result. **Every one** —Here is universality without limit. **That believeth** — And here is the limit. The salvation is intrinsically universal; the limitation is the rejection by those who might accept. **Jew first**—Perfectly uniform was the practice of Paul, as appears by the narratives in Acts, to offer the Gospel in every place **first** in the synagogues of the Jews. (See note on Acts xxvii, 18.) The grand reason for this was that the mission of Israel was to be a nation of priests and preachers for the conversion of the world to Jesus Messiah, and so long as a remnant of hope remained that the Jews would be true to this offer, so long to them the first offer should be made. The word Jew, contracted from Judean, is derived from the name Judah, and from the name of a tribe became the name of the race. **Greek** here stands for Gentile, as the Jews had mostly to do with Greek-speaking Gentiles.

17. **For**—From treating of the Romans, himself, and the Gospel, the apostle gracefully glides into the great thesis or topic of his epistle, namely, justification by faith in Christ revealed in the Gospel. Thus the closing point of the exordium is the starting point of the whole treatise. **Righteousness of God**—A phrase used in this epistle not to signify, as it usually does, the attribute of *righteousness with which God is invested*, but that *righteousness with which God would invest man* in order that man may come into likeness and unity with himself. **From faith to faith**—There are three meanings, to mention no more, given by commentators to this phrase: 1. Like the phrase *from glory to glory*, in 2 Cor. iii, 18, it may describe the successive stages of growing faith. Yet, though approved by Tholuck, this meaning has no relevancy to the present train of thought, and does not connect well with the adjoining clauses. 2. Better is that suggested by Augustine: from the faith of those preaching to the faith of those hearing; or, in fuller terms, from the faith of a faithful Church and ministry to the faith of a listening world. This connects well with **revealed**, and lies in the train of thought with a forcible meaning. 3. Best of all is that of Bengel, which refers it to the *righteousness of God*, being *revealed* as both derived **from faith** and offered **to faith.** It is, as Bengel says, "by faith from bow to stern." This blends well also with the second meaning. As *faith* is the source whence we obtain *our* righteousness, so we offer that righteousness to the faith of the world. Justification originating from faith is offered to faith. **Written** — (Hab. ii, 4.) The words in the Old Testament promise a temporal deliverance and life from the invasion of Jerusalem by the Chaldeans to the man who trusted in Jehovah. This must not, however, be viewed as a scrap, quoted merely like a piece of poetry verbally pat to the occasion. The higher meaning developed by inspiration lies concealed in the lower by that same Spirit. Faith in God is

man's tie of unity to God under both dispensations. The man so united to God, according to the prophet's promise, would **live** through the approaching judgment of God. The man so united by faith to God shall **live** even through the judgment trial by the Son of man. That is, true faith in God, planted in the soul, is the vital seed and principle of eternal life. Paul's view of the passage was accepted by Jewish writers. Wetstein cites the following: "The Israelites shall in the future age (or world) sing a new song, according to Psa. xcviii. By whose merit will Israel sing the song? By the merit of Abraham, because he believed God. (Gen. xv.) This is the faith by which Israel will possess, of which the Scripture speaks, Hab. ii." (On the Jewish belief of the salvation of all Jews, see page 350.)

If the Hebrew would permit, it would appear more suitable to Paul's purpose to accept the rendering, *The just by faith shall live.* The text would then show that faith is the antecedent condition of being just. Yet, as it stands, it shows that faith is the condition of life, and so of that justification that is unto life. And so the apostle has borrowed from the prophet the motto, the proposition, the *thesis* of his epistle, THE JUST SHALL LIVE BY FAITH. Thenceforward to the close of the eleventh chapter extends his argument, wherein he shows the Ruin, the Remedy, the process by which the Remedy applies and operates, and the Defence of the whole.

I. THE RUIN.

FALLEN MAN WITHOUT THE GRACE OF CHRIST, i, 18–iii, 20.

1. Condition of the heathen world, i, 18–ii, 16.

The structure of human salvation must base its pillars deep in the profound of human ruin. Of that ruin, therefore, the apostle furnishes a just but gloomy picture. 1. He first portrays the heathen world, illustrating man's fall by the extremes of depravity to which condemning history shows that human nature can go, (i, 18–32.) 2. Leaving this deep depravity of the heathen masses, and approaching the Jews by covered advances, he next takes the case of the more moralized yet inconsistent heathen, whose rebukes of vice condemn themselves, (ii, 1–10.) 3. He touches the case of heathen who may be considered as keeping the law, (11–16.) 4. Having approached by ascending steps, he may now, without cause of offence, treat the case of the Jew, and through much and earnest debate with the Jew, conceptually present, he attains the conclusion that all are under sin, (ii, 17–iii, 20.) Such being the Ruin, there comes a demand for the Remedy.

(a.) *The extreme depths of heathen self-depravation*, i, 18–32.

1. Heathen depravation commences with apostasy from the acknowledgment and worship of God arising from moral dislike to his holiness and in spite of the full power of knowing him, (18–22.) 2. Bestializing God, God abandoned them to their own impulses to bestialize themselves sexually, (23–27.) 3. Under this self-debasing process, doubly abandoned by God, the whole brood of possible vices spring up in confused and multitudinous variety, (28–32.)

In this portraiture it is to be noted: 1. That the apostle does not hold that historically and outwardly all depravity is equal; that is, that all persons, classes, and ages of the world are equally wicked. 2. Apostasy from God, springing from averse disposition, is the first stage and condition of all other extreme wickedness. 3. Sexual depravation is one of the earliest and productive stages, and the deepest. 4. Depravity, historically speaking, is not universally total, that is, pushed to the extremest display of wickedness possible to our nature. Depravity of all consists in this, that in all alike is the capacity for the extremest wickedness. And it is redemption even from that capacity that man needs.

18 [g] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; **19** Because [h] that which may be known of God is manifest [6] in them; for [i] God hath showed *it* unto them. **20** For [k] the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal pow-

g Acts 17. 30; Eph. 5. 6; Col. 3. 6.
h Acts 14. 17.

6 Or, *to them.*—*i* John 1. 9.—*k* Psa. 19. 1-4; Acts 14. 17; 17. 27.

18. **Wrath** — Divine wrath is the intense divine opposition of good against bad, of right against wrong, of holiness against depravity. It exists most intensely in the most holy nature, and therefore most perfectly, and in truth infinitely, in the heart of God. It reveals itself in the form of penalty against those who embody the evil guiltily and responsibly in their own persons, such penalty being in the form of misery or destruction. **Revealed from heaven**—Commentators have indicated various ways in which the apostle could truly say that God's wrath is **revealed from heaven:** by Scripture revelation, by the monitions of conscience, by the terrors and convulsions of the elements, by the judgment at the last day. We do not think the apostle had any one mode in view; but by a strong and almost poetic conception he describes what is true to the eye of an awakened conscience, the wrath of God disclosed like lightning from the sky upon the guilty head. **Ungodliness**—All apostasy from God first. **Unrighteousness** — All wickedness against man, second and consequent. Yet God appropriates both as sin against himself, and over both are lowering the *revelations of his wrath.* **Hold**—Impede, hold back, repress. **Truth** would destroy wickedness, and so wickedness fights against and forces back **truth. In unrighteousness**—Or *by unrighteousness*, the meaning would be much the same. The truth designated by the apostle is the truth of the divine nature (verses 19, 25, 28) and of the death-worthiness of sin, (verse 32.) It is these truths that human wickedness, to secure its own existence, opposes and represses, so that they lose all ascendency and known existence.

19. **Known**—The fact that man by understanding or conscience can know God's truth, though it elevates his nature in the scale of being, does not diminish but increases the amount of his guilt and actual self-depravation. The very great wrong is that so noble an intrinsic nature, in its created elements, is abased by self-prostitution. The depravity does not lie in the will exclusively, as Tholuck suggests; but in the disordered affections first, and the will's obeying and then redoubling the depravity of the affections, and spreading it **over** the whole nature. **Known of God** — The knowable things of God include not his substance, nor the fulness and mystery of his infinity, but his power, rectitude, and divine requirements over man. **Manifest in them** — Not merely *among them* collectively, but within each one individually. This does not affirm the existence in man of what is sometimes uncouthly styled the "God-consciousness." It does not even affirm that man intuitively knows God's existence. What it does affirm is explained in the next verse.

20. **Invisible things** — God's attributes, unseen by bodily eyes, are revealed to the understanding by things **that are made.** That is, from evidences of design and power seen in natural constructions the reason of man is able and is bound to infer God. **From** the time of **the creation of the world,** including the primitive ages, until now, those standing evidences of God have left man **without excuse** for not recognising **his eternal power and Godhead.** The syllable *head* in Godhead is the same as *hood* in *manhood*, so that the word signifies *divinity.*

The plain meaning of the apostle is, that the argument from external de-

er and Godhead; [7] so that they are without excuse: **21** Because that, when they knew God, they glorified *him* not as God, neither were thankful; but [l] became vain in their imaginations, and their foolish heart was darkened. **22** [m] Professing themselves to be wise, they became

7 Or, *that they may be.*—*l* 2 Kings 17. 15; Jer. 2. 5; Eph. 4. 17, 18.—*m* Jer. 10. 14.

sign (so conclusively stated by Paley) is so clear that men are excuseless from not knowing nature's God. This is more noteworthy, as some at the present day, even claiming to be Christian philosophers, slight the design evidence as of no value, and rest the whole proof of God's existence upon an intuitive and direct perception of God himself. That there are intuitions by which God is recognised we need not deny; but holy Scripture largely bases the assurance of the Divine existence upon the proofs derived from "the things that are made."

21. **Glorified him not**—The intuitions by which God is known are largely the moral. Not to recognise or believe in God is not, like the ignoring a person in history or a fact in science, purely an intellectual defect, but also a moral. In his unfallen state man deeply and perfectly knew his God with a knowledge of holy love. And by that knowledge and love of the Holy One, man's whole nature was regulated in harmony with itself and with God. By the fall that knowledge and love became primitively dim and feeble. Then man, historically not liking the holy God, nor *glorifying* him, nor feeling **thankful**, the regulator was lost, and so by apostasy from God man's whole nature went into moral ruin, and all the depravities resulted described by the apostle in the present chapter. **Vain in their imaginations**—Rather, their *reasonings.* God being dim to their perceptions, their reasonings in regard to him became foolish and wicked. **Heart was darkened**—So that the twilight of pantheism first came on, and then the midnight of atheism or idolatry. In pantheism God became as a universal mist, losing his true personality and his moral attributes. Then the universal pantheistic mist was separated into parts, and the figures of finite nature-gods and goddesses emerged, and so idolatry arose.

22. **Wise**—In discarding the primitive belief in God the first proud pretenders claimed credit for great worldly wisdom. **Fools**—As the idolatrous and depraving results showed. When the Psalmist said, *The fool saith in his heart there is no God*, we have the same profession of superiority over the poor pietists who worship the Creator, and the same fact of the being *a fool.*

And precisely as this proud destitution of the religious sentiment grows, either atheism or idol-worship is asserted. In our own day it is affirmed by some would-be philosophers that even a religion may exist in the mind of an atheist; and others claim that the being an atheist is no depreciation of a man's moral worth. Doubtless a man can exist with a purpose of obeying the law of right who does not positively believe in the existence of God. Yet, as before said, the non-acknowledgment of God is not merely an intellectual defect, but a moral delinquency in itself. It renders prayer and communion with the Holy One impossible; it destroys all view of a divine moral government, all trust in the rule of an omnipotent reason, all firm hope of an immortality and retribution beyond the grave. The spiritual and religious sentiments and emotions are lost, and the moral sentiments and purposes fed and sustained by these become withered and dead. Theories of sensualism, animalism, and base development succeed, and though a few philosophers may act the part of sages, statesmen, or philanthropists, yet the masses will plunge into lawlessness and bestiality. Thus professing to be wise, even the philosophic few will be found to be false philanthropists and fools.

fools, **23** And changed the glory of the uncorruptible [n] God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. **24** [o] Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, [p] to dishonour their own bodies [q] between themselves: **25** Who changed [r] the truth of God [s] into a lie, and [t] worshipped and served the creature [s] more than the Creator, who is blessed for ever. Amen. **26** For this cause God gave them up unto [t] vile affections: for even their women did change the natural use into that which is against nature: **27** And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. **28** And even as they did not like [9] to retain God in *their* knowledge, God gave them over to [10] a reprobate mind, to do

n Deut. 4. 16-19; Psa. 106. 20; Isa. 40. 18, 25; Ezek. 8. 10; Acts 17. 29.——*o* Psa. 81. 12; Acts 7. 42; Eph. 4. 18, 19; 2 Thess. 2. 11, 12.——*p* 1 Cor. 6. 18; 1 Thess. 4. 4; 1 Pet. 4. 3.——*q* Lev. 18. 22.

r 1 Thess. 1. 9; 1 John 5. 20.——*s* Isa. 44. 20; Jer. 10. 14; 13. 25; Amos 2. 4.——8 Or, *rather*.——*t* Lev. 18. 22, 23, 24; Eph. 5. 12; Jude 10.——9 Or, *to acknowledge*.——10 Or, *a mind void of judgment*.

23. **Changed**—What unspeakable fools these self-conceited *wise* ones were is here unfolded. The glory of the incorruptible God they transformed into the basest shapes of man, birds, quadrupeds, and reptiles. **Man**—In Athens the most exquisite art was applied in shaping statues of human form into representatives of gods. **Birds**—In Egypt the ibis. **Fourfooted beasts**—Dogs, cats, wolves, oxen, and crocodiles. **Creeping things**—The serpent worship is one of the most marvellous and most widely diffused of idolatries. Wherever these apostates from God discerned or imagined the nature-power manifesting itself peculiarly, as in some animals, there they bestowed their strange and degrading worship. At first it was perhaps the nature power conceived to inhere in the animal which they worshipped; but, sooner or later, not only the animal, but even the lifeless image, was worshipped as the very god.

24. **God also gave them up**—The Divine Spirit, which loves to draw to itself the willing and susceptible human spirit, being thus abandoned, substituted, rejected, and repelled with insult, withdraws Himself and leaves the apostate to himself. **To uncleanness**—The spiritual in the man, unrefreshed and uninvigorated by the Divine Spirit, becomes faint and inert, and the animal reigns alone in power. **Dishonour their own bodies**—The animal grows in lust and exerts its utmost power in sensuality, ascertaining by shameful experiment the full extent to which debasement in man can go. **Dishonour their own bodies**—By unnatural and beastly practices they not only subject their bodies to what all pure minds hold to be infamy, but by effeminacy and vile diseases, the result of their abuse, they contract a permanent debasement to their persons.

25. **Changed**—The apostle again refers to the primal cause of their deep plunges in unnatural animalism, their apostasy from God. They first dishonoured their Maker and then debased themselves. **Truth of God... lie**—So the Hebrew writers called an idol preëminently a *lie*, as basely falsifying the glorious truth of the Divine nature. **The creature**—The created object, whether deified animal or inanimate substance shaped into an idol. **More than**—Rather than, instead of. **Blessed**—A doxology asserting the Divine over all created nature.

26, 27. The apostle, holding the intensity of depravation in the sexual direction to be both the most signal instance of man's depth of wickedness, and, as in a manner, both the accompaniment and cause of every other wickedness, recurs to and expatiates over it with a fascinated abhorrence.

those things [u] which are not convenient; **29** Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, **30** Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

[u] Eph. 5. 4.——11 Or, *unsociable.*
[v] Chap. 2. 2.

31 Without understanding, covenant-breakers, [11] without natural affection, implacable, unmerciful: **32** Who, [v] knowing the judgment of God, that they which commit such things [w] are worthy of death, not only do the same, but [12] [x] have pleasure in them that do them.

[w] Chap. 6. 21.——12 Or, *consent with them.*
[x] Psa. 50. 18; Hosea 7. 3.

29 **Filled with all unrighteousness**—When the sensual vices prevail the cruel and bloody vices are sure to accompany. When the laws of modesty are triumphantly set at naught, and men and women, glorying in shame, invent extravagant modes of sensuality, every other law, human and divine, is broken with the same triumphant license. Hence the apostle, after having fully pictured the sexual demoralization, proceeds to represent the moral anarchy that succeeds, in a list, with little recognisable order, of the vices of a heathenized community. **Fornication**—Omitted by best authorities, it is amply included in the previous verses. **Debate**—Strife. **Whisperers**—Secret slanderers.

30. **Backbiters**—Open slanderers. **Haters of God**—Railers against religion and the Divine Being. **Inventors of evil things**—Not only doers of wrong, but fertile in inventing new forms of wickedness.

31. **Without understanding**—Without common sense, because without moral sense. **Without natural affection**—Some professed Christians have imagined that Christian love to our neighbour requires us not to love our own family more than any other persons. This would require us to be **without natural affection.** As we would not require another man to love his family as little as he loves every body else, so others cannot make such requirement of us.

32. **Knowing the judgment of God** — There are two knowledges ascribed by the apostle to the heathen as ennobling man's nature, yet aggravating his guilt. One is the knowledge of God's existence, and the other the knowledge of a just retribution. The knowledge and the wicked conduct go hand in hand. Yet man awakes to this consciousness distinctly after the guilt is incurred, and after his becoming inextricably involved in the meshes of destruction. Without a divine aid there is no hope for a single individual.

Worthy of death — The capital punishment under the divine government. **Have pleasure** — They not only deliberately follow every temptation to sin themselves, but they delight in seeing others committing equal sin. So that they love sin not only for the pleasure it yields, but also for the very sake of its being sin. *Total depravity* (if the phrase must be used) is not true in the sense that man is as bad a being as possibly can be, a total black; for a mortal race so bad would naturally destroy each other, and so could not long exist. But it does mean that man is totally destitute of that love to God which his Spirit only can inspire, and totally unable to attain salvation without that Spirit through the grace of Christ. Yet this does not deny to man's nature a conscience, æsthetical faculties, nor a susceptibility to the impressions of truth and to the influences of the Divine Spirit. Indeed, man's soul is adapted for these influences, so that there is a truth in saying that "man is a religious being," and even a truth, to be carefully guarded, in Tertullian's maxim that "The human soul is naturally Christian." Man sins and rejects the Gospel and the Spirit against his own nature. Christianity is the true complement to humanity. And just be

CHAPTER II.

THEREFORE thou art [a] inexcusable, O man, whosoever thou art that judgest: [b] for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. **2** But we are sure that the judgment of God is according to truth against them which commit such things. **3** And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? **4** Or despisest thou [c] the riches of his goodness and [d] forbearance and

a Chap. 1. 20.—*b* 2 Sam. 12. 5-7; Matt. 7. 1, 2; John 8. 9.

c Chap. 9. 23; Eph. 1. 7; 2. 4, 7.
d Chap. 3. 25.

cause man possesses these qualities his apostasies become guilty. Without them he might be, like brutes, or like created immutable fiends, incapable of responsibility. A possibility of becoming good, in some part of the individual being, is requisite in order to an accountability for being bad.

CHAPTER II.

(b.) *Moral Ruin of the Better Classes of Heathen*, ii, 2–10.

The apostle's demonstration of the ruin thus far is drawn mainly from the *extremes* of open human debasement. It may be replied that there is a large upper moral class who condemn these extremes, and live decent and virtuous lives. In rejoinder the apostle charges that this class though better in degree is as bad in kind, and that its only hope is not in condemning the extreme vice of others, but in repentance for their own.

1. **Therefore**—Inasmuch as, according to the above previous verse, the most depraved know their guilt. **O man**—Whether Jew or Gentile, including all of mankind who impenitently claim exemption from condemnation because there lies a worse class below them. **Whosoever thou art**—Whether heathen philosopher or Jewish rabbi. **That judgest**—That usest thy knowledge in condemning others rather than in repenting for thyself. Wrongly doest thou assume the judgment seat rather than the criminal box. **Doest the same things**—In nature if not in degree. The apostle relies upon the response of every man's conscience for the proof of this charge. Dividing human sins into sins of unlawful love and unlawful hate, every lustful thought indulged is as truly, though not as deeply, damning as self-abuse, and every malicious purpose is of the nature, though not of the degree, of murder.

2. **We**—All intuitively agree in this, whether the extremely depraved, the moderately depraved, or the sanctified. **Is according to truth**—And, therefore, is not to be turned by evasive pleas.

3. **Judgest . . . thou**—One of the most striking proofs of the reality of a human conscience, and of its real acuteness in breasts apparently most depraved and obtuse, is not its power of self-condemnation, but its keenness in the condemnation of others. The most reckless and unconscientious wretch will be critically and delicately sharp in analyzing and severely condemning the aberration of some good man. Paul, therefore, shows singular skill in turning the analysis of these moral critics to a keen practice upon their own cases. **Shalt escape**—On account of the moderate amount of thy viciousness. Doubtless a less deep penalty awaits a less deep guilt. But no degree of guilt can **escape** by self-excuse or self-disregard; the only outlet is by confessed ruin, human repentance, and divine mercy. To that repentance Paul did not press the abandoned dregs of chapter i as being out of hearing and perhaps hopeless; but to that repentance he now presses this class, whose great danger is a denial of their own ruin, and a consequent impenitent persistence in it. They are near enough to listen, they are delicate enough to judge, and the very work to which the apostle rightly applies himself is to reveal to them their danger.

4. **Riches of his goodness**—These

[e] longsuffering; [f] not knowing that the goodness of God leadeth thee to repentance? **5** But, after thy hardness and impenitent heart, [g] treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; **6** [h] Who will render to every man according to his deeds: **7** To them who by patient continuance in well doing seek for glory and honour and immortality, eter-

[e] Exod. 34. 6.—[f] Isa. 30. 18; 2 Pet. 3. 9, 15.—[g] Deut. 32. 34; James 5. 3.—[h] Psa. 62. 12; Prov. 24. 12; Jer. 17. 10; 32. 19; Matt. 16. 27; chap. 14. 12; 1 Cor. 3. 8; 2 Cor. 5. 10; Rev. 2. 23; 20. 12; 22. 12.

men abuse the **goodness** of God by holding that it will not condemn such goodness as they possess. Paul admits the copious affluence of God's goodness. But that *goodness* is amply displayed, and will be fully exhausted, in the exercise of God's *forbearance and long-suffering* with their persistent decent sinfulness. **Goodness and forbearance and long-suffering**—Form a beautiful climax. **Leadeth**—Not drags, but attracts. (See note on John vi, 44.) *Leads* those who follow with willing steps.

5. **Hardness**—Unsusceptibility to divine impressions, from the fact that the conscience, though alive to others' sins, is dead as to his own. **Treasurest**—As God has a *riches of goodness*, so the sinner may accumulate *treasures of wrath*. **Day of wrath**—(See note on verse 16.) **Revelation**—Literally, an *uncovering*. While the sinner is accumulating the *judgment* is *covered*, but *the day* will remove the concealment and disclose the reality.

6. **Every man**—Of the human race at the one *day of judgment*. **According to his deeds**—Rightly considered all true faith is a graciously acceptable work, and all true works are acceptable acts of faith. Works not of faith are *dead works* and *sin*, and no *works* truly at all. In form *faith* and *works* are permanently distinct; in essence they are one. Hence the two doctrines that salvation is of faith alone, and yet that we are rewarded according to our works, are not two doctrines only but also one. Those *works* by which man can never be justified are faithless doings and no true *works* at all.

But how can faith be attributed to the heathen included by Paul in the present passage? We reply that no one can understand Paul's idea of *faith* who has not well studied the eleventh chapter of his Epistle to the Hebrews. Of the illustrious ancient heroes of the *faith* there commemorated, perhaps not one fully understood Christ as the atoning object of saving faith. Yet they had a true faith in that of which Christ is the reality and impersonation. Faith, in its essential temper, is that elevation of soul by which it aspires to the good, the true, and the divine; and the soul who possesses it tends upward to glory, honour, and immortality, while the soul that possesses it not tends downwardly to animalism, scepticism, and eternal death. To that aspiring faith God is a sought necessity, and Christ, when rightly presented is the one supremely lovely; so lovely, indeed, that even when the aspiring but dimly seeing soul catches but a glimpse of Him it feels a divine attraction. (See our work on "The Will," pp. 349–351.) And so at the present time of scepticism and rebuke, Christ, even to the sceptical, is a strangely fascinating problem, which they cannot banish from their thoughts. (See note iv, 24.)

7. **Patient continuance in well doing**—When it is said that faith or well doing will save a man, it is not meant that *one act* of faith or of well doing will save a man for ever. Whether it is added or not the proviso is always implied that there be no apostasy, but *a patient continuance in well doing*. If there be not this, then all this past righteousness goes for nothing. (Ezek. xxxiii, 13. See our work on "The Will," pp. 306–8.) **Glory and honour and immortality**—To incite this "**O man**" to a holy ambition to rise from his impenitent wickedness, the apostle offers these three divine prizes, of

nal life: **8** But unto them that are contentious, and [i] do not obey the truth, but obey unrighteousness, indignation and wrath, **9** Tribulation and anguish, upon every soul of man that doeth evil; of the

[i] Job 24. 13; chap. 1. 18; 2 Thess. 1. 8.

which the earthly correspondent objects are but vain shadows. **Glory**—The divine splendour in the heavenly abode in which the blessed resident is surrounded. **Honour**—The plaudit "well done," and the renown of having well fought the battle of life. **Immortality**—By the two previous blessings the happy candidate is encompassed, but this third impregnates his very essence and person with endless youth, vigour, and beauty. **Eternal life**—This noun is the objective of the verb **render**; the previous three nouns, of the verb **seek.**

8. **Contentious**—Who, instead of consenting to **seek,** (verse 7,) raise factious cavils against the proposal. **Not obey the truth**—Refuse to comply with the requirements of the true law of God as the result of their contentiousness. **Indignation and wrath**—are rendered. These are the dispositions of the Divine mind toward them. (See note on i, 18.) A period should be placed here, and verses 9 and 10 form an independent sentence.

9. **Tribulation and anguish**—Nominatives to *shall be*, understood. As indignation and wrath are tempers in the Divine mind, so **tribulation and anguish** are the results produced in the persons of the guilty. **Jew first**—Priority of offer, not superiority of reward or penalty. From this paragraph it is plain that in the system under Christ the Head men are born into a scene of probation. That is, our human system is a system of free agents upon whose will and determination it depends whether they attain eternal bliss or eternal woe.

This presupposes in man a free responsible will, with the full power in the given moral alternatives to decide either way. He decides for right with the full power of deciding for the wrong instead, and is therefore praiseworthy. Or he decides for wrong, while in possession of the power for having instead decided for right, and is therefore responsible and condemnable. If he does not possess this alternative power of choice for either way, but must choose but one sole way, (without any power of choosing otherwise,) then he is an intellectual machine, and is irresponsible; that is, unless he has flung away his power, in which case he is still responsible. Since man is not a free being, and there is no true responsible probation, unless his will is thus free, we may add that he is not free in the following cases:

1. If while God professes to hold him free in a real probation He determines and decrees beforehand which way man shall choose. There is no probation where man's action is thus previously fixed. That probation may be a fine piece of machinery, like a panorama, or an orrery, or the solar system itself, but it is no free probationary government.

2. If such be, by the nature of things, the force of motives on the human will as to fix with absolute necessity the determinations of a man's will, just as the springs fix the strokes of a clock-hammer, without adequate power to strike any otherwise, then man is only a spiritual and bodily machine, and is no more responsible than a clock, and there is no true probation.

3. If the will of man by its own intrinsic nature always acts by fixed laws of so called invariable *certainty*, precisely according to the measure of motive force, man is not a free being. True and free *certainty* is the *will-be*, the *future* of an event apart from any fixed law. A future event that *will be* is *certain*, whether it is certain according to a fixed law, or whether it is a *free* certainty apart from and without such regulative law. If the will of man is under a certainty previously and eternal, fixed by law, it is not free. If that law be that he shall act accord-

Jew [k] first, and also of the [1] Gentile;
10 [1] But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the [2] Gentile:
11 For [m] there is no respect of

k Amos 3. 2; Luke 12. 47, 48; 1 Pet. 4. 17.—1 Gr. *Greek.*—*l* 1 Pet. 1. 7.—2 Gr. *Greek.*—*m* Deut. 10. 17; 2 Chron. 19. 7; Job 34. 19; Acts 10. 34; Gal. 2. 6; Eph. 6. 9; Col. 3. 25; 1 Pet. 1. 17.—*n* Matthew 7. 21; James 1. 22, 23, 25; 1 John 3. 7.

persons with God. **12** For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;
13 (For [n] not the hearers of the

ing to the precise force of motives and no otherwise, then he is not free, and there is no true probation.

In these three cases, then—namely, where either man's actions are previously determined, decreed, or foreordained by Omnipotence; or where man's actions are fixed by the necessitating force of presented motives; or where by its own intrinsic nature man's will always acts with invariable law in accordance with force of motive—in all these three cases there is no divine government, but only a *vast machinery!* There is no merit, no demerit. There is no desert of reward or penalty. The judgment day is no just reality. All is fatalism. And since God's own will is also bound by similar laws, so God is subject to the same universal eternal fatalism! Such is not the system of the New Testament.

Dr. Hodge, indeed, argues: "Surely there is such a thing as being made willing without being forced. There is a middle ground between moral suasion and coercion. God supersedes the necessity of forcing, by *making us willing in the day of his power.*" Our reply is: In the sinner's act of acceptance of God's saving grace, we promptly deny any "make-willing" on the part of God which excludes man's power of not-willing or refusing. God demands a *free* acceptance. He does not make a farce of our probation by first requiring our free *will*-ing, and then imposing upon us a "make-willing." The free *will*-ing and the "make-willing" are incompatible.

From all this it moreover follows that if man be created, or if he be born into existence, without the power (either by nature or by supernatural provision) to do right and please God, he is not responsible or justly punishable. And if through his whole existence he never had power to will good, Divine Justice can never condemn him for any evil willing.

If for the fall of Adam, or any reason whatever, the whole human race is born unable to do good, it cannot, then, be damned for not doing good. To select or *elect* a part from this incapable whole, and oblige it to do good by power, is to make machines of that part. To leave the rest in incapacity for good, and then *reprobate*, that is, damn them for their evil, would be an infinite injustice, which it is an awful thing to charge upon a righteous God.

(c.) *The case of heathen considered as fulfilling the law*, 11–17.

The apostle now proceeds to show more fully that the awards of happiness or punishment described in verses 5–10 are as truly available for heathen as for Jew. Blessedness may be attained by either in his own dispensation, whether of the law written on the tables of stone or by the law written on the heart.

11. **Respect of persons**—When a judge on the bench decides not according to the strict merits of the case, but with an eye to the rank or other quality of one of the parties, he shows respect not to justice but to the person. Under God as judge there is no such injustice. The strict demerit of sin and merit of holiness guide the decision.

12. **For**—Paul shows this strict impartiality of God in dealing with Gentile as with Jew. In the present verse he declares that unrepented sin, whether without or with the written law, equally incurs perdition.

13. **Hearers of the law**—No possessing, or hearing, or learning the law avails to the Jew without obedience to it.

law *are* just before God, but the doers of the law shall be justified. **14** For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: **15** Which show the work of the law written in their hearts, [3]their conscience also bearing witness, and *their* thoughts [4]the meanwhile accusing or else excusing one another;) **16** [o]In the

3 Or, *the conscience witnessing with them.*
4 Or, *between themselves.*

o Eccles. 12. 14 Matt. 25. 31; John 12. 48; 1 Cor. 4. 5; Rev. 20. 12.

14. **By nature**—By natural conscience. Yet even in heathen dispensations *nature* is not alone and unaided. Paul's own doctrine is, that the glorious headship of Christ is as wide as the inglorious headship of Adam. Through a universal though unknown Saviour is dispensed a universal Spirit, a universal drawing of the Father. **Do . . . things . . . in the law**—The apostle does not affirm but assume the fact that the law is sometimes truly fulfilled by the Gentiles. **A law unto themselves**—They are their own regulators. That law may not perfectly coincide with the written law nor with the absolute law; but it is a law to them, and available in their behalf. Nor under a heathen dispensation any more than under a Jewish must an obedience be absolute in order to be accepted. As we have shown above, there may be a virtual Christian faith and acceptance where there is no known Christ—a faith that secures pardon for shortcomings in keeping the law. Aristotle is quoted by Wetstein as saying (Nic. iv, 14) that the enlightened man will "so carry himself as being a law unto himself." Another Greek writer says: "So will I be a law to the multitude, not the majority to me." Philo says of Moses that he was "a living and rational law." (Notes on Luke xii, 47, 48, 57.)

15. **Work of the law . . . hearts**—The **work** of the law may mean either the practice which the law enjoins, or the operation of the law itself. The former makes the clearer sense. The work of the law is the deed or duty marked out by the law. The written law or decalogue is mostly prohibitory; the unwritten law of the heart is positive, enjoining a course and a *work*. The heart is, as it were, a tablet; and as the non-work was written on the tablet of stone, so the positive *work* is written on the tablet of the heart.

In the human consciousness a just philosophy finds a standard of right and wrong, a moral sense, which affirms the right and disaffirms its opposite.

Their conscience also—Three elements are found here in man's moral nature: *First*, a *law* written on the heart, that is, the natural sense, idea, standard, or rule of right and wrong. *Second*, the *conscience, bearing witness;* that is, the moral consciousness testifying whether our volitions or actions, or even our emotions and mental states, agree or disagree with this standard or rule. *Third*, the accusations, excusations, or commendations, moral judgment, pronouncing the subject condemnable or otherwise. These *three* elements are at the present day usually comprehended under the complex term *conscience.*

By the English translation the **thoughts** are made to accuse or excuse one another; that is, thoughts to accuse thoughts. And this makes the better sense. The moral thought does accuse the wicked thought, feeling, or volition. But commentators generally understand it of thoughts accusing the men themselves.

The existence and power of this conscience is often beautifully and forcibly attested by later classic writers. The Greek historian Polybius says: "No witness is so fearful, no accuser is so terrible, as the conscience dwelling in every individual soul." The Roman poet Juvenal says: "Do you expect those to escape whom the mind, conscious of direful crime, holds confounded? By night and by day they carry the witness within their own breasts."

16. **In the day**—The parenthesis

day when God shall judge the secrets of men [p] by Jesus Christ [q] according to my gospel.

17 Behold, [r] thou art called a Jew, and [s] restest in the law, [t] and makest thy boast of God, **18** And [u] knowest *his* will, and [v] approvest the things that are more excellent, being instructed out of the law; **19** And [w] art confident that thou thyself art a guide of the blind, a light of them which are in darkness, **20** An instructor of the foolish, a teacher of babes, [x] which hast the form of knowledge and of the truth in the law. **21** [y] Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? **22** Thou that sayest a man should not commit adultery, dost thou com-

[p] John 5. 22; Acts 10. 42; 17. 31; 2 Tim. 4. 1, 8; 1 Pet. 4. 5. —[q] Chap. 16. 25; 1 Tim. 1. 11; 2 Tim. 2. 8. —[r] Matt. 3. 9; John 8. 33; chap. 9. 6, 7; 2 Cor. 11. 22. —[s] Micah 3. 11; chap. 9. 4. —[t] Isa. 45. 25; 48. 2; John 8. 41.

[u] Deut. 4. 8; Psa. 147. 19. —5 Or. *triest the things that differ*. —[v] Phil. 1. 10. —[w] Matt. 15. 14; 23. 16, 24; John 9. 34, 40, 41. —[x] Chap. 6. 17; 2 Tim. 1. 13; 3. 5. —[y] Psa. 50. 16; Matt. 23. 3, etc.

including verses 13–15, and so connecting this verse with verse 12, makes the sense clear. But it is the whole doctrine of retribution (6–15) which is to be consummated in that **day. Secrets of men**—All the hidden thoughts, words, and deeds which constitute their moral history and character. Wickedness can be concealed in the breast, or in the darkness; but the dread day of Christ will uncover it.

2. Condition of the Jewish Race, ii, 17–iii, 20.

The case of the Jew (17–24) with the written law is essentially parallel with that of the Gentile with the unwritten law, 12–15. Yet the apostle treats with a more careful deference. By a series of interrogations, more delicate yet more forcible than affirmations, he exhibits the wide discrepancies between their boasting of the law and their persistent breaking it. Gradually and carefully he approaches the conclusion that the case of the Jew is no better at best than that of the Gentile.

(a.) *The Jew, under the law, breaking the law*, ii, 17–29.

With great skill the apostle prefaces his attack by calling over the roll of the Jew's titles to honour, 17–20; but he exalts him only to plunge him down more deeply, 21–24.

17. **Behold**—This is a spirited and direct address, as is the first appeal to the moralized Gentile in verse 1. But the best authorities decide that the true reading is, "But if thou art called a Jew." The consequent corresponding to this *if* is nowhere affirmatively stated, but is conveyed in the necessary reply of the questions following. **Restest in**—Reposest or reliest upon. **Boast of God**—The very word Jew had assumed a religious signification, implying a believer in the one Supreme God, a *monotheist* in noble distinction from the *polytheists*. To his own view it was a divine appellation.

18. **Approvest...more excellent**—That is, after due testing thou decidest the true superiority.

19. **Guide**—As a Jew. **Of the blind**—Of the blind pagans to a seeing of the true God. **A light**—As the Messiah was to be a light to the Gentiles.

20. **Babes**—The neophytes and fresh novices in divine truth. **The form**—An outline figure or form. Sometimes it is opposed to the reality; but here it means the *true* form of doctrine in opposition to the *false*.

21–23. As if the representatives of the Jewish race were before him, the apostle questions them touching the conformity of their practice to their pretences. To sustain their case as needing no Saviour their conformity must be perfect. But is it so? Theft, adultery, and sacrilege are fearlessly imputed to their race.

21. **Steal**—Thefts, robberies, and murders were the order of the day at the time of Paul's writing.

22. **Commit adultery**—The most celebrated rabbies, such as R. Akiba, Meir, Eleasar, and others, are accused

mit adultery? thou that abhorrest idols, [z] dost thou commit sacrilege? **23** Thou that [a] makest thy boast of the law, through breaking the law dishonourest thou God? **24** For the name of God is blasphemed among the Gentiles through you, as it is [b] written. **25** [c] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. **26** Therefore, [d] if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? **27** And shall not uncircumcision which is by nature, if it fulfil the law, [e] judge thee, who by the letter and circumcision dost transgress the law? **28** For [f] he is not a Jew, which is one outwardly; nei-

[z] Mal. 3. 8.—[a] Verse 17.—[b] 2 Sam. 12. 14; Isa. 52. 5; Ezek. 36. 20, 23.—[c] Gal. 5. 3.

[d] Acts 10. 34, 35.—[e] Matt. 12. 41, 42.—[f] Matt. 3. 9; John 8. 39; chap. 9. 6, 7; Gal. 6. 15; Rev. 2. 9.

in the Talmud of adultery. **Commit sacrilege** — Literally, *pillage temples.* But as the Jews had but one temple, and their reverence for that was most profound, some difficulty has been felt how to make the charge good. Yet as the temple was frequently enriched with the most splendid gifts of wealthy devotees, such a crime might have been many times committed without being recorded in history. Grotius in fact mentions the notable embezzlement of a large sum of money belonging to the temple by four Jews just before Paul's writing this epistle.

23. **Dishonourest thou God**—This verse embraces the sum total of all the previous questions as well as of all similar ones that they justly suggest. The entire charge is, that the Jew dishonours God by breaking the law entrusted to him by God; whereas it was his true mission by a beautiful obedience to spread the glory of God abroad through the earth.

24. **God is blasphemed**—So that the people who were selected as God's peculiar people to spread the honour of his name had reversed their mission and spread its dishonour. **As it is written** — Unwelcome charges the apostle in self-defence clothes in Scripture language, language which, though not intended for the present case, is capable of such application. His mind seems to have blended the thought of Ezek. xxxvi, 22, with the phraseology of Isa. lii, 5.

In approaching his offensive conclusion Paul takes great care not to disparage the divine ritual, nor lower the divine mission of Israel. But he avails himself of the very superiority of the ritual and the mission to show the failure of the race.

25. **For**—What the connexion indicated by the **for** is not immediately clear; but it doubtless refers to an intermediate thought which the apostle knows from experience to be in the mind of the Jew. In bar to the charges of 21–24, you Jews cannot plead your circumcision, *for*— **Made uncircumcision**—The popular creed was, None circumcised are damned. Yet the more spiritual doctors, indignant at the thought that the outrages of many of their race should be supposably cancelled by the mere rite, taught a better doctrine. Thus one writer makes the Almighty say to the Jews, "It is the proselytes who are the circumcised; you are uncircumcised." Again, R. Beuchias said, "Let not heretics, apostates, and the impious of Israel say, 'Since we are circumcised we shall not go down to hell.' For God will send his angel and restore their foreskins, so that they may go down to hell uncircumcised."

26. **Therefore**—At this verse the apostle has succeeded in placing the pious Gentile on a level with the pious Jew. In the next verse he is made the superior of the defective Jew.

27. **By the letter and circumcision—By** here has the force of *in possession of.* **The letter** is the law. Possessing the law and circumcision the Jew is still a transgressor.

28. **Not a Jew...outwardly**—A universal condemnation upon those

ther *is that* circumcision, which is outward in the flesh: **29** But he *is* a Jew, [g] which is one inwardly; and [h] circumcision *is that* of the heart, [i] in the spirit, *and* not in the letter; [k] whose praise *is* not of men, but of God.

g 1 Pet. 3. 4.——*h* Phil. 3. 3; Col. 2. 11.——*i* Chap. 7. 6; 2 Cor. 3. 6.——*k* 1 Cor. 4. 5; 2 Cor. 10. 18;

Christian or Jew, who make an idolatry of ritualism.

29. **Of the heart**—Circumcision is a symbol of purification. It shadows the cutting and severing all sensuality from the spiritual man. Hence even the Old Testament speaks of a circumcision of the heart, Deut. x, 16; Jer. iv, 4. Purification, indicated in the Old Testament under the severe rite of *cutting off*, is signified in the New by the gentle rite of baptism.

A Jewish writer soon after the Christian era says: "The Christian taunts us, saying, 'Your women not being circumcised, are Gentiles.' But they are ignorant that faith lies not in circumcision, but in the heart. Whoever rightly believes not, circumcision cannot make a Jew; whoso rightly believes, uncircumcision does not prevent from being a Jew." Perhaps this Rabbi had read St. Paul to advantage. One of the tracts of the Talmud says, "The Jew sits in the interior of the heart." **Not of men**—Who set great estimate on material matters. **Of God**—Who is himself Spirit, and looks for purity in the finite spirit.

CHAPTER III.

(b.) *Admission of the Jews' advantage, chiefly in the divine oracles*, iii, 1, 2.

The Jew is highly dissatisfied at being in the two preceding chapters placed by the apostle upon a level of guilt and condemnation with the Gentiles. He demands what advantage the apostle allows the Jew, (verse 1.) Nay, as Jewish unbelief really sets God's faithfulness in a clearer light, that unbelief itself was rather a merit than a sin, (ver. 5.) And in final astonishment he demands if the Jew is *in no respect* better than the Gentile, (ver. 9.)

CHAPTER III.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision? **2** Much every way: chiefly, because that [a] unto them were committed the oracles of God.

1 Thess. 2. 4.——*a* Deut. 4. 7, 8; Psa. 147. 19, 20; chap. 2. 18; 9. 4.

The apostle, accustomed to hear such objections in his various argumentation with the Jews in their synagogues, very concisely states (not in the Jew's words, but his own) and refutes them here.

The advantage of the Jew is, comprehensively, the possession of God's revelation, (verse 2;) an advantage which the defection of a part of the race could not neutralize, (verse 3.) He admits that God's faithfulness is illustrated by Jewish apostasy, but denies that such fact lessens their just penalty from God, since such a concession would subvert God's very judgment throne over the world, (verse 6,) and lead to justifying our sins by the good that might illegitimately result from them, (verse 8.) And, finally, to the despairing query of the Jew whether the **advantage** of the Jew did not embrace the being morally **better,** he gives a prompt and decisive **no,** and sustains his fearful negative with a running summary of passages of condemnation from their own Scriptures, (9–20.)

1. **Advantage**—The question arrays the claim of Christianity against the proud superiority of Judaism. The apostle must conciliate that pride as far as possible, without surrendering a particle of Christianity. He, therefore, in the next verse makes generous concession.

The points here briefly touched in relation to Israel's advantages, his failure through unbelief, and God's defence therefor, are more fully treated in chapter ix. And the two passages, being parallel, are each the apostle's own commentary upon the other.

2. **Much every way**—A supernatural history, a succession of prophecies,

3 For what if [b]so ... did not believe? [c]shall their unbelief make the faith of God without effect?

[b] Chap. 10. 16; Heb. 4. 2.—[c] Num. 23. 19; chap. 9. 6; 11. 29; 2 Tim. 2. 13.

4 [d]God forbid: yea, let [e]God be true, but [f]every man a liar; as it is written, [g]That thou mightest be

[d] Job 40. 8.—[e] John 3. 33.—[f] Psa. 62. 9; 116. 11.—[g] Psa. 51. 4.

a Messiah. **Chiefly**—Literally, *first;* yet so comprehending all that he mentions no *second.* But he gives a fuller enumeration in ix, 4, 5. **Oracles of God**—There were plenty of heathen **oracles,** giving dubious responses from false gods, and, perhaps, dæmons. To the Jews were given those pure *oracles* of the true Jehovah which constitute the Old Testament. Our apostle did not belong to that sect of rationalists, ancient or modern, which is anxious to separate the Old Testament from the New, denying the divine authority of the former. He based the New on the foundations of the Old.

c *Yet without impeaching God's faith unbelieving Jews are damned,* (iii, 3, 4.)

3. **For**—The apostle answers the secret objection which might arise in thought, that Christianity makes the gift of those oracles in reality a failure, and so invalidates the advantage of the Jew. He admits that on the human side there was a failure through unbelief; but that proves no failure on God's part, and so no depreciation of the **advantage.** Man's failures may defeat the gracious dispensations of God, but do not disprove nor diminish their original divine graciousness. **Some**—Alas! the great majority is to be included in this, the apostle's gentle **some. Did not believe**—The past *unbelief* of the Jewish people is, most delicately, alone specified; but the total rejection by the Jews and of the Jews was included by terrible implication. **Unbelief...faith**—Man's faithlessness and God's *faithfulness* are here set in contrast. Both faiths were pledged in the Abrahamic covenant; man's was broken and God's maintained. **Without effect?**—And so prove the oracles of God to be a vain gift? The full **advantage** of the Jew as a beneficence from God stands therefore unimpeached by his wilful forfeiture of it. Be it noted that *whether God's side of the covenant was hereby broken* is the question more fully discussed in Rom. ix, 6–14. And this passage conclusively proves that the exclusion of the rejected side in ix, 6–14, was based not on the "Divine Sovereignty," but on their own unbelief.

4. **God forbid**—Literally, *It may not be so.* It is not a permissible thing. The divine name is not used in the apostle's Greek phrase, but a divine impossibility of the thing is powerfully implied in thought. **God be true**—The apostle here assumes two things: *First,* that falsehood in God would be infinitely wrong. But, *second,* God is surely infinitely right, and therefore falsehood or unfaithfulness must by no manner of means be admitted of God. The apostle's ground is not that whatever a God is supposed to do (as, for instance, commit falsehood) is right because He does it; but, it is not to be admitted that the true God—the God we have—will commit that wrong. The apostle does not reason that because God is absolute sovereign therefore any thing supposably done by him is made right thereby. His argument is, that God is right and holy because of all possible courses he takes not those courses which are unholy, but just the one that is holy; and of all possible doings, He ever does and will do not that which is unrighteous, but solely and truly that which is righteous. It is one of the moral perfections of God—nay, the sum of all his moral perfections—that He holds himself infinitely bound to all the obligations of truth, justice, and holiness, far above what man can conceive. Hence the wisdom of our perfect trust in Him, and of our feeling that perfect self-commitment to Him is a perfect self-commitment to all goodness. **True...liar**—Terms used in regard to fidelity or unfaithfulness to the covenant. By **let be** the apostle means *let it be assumed as primarily true.* **Written**—David had transgressed

justified in thy sayings, and might-
est overcome when thou art judged.
5 But if our unrighteousness
commend the righteousness of God,
what shall we say? *Is* God un-
righteous who taketh vengeance?
([h]I speak as a man:) 6 God for-
bid: for then [i]how shall God judge

[h] Chap. 6. 19; Gal. 3. 15.

[i] Gen. 18. 25; Job 8. 3; 34. 17.

against the divine covenant in the murder of Uriah. Instead of justifying himself in his unfaithfulness he proclaims himself *the* sinner, (Psa. li, 7,) and justifies God in inflicting evil upon himself. **Thou art judged**—The Divine Being (reverently be it spoken) does more than once place himself and his administration before the tribunal of man's moral sense in order to have its rectitude tested. He allows even Abraham to assume that certain courses would not be *right* in *the Judge of all the earth.* (Gen. xviii, 25.) But as it became David, their sinful type, so it became the apostate Jews, to assume that in the matter of the failure of the Jewish dispensation, when justice made up its verdict, God would be found the faithful and man the traitor. To "reply against God," therefore, (ix, 20,) is not (with the Arminian) to assume that a course cannot be pursued by God because it would be a wrong course; it is (as the Calvinist) to assume the wrong course to be the real one, and either to reproach God with it, or to defend God by maintaining that wrong is right, and thus pervert the very foundations of all rectitude.

(d.) *Nor does God's glory derived from overruling man's sin excuse the Jewish any more than the Gentile sinner*, iii, 5–8.

5. **Commend the righteousness of God**—The Jew now makes a bold turn. He admits himself the sinner and God the righteous. But how excellent a thing has his sin accomplished! It has set God's rectitude in a clearer light! How righteous, then, is the Jew whose very sins glorify God! **What shall we say?**—How can we condemn the Jew? The apostle answers this question by retorting another. God does nevertheless *take vengeance;* does he so *unrighteously?* There is, then, a fair issue between God and the Jew. Is God unrighteous? Not only does St. Paul over and over raise the question whether there is *unrighteousness with God*, but the whole book of Romans is an argument to show that *God's course with the Jews is the right one;* under the assumption that *there are other courses which it would be wrong for God to pursue, and which he does not pursue just because they are wrong.* That is, a course is not right because God pursues it, but God pursues it because it is right. The righteousness of God appears in this, that from eternity to eternity he does, with a most divine freedom, choose and determine not for the wrong, but for the right, the holy, and the best. (See our work on "The Will," page 316.) And the apostle assumes this fundamental rightness in God as a first principle in no way to be contradicted. The predestinarian must not, therefore, grimly argue, "God has a right to do what he pleases with his creatures, even decree their sin and then damn them for it." God has, indeed, a right to do what he pleases with his creatures, just because he, in fact, pleases to do perfectly right. Were there a God over the universe who pleased to do wrong, such a God would have no right to do as he pleases. But to say that the creature cannot be imagined to receive a treatment which would be unjust even from its Creator reverses all true idea of justice; and in fact by saying that injustice would be justice annihilates the very idea of justice. We are bound to assume, with the apostle, that *such a course must not be attributed to God, because it would be infinitely wrong, and God is infinitely right.* **Speak as a man**—In entertaining the question of the divine rectitude, I do for a moment speak of God as men speak of each other. The sentence is an apologetic parenthesis for the apparent irreverence.

6. **How... judge the world?**—For this plea, by which the Jew makes him-

the world? **7** For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? **8** And not *rather*, as we be slanderously reported, and as some affirm that we say, [k] Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before [1] proved both Jews

k Chap. 5. 20; 6. 1, 15.

1 Gr. *charged;* chap. 1. 28, etc.; 2. 1, etc.

self so righteous a sinner, *cannot be monopolized by the Jew alone.* If his sin is made righteousness by the fact that it brings the righteousness of God into powerful relief by the contrast, then *all sin* performs the same office, and all sin is then righteous, and God can condemn no sinner in **the world.**

There are those who argue that sin is for the best good of the universe. They thus make sin a sort of good, a dark-bright thing. They might better say that the permission of free agency and the allowance of the free agent, by whom sin is able to be committed, is for the best good of the system of the world.

The apostle, however, does not entertain the metaphysical question. It is sufficient for him to remind the Jew that as to the excellence and uncondemnability of his sin he stands just on the same footing with the rest of **the world.** If God judge **the world** for sin he will judge the Jew.

7. **For**—The apostle now states in the first person singular what every man in *the world* might argue as well as the Jew. **Truth...lie**—Faithfulness or falseness to the divine covenant, or the divine law of right. All sin is **lie. Judged**—If clearly illustrating the divine righteousness transforms sin to holiness for the Jew, then it also makes every *sinner* to be no *sinner*, and makes it impossible for him to be **judged.**

8. **And not rather**—Before the words of this verse the apostle's mind thinks a clause like this: And both my **God forbid,** (verse 6,) and my earnest reasoning against this fearful fallacy, are rather the true view—**and not rather** (what would strictly follow) the heinous view that evil must be done to secure a good result. **Slanderously reported**—In the great discussions raised by the new Christianity, both with Judaism and paganism, there would be colour for this slander. Each might claim that for itself to be destroyed through great strife and commotion, in order that Christianity might be established, was doing evil that good may come. For children to differ from the religion of their parents, or subjects to differ from the religion of the State, in order even to be holy, could be slandered as doing evil in order to good. So the apostle rejects the maxim when charged on the doctrines of Christianity, (vi, i) For anti-Christians, see note on Acts xxviii, 22. **Whose damnation**—Later commentators hold that it is the *damnation* of the holders of this wicked doctrine, and not of the *slanderers*, which is pronounced *just.*

(e.) *And so the Jews are no better than the Gentiles, their own Old Testament being witness*—CONCLUSION, ALL, UNDER LAW, CONDEMNED, iii, 9–20.

9. **What then?**—The Jew now makes his last desperate effort. **Are we** Jews, then, **any better** at all **than** Gentiles? In advantages and benefits received (verses 1 and 2) the answer is *yes;* but as to character and position the apostle returns an inexorable **No, in no wise. Proved**—Rather, *charged.* He now proceeds to the proof of the charge by quoting, either verbally or according to sense, a number of the Old Testament passages, showing that Jews are charged on that conclusive authority with a guilt equal to any that can be ascribed to Gentilism. The quotations are from Psalms and Isaiah. (See references.) The passages describe with dark touches the depravity of unregenerate Judaism. And as the first chapter has described that of unregenerate Gentilism, so both together furnish the biblical picture of what man is apart from divine grace.

and Gentiles that [l] they are all under sin; **10** As it is written, [m] There is none righteous, no, not one: **11** There is none that understandeth, there is none that seeketh after God. **12** They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. **13** [n] Their throat *is* an open sepulchre; with their tongues they have used deceit; [o] the poison of asps *is* under their lips: **14** [p] Whose mouth *is* full of cursing and bitterness: **15** [q] Their feet *are* swift to shed blood: **16** Destruction and misery *are* in their ways: **17** And the way of peace have they not known: **18** [r] There is no fear of God before their eyes. **19** Now we know that what things soever [s] the law saith, it saith to them who are under the law: that [t] every mouth may be stopped, and [u] all the world may become [2] guilty before God. **20** Therefore [v] by the deeds of the law there shall no flesh be justified in his sight: for [w] by the law *is* the knowledge of sin.

l Verse 23; Gal. 3. 22.—*m* Psa. 14. 1, 2, 3; 53. 1.—*n* Psa. 5. 9; Jer. 5. 16.—*o* Psa. 140. 3.—*p* Psa. 10. 7.—*q* Prov. 1. 16; Isa. 59. 7, 8.—*r* Psa. 36. 1.—*s* John 10. 34; 15. 25.—*t* Psa. 107. 42; Ezek. 16. 63; chap. 1. 20.—*u* Verses 9, 23; chap. 2. 2.—2 Or, *subject to the judgment of God.*—*v* Psa. 143. 2; Acts 13. 39; Gal. 2. 16; 3. 11; Eph. 2. 8, 9; Titus 3. 5.—*w* Chap. 7. 7.

10. **Not one**—Not that none are regenerate and *so* righteous, but that none in nature's condition are so.

11. **Understandeth**—The Old Testament speaks of wisdom, folly, and understanding not so much from the intellectual as from the moral standpoint. To be wicked is to be a fool; to be righteous was to *understand.* So truly is the holy book the utterance of the moral sense.

13. **An open sepulchre**—As swallowing the once living; and, like the whited sepulchres of the Saviour's words, full of dead men's bones.

15. **Swift**—Like the feet of a hotly pursuing murderer.

17. **Way of peace**—Either with God or man. **Not known**—So completely are their minds occupied with wickedness that righteousness is a thing unthought, unrealized, *unknown.* This, alas! is often the condition of depraved men. These dark strokes do not indeed describe what all unregenerate persons visibly and practically are. They only declare the *depravability*, the range of capacity for actual wickedness which the natural man possesses, and the actual wickedness at which multitudes do, and all can, arrive without grace or moral culture.

19. **Under the law**—The Jew cannot claim that these passages describe Gentilism alone; their actual application is to the Jews, and the conclusive authority is their own Old Testament. **Every mouth may be stopped**—Scripture, like a gag, suppresses all contradiction from Jewish lips. **All the world**—So that the Jew is compelled to take rank with the Gentile on the common footing of universal ruin before God. The Jew is now silenced, but *reappears again in the ninth chapter.* Yet repressive as is the hand, and often severe as is the tone, of the apostle upon the Jew, how expansive and progressive are his views! So far as God is concerned, to him are attributed a divine impartiality over all our race. So far as the Jew is concerned, he is emancipated from a burdensome ritual, and brought into equal brotherhood with his brother man So far as Christianity is concerned, it breaks the shell of narrow Judaism, and spreads its wings over all the races of mankind.

20. **Deeds of the law**—Deeds fulfilling the law. *The* **law** is that universal law which Jews and Gentiles are alike obligated to obey, the law of universal and eternal right. This law was, for the Jew, embraced essentially in the Decalogue; and the so-called Mosaic law was a system of special enactments designed to bring men into harmony with that central law. **Justified**—Made or declared by divine authority just, or pardoned. None can

21 BUT now [x] the righteousness of God without the law is manifested, [y] being witnessed by the law [z] and the prophets; **22** Even the

x Chap. 1. 17; Phil. 3. 9; Heb. 11. 4.—y John 5. 46; Acts 26. 22.—z Chap. 1. 2; 1 Pet. 1. 10.

be justified by the law, for all have broken it. **Knowledge of sin**—The law, when clearly seen and compared with our own conduct and character, is able only to convict us of sin, not to redeem us from it, or to pardon us for it.

The apostle has now completed his picture of universal human *Ruin*. Gentile and Jew, the whole *world*, are condemned by the law and guilty before God. He is ready now to unfold,

II. THE REMEDY.

JUSTIFICATION BY FAITH THROUGH THE ATONEMENT BY CHRIST.

1. Comprehensive Statement of Gratuitous Salvation by Faith in Christ's Atoning Death, 21–31.

This is the CENTRAL PARAGRAPH of the Epistle. In composing it our great apostle summons all his powers to the task of concentrating into one statement his doctrine of salvation "according to *my gospel*." The paragraph is the solution of all that has preceded, and the theme of all that follows. It embraces the *core and substance of positive and perfect Christianity*, against which rationalizing yet irrational unbelief rebels, whether Judaistic, semi-Christian, or infidel, yet forever rebels in vain.

21. **But**—The small yet great hinging word on which the mighty argument turns—the transition point of the scheme and of the epistle. **Now**—Under the new regimen of grace; after the old regimen of wrath depicted in the previous part of the epistle. The apostle springs into this blessed **now** with a joyous abruptness. He will range through it, leading us through rich and varied scenes of grace and glory. **Righteousness of God**—Not merely that righteousness with which God is invested, but that righteousness with which, through Christ, he invests us. The latter is the radiant reflection from the former. It would much simplify the expression of Paul's theology if all the branchings from the one root, δίκαιος, *right*, *righteous*, or *just*, could be translated into English by similar branchings from one root. We should then have *just*, *justify*, (or *just-make*,) *justification*, (or just-making,) *justice*, (or just-being.) Or we should have *right*, (or *righteous*,) *righteousness*, (or rightness or right-being,) and rectification, (or righting, or right-making, or righteous-making.) This righteousness of God is God's rectification or justification of man before the law, making him *rectus in curia*, or right in God's court, or before his tribunal, being the opposite of condemnation by God's law. Yet does it not include, though ever accompanied by, *sanctification*. For as justification is acquittal from past offences, so sanctification is the inward power, more or less, by grace conferred, to avoid commission of sin for the future. By the former the man comes right; by the latter man stays right. (See note on Matt. xviii, 3.) **Without the law**—Righteousness, though required of man by the law, can never be acquired through the law. The law being once broken can only condemn; it can never justify. Justification, then, can be attained only by some method **without the law.**

Is manifested—In the advent of Christ and the opening of the new revelation. **Law and the prophets**—Note on Matt. v, 17. To the Old Testament Church, looking forward to the New, the law and the prophets were promise and encouragement; to the New Testament Church, looking back, they are *testimony* and support. The law testified to Christ and his atonement both by its demand for satisfaction for sin and by its whole piacular ritual; the prophets, by foretelling the person and history of the Messiah.

22. **Even the righteousness of**

righteousness of God *which is* [a] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference; **23** For [c] all have sinned, and come short of the glory of God; **24** Being justified freely [d] by his grace, [e] through the redemption that is in Christ Je-

a Chap. 4.——*b* Chap. 10. 12; Gal. 3. 28; Col. 3. 11.——*c* Verse 9; chap. 11. 32; Gal. 3. 22.——*d* Chap. 4. 16; Eph. 2. 8; Tit. 3. 5, 7.——*e* Matt. 20. 28; Eph. 1. 7; Col. 1. 14; 1 Tim. 2. 6; Heb. 9. 12; 1 Pet. 1. 18.

God—*Even* God's *justification* or *right-making* of man. The *righteousness of God* here is the righteousness or right-making God purposes for man. (Note i, 17.) **Faith of Jesus Christ**—The faith of which Christ is the object, or the faith which Christ requires.

This faith is not simply the belief of the intellect, embracing the historical facts of Christ's character and death. It is the faith or *fidelity* of the whole man. It is the act of the assenting intellect, the consenting heart, and the accepting will, by which man's soul deposits itself into the hands of the Redeemer, by his mighty arm to be carried through every danger into everlasting safety. (See note on x, 10; i, 17; ii, 6; and on v. 24.) It is self-surrender to Christ. And as Christ is the very incarnation of goodness, holiness, and God, so does the soul pledge itself and give itself over to all goodness, holiness, and God for time and eternity. So does the blessed soul become harmonized and incorporated into the holy universe of God. He becomes part of the glorified Cosmos.

This righteousness or justification is **unto all** in its offer, and **upon all** in its accepted bestowment. **No difference**—None in the impartial universality of the offer; none in the ample power of the acceptance.

23. **All have sinned**—The **all** is all mankind, past, present, and future; the **have sinned** is, in the Greek, an instance of the apostle's aoristic tenses, in which past, present, and future are comprehended. (See notes on iv, 12; viii, 29; ix, 22.) The tense is equivalent to a perpetual present, "an eternal now," and so the phrase is tantamount to *all men sin.* It thus accords in sense with **come short,** which in the Greek is actually in the grammatical present. And the fact that both verbs express a perpetual fact explains, decisively, we think, the following phrase, about which commentators so much differ—**the glory.** The phrase **come short** is borrowed from a racer's failure to attain the goal. The goal is the heavenly glorification. All men sin, and, apart from Christ, fail of the blessed goal, the final **glory of God.**

24. **Being justified**—If at all justified. **Freely**—Gratuitously. For though the justification is conditioned upon faith, yet the faith is no compensation to God for it. Faith being the self-surrender above described has indeed a sort of merit. It has the merit of being a right and not a wrong thing, as unfaith is. It is a compliance with the divine command. It is intrinsically an excellent thing or act, the very best thing indeed possible in the case. It has the merit, too, of suitableness or congruity, being the soul's putting itself into the proper position of accepting and receiving the blessed gift. The very fact that God selects faith as a condition, implies its excellence and fitness as a condition; otherwise God might just as well make blasphemy or murder a condition of salvation. Yet this implies not that there is in this faith any compensation to God, any merit adequate to the gift of eternal life, any thing that (apart from God's promises) places him under obligation to confer wages or reward. A millionaire may bestow a fortune on a beggar simply on the condition of his coming, kneeling down, and stretching forth his hand to take it. There would thereby be no merit on the beggar's part. There might be great demerit in his refusing, and turning his back and calling his benefactor a liar; but there would be no merit in his performing the condition and obtaining the grace. So the receptive faith by which the sinner yields to God's mercy, though it be a condition, may have no merit.

sus: **25** Whom God hath [3]set forth [f]*to be* a propitiation through

[3] Or, *foreordained.*

[f] Lev. 16. 15; 1 John 2. 2; 4. 10.

From all this the reader may clearly see what a blunder it is to suppose that non-merited salvation must imply that the salvation is forced, or fixed, or fastened upon us without power of resistance on our part. Grace is grace without being irresistible, and without being divinely "secured not to be resisted." The placing any value on man's service, and therefor conferring pardon, happiness, and heaven, is of God's free, spontaneous, unbought bounty. **Redemption**—The word signifies a *ransoming*, being derived from the word λύτρον, a ransom. (Note Matt. xx, 28.) Dr. Hodge's note on this word is very admirable: "The word translated *redemption* has two senses in the New Testament. 1. It means properly 'a deliverance effected by the payment of a ransom.' This is its primary etymological meaning. 2. It means deliverance simply, without any reference to the means of its accomplishment, whether by power or wisdom—Luke xxi, 28: 'The day of redemption (that is, of deliverance) draweth nigh;' Hebrews xi, 25, (and perhaps Romans viii, 23; compare Isaiah l, 2:) 'Is my hand shortened at all, that it cannot redeem?' etc. When applied to the work of Christ, as effecting our deliverance from the punishment of sin, it is always taken in its proper sense, *deliverance effected by the payment of a ransom.* This is evident, (1,) Because in no case where it is thus used is anything said of the precepts, doctrines, or power of Christ as the means by which the deliverance is effected, but uniformly his sufferings are mentioned as the ground of deliverance: 'In whom we have redemption in his blood;' Eph. i, 7; 'By the means of death, for the redemption of the transgressions,' Heb. ix, 15; Col. i, 14. (2.) In this passage the nature of this redemption is explained by the following verse; it is not by truth, nor the exhibition of excellence, but through Christ 'as a propitiatory sacrifice, through faith in his blood.' (3.) Equivalent expressions fix the meaning of the term without doubt; 1 Tim ii, 6: 'Who gave himself a ransom for all;' Matt. xx, 28: 'The Son of man came to give his life as a ransom for many;' 1 Pet. i, 18: 'Ye were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ;' etc., etc. Accordingly, Christ is presented as a Redeemer, not in the character of a teacher or witness, but of a priest, a sacrifice, a propitiation," etc., etc.

25. **Set forth**—Exhibited to the world. **Propitiation**—The Greek word is generally considered to be an adjective signifying *propitiatory;* that is, appeasing, removing wrath. The noun supposed to be understood is either *cover*, or *sacrifice.* In the holy of holies of the temple was the ark of the covenant, overshadowed by the cherubim. Once a year, on the great day of atonement, the high priest entered and sprinkled the blood of the victim upon the cover of the ark as a *propitiation* of the divine wrath for the sins of the people. The lid of the ark was thence called the *propitiatory-cover*, or *mercyseat;* and sometimes in the Greek of the Septuagint *the propitiatory*, the very Greek word here used. Hence many commentators understand Jesus here to be called, by a very strong figure, the mercyseat. Yet a less harsh view is that which supplies the word *sacrifice*, and thus makes Jesus the divine propitiatory victim. Alford, indeed, affirms the word to be not an adjective but a noun, literally signifying a propitiatory or appeasing sacrifice. That view of the atonement which assumes that it was only a method of removing our enmity to God, not God's wrath against us, besides its absurdity of assuming against abundant Scripture testimonies, that God has no wrath or opposition against sin, finds an answerable refutation in this word. **His blood**—The visible symbol of *death.* Faith in his blood or death is reliance upon the sufficiency of his death for the par-

faith [g]in his blood, to declare his righteousness [h]for the [4]remission of [i]sins that are past, through the forbearance of God; **26** To declare, *I say*, at this time his right-

[g] Col. 1. 20.—[h] Acts 13. 38; 1 Tim. 1. 15.
[4] Or, *passing over.*

don of our sin, and upon its efficiency for our salvation. **Declare**—Make clear. **Righteousness**—Rectoral or governmental *justice.* Pure, absolute justice, as revealed to us by our intuitive sense, could never be done by the substitution of a sufferer in the place of the criminal. The same sense of absolute justice that requires that there should be a sufferer at all, requires that the sufferer should be no other than the guilty actor of the crime. If Damon died in Pythias' stead, the justice thereby satisfied was not absolute intuitive justice, but rectoral justice, the justice that requires that law and government shall be sustained. **Remission**—Not so much forgiveness as withholding of penalty. **Sins that are past**—Sins committed before the death of Christ. That atoning death reflected back its efficacy upon previous ages and generations. That is, God, in view of that foreknown atonement, withheld penalty until the sacrifice, and then fully pardoned it. **Forbearance**—God forebore for ages in view of the propitiation.

26. **At this time**—In antithesis with the **past** time of forbearance. **Just**—Affording no pretext for doubting his condemnation of sin. There is a chime of words between **just** and **justifier.**

Strictly, St. Paul's picture of the atonement is now complete. Yet, supplementarily, he next calls attention to three points in the picture, namely, its exclusion of boast, (27, 28,) its impartial universality, (29, 30,) and its true grounding in the Old Testament, (31.) All these three he will illustrate more fully in the future. It is upon the Jew specially that he strongly presses these points.

27. **Boasting**—The Jew need no longer be solicitous about his *advantage*, (verse 1,) nor his being *better*, (verse 9.)

eousness: that he might be just, and the justifier of him which believeth in Jesus. **27** [k]Where *is* boasting then? It is excluded. By what law? of works? Nay; but

[i] Acts 17. 30; Heb. 9. 15.—[k] Chap. 2. 17, 23; 1 Cor. 1. 29; Eph. 2. 9.

The *law of* salvation by *faith* is a complete leveller of men in comparison with each other, and of men as claiming to earn or merit justification from God. **Of works?**—By WORKS is meant not merely the ritual performances of the Mosaic law, (though these are included,) but *every action of body or mind by which we assume to justly earn salvation, or claim to compensate or* PAY *God for kindnesses done by him to us.* That grace or salvation cannot be bestowed by God for *works* in such a sense is plain, for,

1. God does not need us, and can do entirely without us. He can drop us any moment into non-existence without any real loss to himself. Nay, the angel who has lived trillions of years in perfect obedience to God has no claim for another moment of existence.

2. Far less can any *works* of man be any *equivalent* for the eternal weight of glory prepared for the elect of God. Be it that our works are excellent, how high must the excellence be in order to be an equivalent for endless blessedness? If wherever we find the word *works* in the epistle we read it *adequate compensation*, we shall at once see the conclusiveness of the apostle's reasoning. (See note on iv, 4.)

3. And especially that our *works of the law* are no purchase of God's favour is clear; for since all find themselves transgressors, so on the ground of pure law, as the apostle conclusively maintains, can no flesh be justified. (See notes on xiv, 2, and x, 4.) The only way for man as a sinner is to fall back from the platform of law upon the platform of grace and mercy.

4. *Grace* in salvation does not, as predestinarians do vainly think, imply that faith is omnipotently or sovereignly planted in a man, (see note on verse 24;) but in the fact

by the law of faith. **28** Therefore we conclude [l] that a man is justified by faith without the deeds of the law. **29** *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: **30** Seeing [m] *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. **31** Do we then make void the law through faith? God forbid: yea, we establish the law.

l Acts 13. 38; verses 20–22; chap. 8. 3; Gal. 2. 16.—*m* Chap. 10. 12, 13; Gal. 3. 8, 20. 28.

that the conditions of salvation are *not compensative works*, but *faith*. And faith being a complete self-surrender to God, by him to be ruled and saved, does of itself confess that all salvation comes by grace, and not by works, wages, pay, or compensation to God. Thus faith is the non-meritorious condition of salvation.

5. And yet, after all, under the gospel system works are meritorious! We are required to *work;* to work out our salvation. We are rewarded according to our works. (See note on ii, 6.) And St. James tells us most truly that we are justified by works. For, after the soul has by faith submitted itself to God, God does accept it and its imperfect works, which then, indeed, are acts of faith. Even in the unregenerate state, right doings are intrinsically excellent. (Note on Matt. v, 7.) They are better than wrong doings. And in the man of faith God accepts them as done to and for him; conferring on them a higher excellency than belongs to them—even a rewardable merit.

6. The battle of the apostle against works in this epistle is part of his great battle against circumcision as a means of salvation, against the claim of the power of the Jewish Ritual to save without Christ, and against the proud pretences of heathen moralism. It is, indeed, the great battle of the gospel against all Antichristianity. When Christianity itself becomes overloaded with a pile of rituals and performances, prescribed as works for salvation, the whole is overthrown by appealing to the doctrine of justification by simple heart-deep faith without the works of the law. To this Luther appealed against the ritualism of the Church of Rome; to this Wesley appealed against the formalism of the Church of England.

30. **One God**—And he not a local or national god, but a universal God. **The circumcision**—The Jew. **By faith...through faith**—God justifies the Jew *from* a *faith* contained in and deduced from true Judaism; he justifies the Gentile *through* the instrumentality of a faith now first presented and imparted.

31. **Make void the law?**—From the fact that the apostle next proceeds to ground the doctrine of faith in the Old Testament, Alford and others by main force make the word **law** here to mean, as it means not anywhere else, the Old Testament history. But Paul is here asserting, what he fully maintains in chap. vii, that the doctrine of faith neither abrogates nor dishonours the eternal law. On the contrary, it assumes the absoluteness of that law, which so discloses sin as to make the atonement necessary. It *establishes* that *law* as the perfect standard to which the scheme of redemption aspires to raise fallen man.

The apostle has now with complete explicitness stated the *Remedy* for the *Ruin*. He will next find that remedy to have been propounded in the Old Testament.

CHAPTER IV.

Faith-justification shown by Abraham's Case to lie at the Foundation of the Jewish, as well as of the Christian, Church, 1–25.

Abraham himself was gratuitously justified by faith, (1–5;) with a justification whose blessedness is attested by David, (6–8;) and which was conferred upon him in his Gentilism, and afterward sealed by circumcision, (9–11;) rendering him the father of the faithful by faith, (12–17,) insomuch that from that faith sprang by miracu-

CHAPTER IV.

WHAT shall we say then that [a]Abraham, our father as pertaining to the flesh, hath found?

[a] Isa. 51. 2; Matt. 3. 9; John 8. 53, 39; 2 Cor. 11. 22.

lous birth the very race of Israel, (18–22;) a faith identical with justifying faith in Christ, (23-25.)

ABRAHAM was to the Jew the most nearly divine of all human names. His venerable form, to their imagination, rose loftily from the mists of an early antiquity as the founder of their race, securing it a divine preëminence in this world, and a certain salvation in the world to come. He connected their lineal pedigree with Adam, which was yet to culminate in the Messiah. Hence, when Paul identified the Christian faith with the Abrahamic, he based Christianity on the deepest possible foundations, and showed that a great epoch in sacred history had here commenced. (Note Acts vii, 2.)

1. **What**—A question not put by the Jew as objection, (as Stuart supposes,) but stated by the apostle to start his argument. **The flesh**—In opposition to *the spirit*, as in Gal. iii, 3, where *the flesh* refers to legal works as a means of justification, and *the spirit* refers to spiritual *faith* as the means. Hence the present question signifies, *What* in the matter of justification did Abraham attain by legal works? The phrase **as pertaining to the flesh** cannot, according to the Greek, qualify **father.** (See note on ix, 8.)

2. **Not before God**—Says old Bishop Jackson: "He [Abraham] might boldly contest (as Job did, and every godly man yet safely may) with others for integrity of life and plenty of works, in which he might justly rejoice or glory; yet *with men, not with God.*" Humanitarians and secular reformers largely boast of their own high moral standard and inflexible conscientiousness. They plume themselves (often very factitiously) even over the Christian Church, and rebuke the religious professors for their slowness to engage in moral enterprises for the removal of abuses and the advancement of the age.

2 For if Abraham were [b]justified by works, he hath *whereof* to glory; but not before God. **3** For what saith the Scripture? [c]Abraham be-

[b] Chap. 3. 20, 27, 28.—[c] Gen. 15. 6; Gal. 3. 6; James 2. 23.

Christians should accept such rebukes as far as just, and arouse to nobler and holier zeal in good works. But let not the merely secular humanitarian fancy that his good works will recommend him to God's favour. When the Most Holy walks into his heart with his lighted candle to make search, wickedness enough will be there found, even in his most righteous moments and his most conscientious performances, to damn his soul a thousand times forever. He has whereof to glory before men, *but not before God!* In the earnestness of his soul he should cry, *Enter not into judgment with thy servant, O Lord, for in thy sight shall no flesh be justified!* He would do well to bow down with the humblest Christian whom he, perhaps justly, rebukes, while both smite upon their hearts and pray, like the Publican, *God be merciful to me the sinner!*

Many commentators suppose a very harsh ellipsis here; *but not* any man has whereof to glory *before God.* Paul assumes this universal principle, but he asserts it only of Abraham.

3. **For**—He now proves from Scripture that Abraham was justified otherwise than by works *before God.* **Abraham believed God**—In Ur of the Chaldees, (Note Acts vii, 3–4,) where Abraham dwelt, the true God, as an infinite, living and holy person was but dimly recognized. Jehovah had faded to the popular view into a thin and nebulous pantheism, far in the background of the upper sky. In that cold and colourless mist, neither warming man's heart to love nor raising it to holiness, the dim figures of the nature gods, finite, elemental powers, were visibly nearer at hand as objects of worship. Or the sun, the moon, the stars presented themselves as the highest and most definite objects on which man, forgetting God and good, could fix his dependence and worship. It

lieved God, and it was counted unto him for righteousness. 4 Now [d] to him that worketh is the reward not reckoned of grace, but of debt.

d Chap. 11. 6.

was the middle stage of that terrible apostacy described in Romans i, in which men, not liking to retain God in their thoughts, were being given over to vileness. In the midst of the process a single faithful *one* was found to whom the Infinite could unfold himself and be in faith received. God revealed himself in his reality to Abraham, and Abraham committed himself fully and absolutely to God. A covenant and compact was formed between them of mutual fidelity, ratified with all the forms, divinely prescribed, of a treaty between man and man. (Gen. xv, 9–21.) Repeatedly was the firmness of Abraham's faith put to the test by God, and completely did he stand the ordeal. Thereby did he become the founder of the Church and the father of the faithful. **Abraham believed**—Gen. xv, 6. In the passage of Genesis from which the quotation is made a particular act of faith exercised by Abraham is specified, but not his *first* justifying act of faith. Abraham believed God, surrendered himself in faith to God, as early at least as he obeyed the divine call to leave Ur of the Chaldees and migrate to the promised land. He was in a permanent state of active faith, living by faith, and of ever-flowing, consequent justification and approval from God. And this being his continuous history, any marked act of Abraham's faith upon which the consequent justification is clearly apparent is conclusively sufficient for the apostle's argument. The phraseology of Gen. xv, 6, thereby renders it a fit passage for his purpose. **For righteousness**—As a sinner, Abraham's faith, being an entire self-surrender to God, pregnant with holy obedience, was accepted in the lieu of past and perfect righteousness; so that he was accepted and held—just, as if he had never sinned.

And as of Abraham, so of every man. Acceptance, justification, the being held righteous, can be attained never by the righteousness of any one work or many works of ours; for our works benefit not God, confer nothing upon him, buy nothing of him. But it comes most freely and gratuitously upon us when we perform the unreserved act of self-surrendering faith unto God, not for the merit of that self-surrender, but because that is the only proper position for a subject of God's mercy. (See note i, 17; ii, 7; iii, 22, 24.) And when such receptive position is assumed and maintained, God's free and abounding mercy, consequent on the mediation of Christ, is ever ready to flow forth in a full stream of grace upon the soul. Like Abraham, we enter into compact with God, and will ever find the Holy One faithful to his covenant. Paul, therefore, reasons conclusively with the Jews when he bases justification by faith in the foundations of their history.

4. **Worketh**—As a hired man, for pay. This exclusion of *works* as a condition means an exclusion of all merit or compensation to God. (See note on iii, 27.) **The reward**—The wages. **Grace**—No thanks are due from the *employe* for his pay. But it is not necessary to its being grace that God's grace should be irresistible, or so conferred as to secure through exact force and measure of motives that it be not resisted. Irresistible grace is a forced grace, an iron grace, which it is not pleasant to attribute to God. "The quality of mercy is not strained." (See note on iii, 24–27.)

Merit of a moral nature must be distinguished from mere excellence. A clock may possess great excellence as a perfect clock, but it is no merit in the clock that it is an excellent machine. So if man with his faculties and will is equally a spiritual machine, putting forth choice, as a clock-hammer strikes, precisely according to force applied, there is no merit in his choosing right. So, also, if a man be like a false clock, a bad machine, there is no moral demerit or desert of punishment

5 But to him that worketh not, but believeth on him that justifieth [e] the ungodly, his faith is counted for righteousness. **6** Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, **7** *Saying*, [f] Blessed *are* they whose iniquities are forgiven, and whose sins are covered. **8** Blessed *is* the man to whom the Lord will not impute sin. **9** *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. **10** How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. **11** And [g] he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that [h] he might be the father of all them that believe, though they be not circumcised;

e Josh 24. 2.—*f* Psa. 32. 1, 2.—*g* Gen. 17. 10.

h Luke 19. 9; verses 12, 16; Gal. 3. 7.

for such a badness. If he be bound by God's decree, or the force of motives on his will so as to nullify all power of will to choose right, (unless he has brought the incapacity on himself,) he cannot be rightly punished for wrong. He may deserve no special reward, but he does deserve exemption from penalty for his wrong.

Debt—When it is *debt* the employer is bound to pay, and when payment is made the parties are even.

5. **Worketh not**—For the due wages. **The ungodly**—The man is ungodly up to the time of his justification. He is not a sanctified or regenerate man. Regeneration does not precede justification, but follows it. The order is, *first*, faith under the convicting guidance of the Holy Spirit; *second*, justification, acquitting the man of guilt; *third*, the regenerating Spirit, making the heart right with God.

6. **Even as David**—As Abraham is the *instance*, *being* the justified man, so David is the *witness*, *describing* the justified man. **Imputeth righteousness**—By holding him righteous, though intrinsically, through his past history, a sinner. **Without works**—As a hire or pay for the righteousness reckoned or imputed; though not **without works** as the sequence of faith's true self-surrender unto all goodness, energized by the Holy Spirit.

7. **Forgiven...covered**—A parallelism expressing the same thing in varied language. **Covered**, as it were, from God's sight by Christ's mediation and God's mercy.

9–12. Not only was Abraham justified by faith, but he was justified as essentially *a Gentile;* he was justified for twenty-five years before he was circumcised. That circumcision was not the antecedent ground of his justification, but the subsequent sign and seal of it. So under Christian dispensation baptism is the seal of infant justification, or upon the adult convert is the sign and seal consequent upon the justification of actual faith.

10. **How...reckoned**—The apostle puts this point in full dialogue (a dialogue which had, doubtless, often occurred between him and the Jews) in order to give it the emphasis due to its importance. All the blessedness over which David exults may come by faith to the uncircumcised.

11. **Father of all**—Great was the reverence in primitive ages for paternity, and great was the name of *Father*. From the purely corporeal paternity the name was applied to any great founder, inventer, or model character, whose eminence attracted a retinue of followers, who became as their *children*. Jabal was father of all tent-dwellers, and Jubal was father of all harpers and organists. (Gen. iv, 20, 21.) So Abraham was held by the Jews as father of the whole Church of the faithful. One of their writers quoted by Schoettgen (Jalkut Chadash) says: "On this account Abraham was not circumcised until he was ninety-nine years old, lest

that righteousness might be imputed unto them also: **12** And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. **13** For the promise, that he should be the [i]heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. **14** For [k]if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: **15** Because [l]the law worketh wrath: for where no law is, *there is* no transgression. **16** Therefore *it is* of faith, that *it might be* [m]by grace; [n]to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; [o]who is the father of us all,

i Gen. 17. 4, etc.; Gal. 3. 29.——*k* Gal. 3. 18.——*l* Chap. 3. 20; 5. 13, 20; 7. 8, 10, 11; 1 Cor. 15. 56; 2 Cor. 3. 7, 9; Gal. 3. 10, 19; 1 John 3. 4.——*m* Chap. 3. 24.——*n* Gal. 3. 22.——*o* Isa. 51. 2; chap. 9. 8.

he should shut the door on proselytes coming in." Physical descent was not necessary in any age in order that a true believer should be reckoned among Abraham's sons. While the Jewish Church stood, the Gentile world could enter into this sonship of Abraham by faith, of which circumcision was but the external sign. And now Paul preached that the Gentile world shall enter in by faith, endorsed by a simpler sign, *baptism*, and a lighter ritual, *the supper*. And of this new universal Church, in which Jew and Gentile distinctions no longer exist, the ancient father still is Abraham.

Not circumcised—As circumcised, he was spiritual as well as corporeal father of the Jews; as uncircumcised, yet justified, he was spiritual father of faithful Gentiles.

12. **Father of** a spiritual **circumcision** to the physically uncircumcised Gentile.

13. **Heir of the world**—Through his divine-human descendant, to whom all power in heaven and earth was given. (Note on Matt. xxviii, 18.)

14. **They...of the law**—Those who claim heirship in virtue of a fulfilment of the law. **Promise...of none effect**—The **promise** is God's side of the Abrahamic compact by which he is the sun and shield of the faithful, which promise is not only to Abraham, but to his *seed*, (verse 16.)

15. **Law worketh wrath**—That is, where all are breakers of the law. **Wrath**—The legal requirement of penalty. Justice, by its own essential nature, does rightfully require of guilt the suffering of expiation; that justice existing in the divine mind demands penalty. That holy justice as so existing in the divine mind and government is called **wrath.** It is a holy but, to the sinner, a terrible divine attribute. **No law...no transgression**—For beasts and machines (and for man if he is a machine) there is no holy moral law, and so for them no transgression. So for man the absence of law, just so far as it can be supposed to exist, is the absence of transgression. So, by contrariety, for sinful man the presence of law is the presence of transgression, and the presence of law and transgression is the terrible presence of wrath.

16. **Father of us all**—A telling clause by which Paul boldly and forever inserts the Christian Church into sonship to Abraham.

The Jewish Race-Church was born by Miracle from Abraham's Faith, 17–22.

It was a wonderful fact that not only Abraham's spiritual seed, but even his bodily posterity, was *born of his faith.* and but for that faith had never existed.

In patriarchal times, as already remarked, great was a great paternity. To be a bountiful mother was the glory of a woman, (Gen. xxx, 1;) to be father of a family the power of a man. To be father of a tribe was power; to be father of a nation was greatness; to be **father of many nations** was the greatest of greatness. What higher honour did man then know than to be hailed by nations as their progenitor

17 (As it is written, [p]I have made thee a father of many nations,) [1]before him whom he believed, *even* God, [q]who quickeneth the dead, and calleth those [r]things which be not as though they were: **18** Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, [s]So shall thy seed be. **19** And being not weak in faith, [t]he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: **20** He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; **21** And being fully persuaded, that what he had

p Gen. 17. 5.—1 Or, *like unto him.*—*q* Chap. 8. 11; Eph. 2. 1, 5.—*r* Chap. 9. 26; 1 Cor. 1. 28; 1 Pet. 2. 10.—*s* Gen. 15. 5.—*t* Gen. 17. 17; 18. 11; Heb. 11. 11, 12.

and founder, the head of their multitudinous pedigree, all springing and diverging in magnificent lines from his own body! Hence the details of birth were thought of in their true wonderfulness with reverence. (Note on Luke i, 37.)

The great promise had, then, been given to Abraham that he should be *father of many nations.* The stars of the firmament indicated their number and prefigured their glory. But a direful stoppage was in the way. The multitudinous streams of generations were dry at the fountain head. *The birth of the future Church and its Messiah was naturally impossible.* But Abraham was no mere naturalist. He believed in a God above nature, a God of holiness and truth; he held fast to the divine promise, and left to the divine will the question of the *How.* And so by divine miracle was Israel born: a miracle dimly shadowing the miracle of the generation of Israel's Messiah, and the miracle of the regeneration through the Messiah. (Note ix, 8.)

17. **Written**—Gen. xvii, 5. **Quickeneth the dead**—The deadness of his own and Sarah's body, the type and equal of a resurrection power. **As though they were**—God's words, "I *have* made thee father of many nations," concentrated the wonderful future into the present. It *called* things *future* as if **they** now **were.** As *quickening the dead* designates God's omnipotence, so gathering things that are yet to be into a *now* designates God's foreknowledge. Abraham, then, with a large-minded and high-soaring faith, realized that it was a God, an Infinite Eternal, with whom he had to do.

As it is the base quality of *unbelief* to be earthward, materialistic, and grovelling, so it is the noble quality of *faith* to be high, large, heavenward, and Godward. By it man aspires and ascends, and the man and the race become susceptible of, and tending to, a heavenly elevation. And when that faith fastens upon the True and the Divine, the soul, individual and collective, mounts up toward all goodness and glory. And this shows how infidelity tends to wickedness, and true faith to excellence and goodness. Faith is a moral and holy ambition.

18. **Against hope**—Contrary to all ordinary human hopeful expectation. **In** a divine **hope.**

19. **Weak in faith**—Grasping with all the energy of his higher nature, by a free and powerful exertion of his will, the promise of God. **Own body now dead**—The apostle here, as in Heb. xi, 8–12, and 17–19, expatiates with pleasurable repetition on that Abrahamic faith by which the very existence of the chosen race sprung from the renovated bodies of their illustrious progenitors, as if by a resurrection from the dead. But for that, where would have been these boasting and gainsaying Jews? where the race of Israel? where their Messiah himself? **Considered not**—Took not into consideration the obstacle.

20. **Staggered not**—Wavered not in thought. **Glory to God**—For nothing so glorifies God as the illustrious faith of the greatly faithful. By this

promised, [u] he was able also to perform. **22** And therefore it was imputed to him for righteousness. **23** Now [v] it was not written for his sake alone, that it was imputed to him; **24** But for us also, to whom it shall be imputed, if we believe [w] on him that raised up Jesus our Lord from the dead; **25** [x] Who was delivered for our offences, and [y] was raised again for our justification.

[u] Psa. 115. 3; Luke 1. 37, 45; Heb. 11. 19.—[v] Chap. 15. 4; 1 Cor. 10. 6, 11.—[w] Acts 2. 24; 13. 30.

[x] Isa. 53. 5, 6; chap. 3. 25; 5. 6; 8. 32; 2 Cor. 5. 21; Gal. 1. 4; Heb. 9. 28; 1 Pet. 2. 24; 3. 18.—[y] 1 Cor. 15. 17; 1 Pet. 1. 21.

have martyrs and confessors rendered the name of God glorious in the earth.

22. **And therefore**—It is clear that the apostle, even while maintaining that faith is not a merit-work, as earning and paying for and purchasing justification and heaven, does assert it to be a most glorious and meritorious act and quality, and so fitted to be the condition upon which God is rightly pleased to confer the free gift of justification and favour. (See note on iii, 24.)

Abrahamic Faith is identical with Justifying Faith in Christ, 23–25.

By a conclusive application of his argument St. Paul now asserts that Abraham's faith and Christian faith are one. The Old Testament Church and the New Testament Church have the same foundation. Believers in Christ are the true sons of Abraham; the true Christian is the true Jew.

23. The record that faith **was imputed to him** was **not written for his sake alone.** That record is an honour to him, but it is a lesson and an example for us.

24. **If we believe on him**—If we believe God now as Abraham did then. God promised *the seed*, and Abraham believed; God has now given *the seed*, and we must likewise believe. Both beliefs in their root are one, namely, faith in God. True justifying faith is trusting in God just so far as God has in faith and to faith revealed.

This is a true and great principle. The illustrious catalogue of heroes of the faith in Heb. xi, Abel, Enoch, Noah, and others, knew not definitely of the atoning Christ. And yet their justifying faith was identical in nature with Christian faith, for it was a true faith in the holy God. It was faith in whatever God presented as object of faith; and had Christ been definitely presented, Christ would have been explicitly believed. Hence millions who never knew Christ have had true Christian faith. Even in Christian lands we may cherish a degree of trembling hope for those who seem to exhibit the Christian spirit yet fail to understand Christ as he truly is, while we feel it to be a most dubious ground to stand upon. There possibly may be in them "the spirit of faith" where there is an invincible ignorance of the true object of faith. (See the chapter on "Equation of Probational Advantages" in our work on the Will.) (See note on ii, 6; iii, 22, and introductory note to vi.)

25. **Raised. . .justification**—Christ atones for us on the cross; he justifies us on the throne. That he may purchase our pardon for us he must die; that he may secure the application of his blood to our case he must rise again. He must ever live to intercede for us by pointing to the merit of his death. He must ever live and reign, that he may apply the pardoning grace to the successive generations of the penitent as they appear in faith before him.

CHAPTER V.

Having in the two preceding chapters stated, illustrated, and confirmed the *Remedy*, Paul now exhibits it: 1. In its process within the soul, (1–11;) and, 2. In the grand antithesis it presupposes between Adam and Christ, (12–21.)

Faith-Remedy illustrated,

1. **In its progressive work in the human soul.**

Justification is contemplated as a condition of things within the soul, (1–5,) and as a gracious and sure result of Christ's death, (6–11.) The passage 1–5 describes the justified state as a state of reconciliation, access, and confident hope.

CHAPTER V.

THEREFORE [a]being justified by faith, we have [b]peace with God through our Lord Jesus Christ: **2** [c]By whom also we have access by faith into this grace [d]wherein we stand, and [e]rejoice in hope of the glory of God. **3** And not only *so*, but [f]we glory in tribulations also; [g]knowing that tribulation worketh patience; **4** [h]And patience, experience; and experience, hope: **5** [i]And hope maketh not ashamed; [k]because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. **6** For when we were yet without strength, [l]in due time [l]Christ died for the ungodly. **7** For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare

[a] Isa. 32. 17; John 16. 33; ch. 3. 28, 30.——[b] Eph. 2. 14; Col. 1. 20.——[c] John 10. 9; 14. 6; Eph. 2. 18; 3. 12; Heb. 10. 19.——[d] 1 Cor. 15. 1.——[e] Heb. 3. 6.——[f] Matt. 5. 10, 11, 12; Acts 5. 41; 2 Cor. 12. 10; Phil. 2. 17; James 1. 2, 12; 1 Pet. 3. 14.——[g] James 1. 3.——[h] James 1. 12.——[i] Phil. 1. 20.——[k] 2 Cor. 1. 22; Gal. 4. 6; Eph. 1. 13, 14.——[l] Or, *according to the time*, Gal. 4. 4.——[l] Verse 8; chap. 4. 25.

1. **Therefore**—As the result from this statement of justification, (iv, 23–25.) **Peace with God**—The removal of *God's just wrath* from us by our being brought from a state of condemnation to justification. That it is not the removal of our enmity toward God so much as his condemnation and penal justice toward us is manifest from the whole discussion. The argument is that man is guilty, under the curse of the law, the wrath of God revealed against him. Justification is the removal of guilt, curse, and wrath from upon him, and his being held as acquitted and righteous. (Compare particularly i, 18, 32; ii, 2–16.)

2. **Access**—As Esther obtained an entrance to and gracious hearing from the king, so the justified man has *access* to God's face. He has audience with the Deity. His prayers come up before God. His intercessions are prevalent with God. Well may saint and sinner say to him, *Pray for us.* **Hope of the glory of God**—He is animated now with the hope of a future glory.

3. **Glory in tribulations**—This is the greatest of triumphs, by which the Gospel may make us shout from amid the fires. Under the inspiration of this *peace* the martyrs did not merely endure, but exulted in suffering. **Tribulation worketh patience**—Rather translate, *tribulation worketh endurance.* Trial produces the hardness by which we *endure* trials to come.

4. **Patience, experience**—Rather translate, *endurance worketh approved-ness.* Our endurance of trial brings into an approved state with our heavenly Master. **Experience, hope**—Our approvedness produces a firm hope that we shall stand the final test and attain the future glory.

5. **Hope maketh not ashamed**—Our hope can never disappoint or shame us. **Love of God...Holy Ghost**—For our hope is confirmed by God's own testimony shed into our hearts. That testimony is in the form of God's love in our hearts awakening a reciprocal love to God. And being from God is sure.

We have here (3–5) a beautiful climax of causes and effects, resulting in train from our justification. Tribulation, endurance, approvedness, hope—hope ratified by God's own testimony, and pointing us to a future glory.

6. **Without strength**—Impotent to help ourselves; hopeless of salvation except from some aid without ourselves; powerless but by some gracious power from some foreign source; fully competent to our own ruin, but wholly incompetent to our own salvation. Such is depraved man apart from *a gracious ability* bestowed through the atonement.

7. **A righteous man...a good man**—A righteous man is one rigidly just; a good man is one never unjust, but often more than just, namely, kind, generous, bountiful. The former all may respect, few will love, but scarce one will die for; the latter is loved, and for him many would sacrifice much, perhaps even life.

to die. **8** But [m]God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. **9** Much more then, being now justified [n]by his blood, we shall be saved [o]from wrath through him. **10** For [p]if, when we were enemies, [q]we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved [r]by his life. **11** And not only *so*, but we also [s]joy in God through our Lord Jesus Christ, by whom we have now received the [2]atonement.

12 Wherefore, as [t]by one man sin entered into the world, and [u]death

[m] John 15. 13; 1 Pet. 3. 18; 1 John 3. 16; 4. 9, 10. —[n] Chap. 3. 25; Eph. 2. 13; Heb. 9. 14; 1 John 1. 7.—[o] Chap. 1. 18; 1 Thess. 1. 10.—[p] Chap. 8. 32.—[q] 2 Cor. 5. 18; Eph. 2. 16; Col. 1. 20, 21.

[r] John 5. 26; 14. 19; 2 Cor. 4. 10.—[s] Chap. 2. 17, 3. 29, 30; Gal. 4. 9.—[2] Or, *reconciliation*, verse 10; 2 Cor. 5. 18, 19.—[t] Gen. 3. 6; 1 Cor. 15. 21. —[u] Gen. 2. 17; chap. 6. 23; 1 Cor. 15. 21.

8. **Sinners, Christ died for us**—For us, who were neither **good** nor **just**, the Saviour died.

10. **Enemies..reconciled..saved**—If when enemies God reconciled us, much more, being friends, he will save us. He will deal far better with friends than foes, even though they are the same persons. **Saved by his life**—We are reconciled by his atoning death, and saved by his ever-living power.

2. In the grand antithesis between Adam and Christ. (12–21.)

This memorable passage is here with great distinctness set, as a living picture presenting, as it were to the eye, the tableau of ruin and renovation. To the Jew, with whom St. Paul is discussing, Christ is thus installed in his exalted position in the organic system of the world. Adam, as head of the race, is the *type;* yet the mournful contrast and dark background to this new world-wide Saviour.

12. **Wherefore**—As the result of all that has gone before, describing man's natural fall and gracious delivery, but more specially now suggested by that ruin and redemption in verses 10 and 11. **One man**—*Adam*, (and not Eve,) as the representative of the race. **Sin entered**—The first actual *human* sin was committed. Satan had sinned before, and both he and his sin were in the physical **world**, that is, on earth. Indeed, Satan's sin in tempting preceded Adam's sin in **the world**; so that it is not the physical earth that is meant, but the human **world**, the race of man.

By the **sin** that **entered** many understand the state of sin (sometimes called *corruption*) into which man is fallen as a nature. And no doubt there is a *state* of evil, as well as evil *action*, which in the Scriptures is called *sin*. Sin is not in action alone: there may be a permanently wrong and wicked state of mind, of purpose, of temper, of character. A man may for years entertain a purpose of murder, waiting the opportunity for the deed. He is thus in heart, state, and character a permanent murderer. Whether awake, asleep, or in a swoon, there is the same unsuspended state of character. A man's sensual nature may have the entire predominance over his moral nature, so that, awake or asleep, he may be a sensual, drunken being. So pride, ambition, scepticism, and a thousand other vices, may be triumphant in a man's permanent mental state and fixed moral character. He is, therefore, in a *state of sin*. And whatever good there is in him is so subordinated to, harmonized with, and tainted by, these predominant evils as to be only qualifiedly *good*. Yet it was Adam's flagrant *act of disobedience* to God's law which at once thus subordinated the good to evil in his moral constitution. God, law, conscience, were no longer supreme; self, submission to temptation, animal indulgence, took the ascendant. That changed condition of soul becoming hereditary, has been called "Original Sin." Whatever may be the suitableness of the term, Scripture, consciousness, and experience amply attest the mournful fact.

Death by sin—Geologists declare, and science seems universally to ac-

by sin; and so death passed upon all men, [3]for that all have sinned:

3 Or, *in whom.*

cept the declaration, that animal death existed for ages before the human race existed. Indeed death, disintegration, dissolution, appears to belong to the very nature of all material organisms. This fact seems to be recognised in the Genesis history. Adam's first organism seems to have been naturally dissoluble, and its dissolution to have been prevented by the *tree of life*. His bodily immortality seems thus to have been properly supernatural. Just so his holiness was supernatural, being superinduced by the blessed indwelling and communion of the Divine Spirit. Sin removed the Holy Spirit; the sentence upon sin removed him from the *tree of life*, (Gen. iii, 22,) and so when sin entered then also entered **death by sin.** It was, as above said, into the human **world** that both sin and death now entered. It is said explicitly that "death passed upon all *men*," not upon the lower animal races. On Adam's sin, moral subversion and mortality obtained full sway over him, and so of all his descendants by the *law of propagation;* the law by which throughout the entire generative kingdoms, whether vegetable, animal, or human, like nature begets like nature, bodily, mental, and moral.

"When the apostle here teaches that all evil has its origin in sin, and all sin in that of the ancestor of the human race, he by no means propounds an entirely new doctrine. It is substantially contained in the third chapter of Genesis, and is frequently declared in the Apocrypha: Wisdom of Solomon, xi, 23, 24; Ecclesiasticus xxv, 24. It has likewise been handed down in the exegetical traditions of the rabbins, among whom, for example, are to be found such sentiments as the following: The Targum, on the text, Ecclesiastes vii, 29, 'God hath made man upright,' observes: 'But the serpent and the woman seduced him, and caused death to be brought upon him and all the inhabitants of the earth;' and on Ruth iv, 22, 'Jesse lived many days, until the counsel which the serpent gave to Eve was called to mind before God. In consequence of this counsel all men upon earth are obnoxious to death.' To the same purpose are the words of R. Shemtob (died anno 1293) in the book Sepher Haemunoth: 'In their mystical commentaries our doctors say that if Adam and Eve had not sinned their descendants would not have been infected with the propensity to evil; their form would have remained perfect like that of the angels, and they would have continued forever in the world, subject neither to death nor change.' 'Bereschith Rabba,' a mystical commentary upon Genesis from an early period of the Middle Ages, par. 12, 14: 'Although created perfect, yet when the first man sinned all was perverted, and shall not return to order until the Messiah come.'"—*Tholuck.* Yet some of these authorities are probably the borrowers from the apostle rather than originals. Other Jewish doctors maintain an *implanted tendency* to evil born in every man.

All have sinned—How does the apostle mean that **all have sinned?** Theologians have replied, All have *sinned in Adam.* But no such phrase as *sinned in Adam* occurs in Scripture. The phrase *In Adam all die* does occur. This does not mean, however, that any man's body or person was physically, materially, or morally present, or so incorporated in the body of Adam as to expire with him when he expired. No more was any person present in Adam to eat the forbidden fruit when he ate. Every man dies conceptually **in** the first mortal man, just as every lion dies **in** the first mortal lion; that is, by being subjected to death by the law of likeness to the primal progenitor. The first lion was the representative lion, in whose likeness every descended lion would roar, devour, and die; and so *in him* all the lion race die. Adam, separated by sin from the Holy Spirit, was a

13 (For until the law sin was in the world: but [v]sin is not imputed when there is no law. **14** Nevertheless, death reigned from

[v] Chap. 4. 15; 1 John 3. 4.

naturally disposed sinner, and, shut from the tree of life, a natural mortal; and so by the law of descent his posterity are naturally disposed sinners, and both naturally and penally mortal.

But when the apostle declares that **all have sinned,** he declares not merely the natural disposition, but the *actual sinning* of all. Our view is this: The aorist or past tense, here used of the word **sinned,** does in this epistle often imply a general certain fact or state of facts. So it is used in Romans iii, 23; ix, 22, 23; viii, 29, 30, (where see notes,) where *justified* and *glorified* express a uniform general fact in the same tense. And it is so regularly used throughout this very passage, 12–21. Verse 15, **Hath abounded,** essentially means always abounds and always will abound; 17, **Death reigned; 21, Sin hath reigned,** express permanent, universal facts. The clause **all have sinned,** therefore, means just the same as *all sin*—thus stating a fact which (allowing for volitional freedom) is as uniform as a law of nature. Now such a uniform law of nature, however generally stated, takes effect only in those circumstances or conditions which allow it possible. Thus "*water runs,*" that is, such is the nature of water if gravitation permit. "Lead melts," that is, when the temperature allows. "All men sin"—such is their nature—when their probation presents itself. Such being their normal *action,* such must be their permanent *nature.* And infants are of the same nature, they needing only the possible conditions for actual sinning. The sentence of universal death must stand, therefore, because in the divine view men are by nature universal sinners. Not because they literally sinned in Adam; not because Adam's personal sin is *imputed* to them, but because such is their nature that in this scene of probation, hemmed in with temptations on all sides, *sooner or later* they will sin; and of whatever act a being is the normal, if not absolutely universal, performer, of that he is normally called *the doer;* if of *sin,* then a *sinner.*

The aoristic character of the verbs we have quoted is preserved by the writer's being considered as assuming his standpoint at the close of the whole series of transactions they express. Standing at the *finale* of all probationary history, he recognises that *all sinned* when the lengthened trial came. (For the reconciliation of volitional freedom with this universality of sin see WILL, pp. 338–343.)

In verse 12 the apostle states one side of the comparison, but he does not state the other side until verse 18. What intervenes may be considered logically parenthetic. To obtain the gist of the parallel, verses 12 and 18 may be read together.

The Adamic side of the comparison the apostle assumes on the admitted authority of Genesis. The purpose of the parallel is, (1.) To show the illustrious place of Christ in the history of our world. (2.) To show that justification by Christ extends beyond mere Judaism, and embraces the race. (3.) To show that the redemption more than repairs the fall.

13. The apostle suspends the prosecution of the parallelism in order to show to the Jews that the antithesis is not narrowed to the period of the Mosaic law alone, but covers the whole human history and race, including the patriarchate *from Adam to Moses.*

Until the law—During the patriarchal period. This verse reasons thus: During the patriarchate there was **sin,** and therefore **law.** (See notes ix, 6–14.)

14. **Nevertheless, death reigned**—The previous verse assumed that there was **sin** during the patriarchate; this verse proves it from the existence of **death.** That death implies sin he assumes from the account of the fall in Genesis. Changing the order of the

Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, [w] who is the figure of him that was to come. **15** But not as the offence, so also *is* the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded [x] unto many. **16** And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. **17** For if [4] by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) **18** Therefore, as [5] by the offence of one *judgment came* upon all men to condemnation; even so [6] by the righteousness of one *the free gift came* [y] upon all men unto justification of life. **19** For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made

w 1 Cor. 15. 21, 22, 45.—*x* Isa. 53. 11; Matt. 20. 28; 26. 28.—4 Or, *by one offence.*

5 Or, *by one offence.*—6 Or, *by one righteousness.*—*y* John 12. 32; Heb. 2. 9.

steps of the apostle's reasoning in these two verses, we arrange it thus: During the patriarchate there was **death,** therefore **sin,** therefore **law.** The inference is, if that period is covered by *death*, *sin*, and *law*, it is included in the parallel ruin from Adam and redemption by Christ; and the Messiah and justification must not be monopolized by Judaism.

Sinned after . . . Adam's transgression — Referring not to infants, but to all who lived during the patriarchate. They did not, like Adam, (nor like the Jews,) transgress a revealed law, but only the inner law written on the heart. (See note ii, 14.)

Paul now specifies three particulars of the antithesis, namely, the *quality*, the *number*, and the *results*, showing in each the excess of the good in Christ over the evil in Adam.

15. **Offence . . . gift** — In QUALITY the former is evil, the latter is good. *Much more* then, *à fortiori*, should the latter abound rather than the former. **Grace** — The divine cause. **Gift**— The divine effect. **Many**—Literally, *the many*, that is, *the mass* of mankind.

16. **By one . . . of many**—Contrast of NUMBER. By *one sinner* (supply also by *one sin*) was *the condemnation;* of many offences (supply also of *many offenders*) was the justification. By the apostle's ellipsis the *one sinner* stands against *many offences;* but the very nature of the contrast shows the ellipses on both sides should be filled.

17. **Death reigned . . . reign in life**—Contrast in RESULTS, the death-reign and the life-reign. **Receive**— Voluntarily and freely. Where, indeed, the being is not a free-agent, as an infant or idiot, the *grace* and *gift* are unconditional. This entire paragraph presents the divine *idea* of redemption as offered to man's acceptance. Nothing but man's voluntary rejection of the offer can prevent the *idea* from becoming realized, and resulting in his salvation.

18. **Condemnation . . . justification**—From Adam's offence resulted condemnation upon **all men;** from Christ's **righteousness, justification** upon **all men.** The condemnation would have produced the exclusion of the race from existence by the infliction of immediate *death* upon Adam. (Note on xi, 32.) But the **justification** of all in view of the atonement secured the continuity of the race, by which every person comes into the world in a justified state. That **justification** is **unto life**—that is, results in salvation —unless forfeited by sin.

Says Dr. Wilbur Fisk on this verse: "Guilt is not imputed until, by a voluntary rejection of the Gospel, man makes the depravity of his nature the object of his own choice. Hence, although, abstractly considered, this depravity is destructive to the possessors, yet through the grace of the Gospel *all are born free from condemnation.*"

19. **Made . . . made** — The Greek

righteous. **20** Moreover [z]the law entered, that the offence might abound. But where sin abounded, grace did much [a]more abound: **21** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

[z] John 15. 22; chap. 3. 20; 4. 15; 7. 8; Gal. 3. 19, 23.
[a] Luke 7. 47; 1 Tim. 1. 14.——[a] Ch. 3. 8; ver 15.

word signifies *constituted* or *assigned the position of.* From Adam the continued race is, by the law of natural descent, born and constituted sinners, (see note on ver. 12.) Yet justification by Christ overlies the condemnation at birth; and even when forfeited by sin may, by repentance and faith, be recovered, and mature into holiness and eternal life.

20. **The law entered**—Subordinately, yet indispensably, to impose upon the evil deeds of men their guilt and responsibility as sins, so as to render Christ and grace necessary. **Abound**—*Multiply* in number. The more the law took the shape of special enactments, as in the Mosaic covenant, the more offences *multiplied.* **Sin abounded**—Sin *multiplied*, but *grace abounded.*

21. **By Jesus Christ our Lord**—And so the apostle closes his contrast in rounded triumph with the glorious name and title of the divine hero, "the Captain of our salvation." He has now depicted the elements of the *remedy;* he is henceforth ready to trace the process of the renovation produced by the remedy.

CHAPTER VI.

The Faith-Remedy illustrated, 3. In the steps of the Renovation.

(a) *Exemption from Necessity of Sinning*, 1–23.

The statement in v, 20, was one of that kind that subjected Christianity to the slander of teaching us to do evil that good may come. (See note on iii, 8.) Paul's first step, then, is to refute the charge that we may by sin properly deepen our *Ruin* to enhance the *Remedy.* He does this upon the great maxim that *Christian faith,*

CHAPTER VI.

WHAT shall we say then? [z]Shall we continue in sin, that grace may abound? **2** God forbid. How shall we, that are [b]dead to sin, live any longer therein? **3** Know ye not, that [c]so many of us as [1]were baptized into

[b] Verse 11; chap. 7. 4; Gal. 2. 19; 6. 14; Col. 3. 3; 1 Pet. 2. 24.——[c] Gal. 3. 27.——[1] Or, *are.*

in its very essence and act, is an utter abandonment of sin, and a most entire and perfect self-surrender to holiness; that is, self-surrender to Christ, who is the complete embodiment of perfect goodness. (See notes on iii, 22; iv, 24.) He enforces this vital truth in the most earnest and intense spirit, bringing his illustrations from the innermost sanctuary of the Christian religion, using a variety of conceptions drawn from the person and history of the holy Jesus.

As Christ had a death, burial, and resurrection, so has the Christian a death and burial to sin and a resurrection to holiness, (4, 5.) The unregeneracy is crucified; this death is freedom from sin, and thence with Christ we rise to holiness to die no more, but ever live unto God, (6–11.)

1. **What...say**—This question simply introduces the argument like the opening questions of chapters iii and iv. **Continue in sin**—Sin as either an internal mental state, or an external habit or course of action.

2. **God forbid**—See note on iii, 4. **Dead to sin**—As a corpse is perfectly unsusceptible both in regard to outward things and internal sensations, so should the Christian be insensible both to the external excitements and the internal impulses to sin. Thence the thought of his living in sin that divine grace may be honoured is excluded as a heinous contradiction.

3. **Baptized into Jesus Christ**—Of this self-consecrating act of faith baptism is the external manifestation and profession. The apostle, therefore, holds that our act of baptism consecrates us *into Christ*, as if our persons mystically became particles and parts incorporated into the holy

Jesus Christ [d] were baptized into his death? **4** Therefore we are [e] buried with him by baptism into death: that [f] like as Christ was raised up from the dead by [g] the glory of the Father, [h] even so we also should walk in newness of life. **5** [i] For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: **6** Knowing this, that [k] our old man is crucified with *him*, that [l] the body of sin might be destroyed, that henceforth we should not serve sin. **7** For [m] he that is dead is [2] freed from sin. **8** Now [n] if we be dead with Christ, we believe that we shall also live with him: **9** Knowing that [o] Christ being raised from the dead dieth no more; death hath no more dominion over him. **10** For in that he died, [p] he died unto sin once: but in that he liveth, [q] he liveth unto God. **11** Likewise reckon ye also yourselves to be [r] dead indeed unto sin, but [s] alive unto God through Jesus Christ our Lord. **12** [t] Let not sin therefore reign in your mortal body, that ye should

[d] 1 Cor. 15. 29.—[e] Col. 2. 12.—[f] Chap. 8. 11; 1 Cor. 6. 14; 2 Cor. 13. 4.—[g] John 2. 11; 11. 40.—[h] Gal. 6. 15; Eph. 4. 22, 23, 24; Col. 3. 10.—[i] Phil. 3. 10, 11.—[k] Gal. 2. 20; 5. 24; 6. 14; Eph. 4. 22; Col. 3. 5, 9.—[l] Col. 2. 11.—[m] 1 Pet. 4. 1.—[2] Gr. *justified*.—[n] 2 Tim. 2. 11.—[o] Rev. 1. 18.—[p] Heb. 9. 27, 28.—[q] Luke 20. 38.—[r] Verse 2.—[s] Gal. 2. 19.—[t] Psa. 19. 13; 119. 133.

person of the blessed Jesus, so that we are figured as identified with his body.

Baptized into his death—This same faith, symbolized by baptism, incorporates the points of our history into the most eminent points of Christ's history. We are made in a manner to die in his death.

4. **Therefore**—Since we die, a cognate burial must follow. The faith which precedes baptism produces a death; the holiness which should follow is a **newness of life,** a resurrection.

Buried...by baptism—Where our regenerating faith is a death, and our sanctified new life is a resurrection, what should be the fitting *burial* between the two? Obviously, as said in verse 2, our **baptism** consecrating us **into Christ,** embodying us into his mystical body the Church, is the burial. Faith insures our mystical death, baptism our mystical burial, sanctification our mystical resurrection.

This mystical burial would be accomplished with equal completeness whether the rite of baptism were performed by affusion or immersion. For, 1. Christ was not *buried* at all, but temporarily deposited in a new tomb preparatory to burial. 2. A burial is as well symbolized by affusion, picturing the covering over of the body, as by immersion. The amount of water poured upon the body can make no difference; for in Rome, whither this epistle was sent, a handful of dust thrice flung upon a corpse was held to be a legal ritual burial. So in the parallel passage, Col. ii, 11, 12, so minute a rite as circumcision is the figure of an entire "putting off the *body* of the sins of the flesh." 3. Immersion, even if it represented burial, does not symbolize the outpoured baptism of the Spirit. Affusion represents both.

5. **Planted together**—Rather, grown or germinating together, like two fellow slips from the same root.

6. **Old man is crucified**—Our old man is our unregenerate nature renounced by faith in Christ. The cessation of this unregeneracy finds its image in the crucifixion.

8. **Dead with Christ**—Dead to a world of sin, as Christ was dead to the world of external things. **Also live with him**—Live in conformity with his character.

10. **Died unto sin**—The death of Christ was the very highest point of the antagonism of holiness against sin. The very highest image, therefore, of the contrariety of Christianity to sin is instanced in the identification of the Christian with the death of Christ. With Christ, in a lower sense, he dies **unto sin;** with Christ he liveth unto God.

12. **Therefore**—Inasmuch as death to sin is freedom from sin, be ye free

obey it in the lusts thereof. **13** Neither yield ye your [u] members *as* [s] instruments of unrighteousness unto sin: but [v] yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. **14** For [w] sin shall not have dominion over you: for ye are not under the law, but under grace. **15** What then? shall we sin, [x] because we are not under the law, but under grace? God forbid. **16** Know ye not, that [y] to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? **17** But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart [z] that form of doctrine [a] which was delivered you. **18** Being then [a] made free from sin, ye became the servants of righteousness. **19** I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your

u Ch. 7. 5; Col. 3. 5; James 4. 1.——3 Gr. *arms*, or, *weapons*.——*v* Chap. 12. 1; 1 Pet. 2. 24; 4. 2.——*w* Ch. 7. 4. 6; 8. 2; Gal. 5. 18.——*x* 1 Cor. 9. 21.——*y* Mat. 6. 24; John 8. 34; 2 Pet. 2. 19.——*z* 2 Tim. 1. 13.——4 Gr. *whereto ye were delivered*.——*a* John 8. 32; 1 Cor. 7. 22; Gal. 5. 1; 1 Pet. 2. 16.

from sin. The apostle now in the paragraph 12–23 develops a train of imageries drawn from *servitude*, namely, to sin or to holiness; contrasting the service of sin and the deathly results with the service of God, which is freedom emerging into the glorified life.

Sin...reign—Sin assumes to be a king; our *mortal body* (**mortal,** as sin has made it so) is his claimed realm; that body's **lusts** are the mandates which the false sovereign would have us obey.

13. **Members as instruments**—Our limbs, all the parts and organs of our body, the false king, **Sin,** would devote as **instruments** to execute the behests of the **lusts. Unto God**—The true king. **Instruments of righteousness**—Instead of **lusts.** Augustine well says: "Does anger rise? Refuse to give for it your tongue to cursing or your hand to striking. That irrational rage would cease to rise did not sin exist in the members. Abolish its power; let it not have weapons with which it can war against you. It will learn not to rise when it ceases to be allowed arms."

14. **Not under the law—Under** the dispensation of Christless **law** the dominion of sin could never be broken. It would rule and ruin. But **under grace** emancipation is offered and freedom may be secured. Yet the new freedom consists not in an abolishment of the law, but in the spirit by which the Christian fulfils the law, namely, not **under** compulsion of the **law,** but freely and with full purpose of heart. Thus the most perfect obedience to law is a most delightful freedom.

15. **Shall we sin**—Shall we make the very grace that redeems us from sin the occasion for sin?

16. **His servants ye are**—There is no compromise. Serving sin, even under pretext of **grace,** makes us the genuine slaves of sin even **unto death.** Serving sin professedly under **grace** brings us under the terrible penalty of **law.** So that, then, we are truly not **under grace.**

17. **Thanked...ye were**—God be thanked that your service of sin is in the past tense, and is now forever over. **Form of doctrine**—The true **doctrine** of grace; the opposite of and emancipation from your old service of sin and instalment under the rule of Christ.

19. **After the manner of men**—I illustrate deep spiritual truth by ordinary images drawn from secular life. **Infirmity...flesh**—Which needs spiritual truth in material shapes. The Roman Christians knew the significance of slavery as a source of illustration, being not only familiar with it, but even being, perhaps, some of themselves *slaves*. He momentarily apologizes for this sort of illustration, and then pushes it to its final and awful result.

members servants to righteousness unto holiness. **20** For when ye were [b]the servants of sin, ye were free [5]from righteousness. **21** [c]What fruit had ye then in those things whereof ye are now ashamed? for [d]the end of those things *is* death. **22** But now [e]being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. **23** For [f]the wages of sin *is* death; but [g]the gift of God *is* eternal life through Jesus Christ our Lord.

CHAPTER VII.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? **2** For [a]the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. **3** So then [b]if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. **4** Wherefore, my brethren, ye also are become [c]dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should [d]bring

b John 8. 34.——5 Gr. *to righteousness.*——*c* Chap. 7. 5.——*d* Chap. 1. 32.——*e* John 8. 32.——*f* Gen. 2. 17; chap. 5. 12; James 1. 15.

g Chap. 2. 7; 5. 17, 21; 1 Pet. 1. 4.——*a* 1 Cor. 7. 39.——*b* Matt. 5. 32.——*c* Chap. 8. 2; Gal. 2. 19; 5. 18; Eph. 2. 15; Col. 2. 14.——*d* Gal. 5. 22.

20. **Free from righteousness**—They felt themselves released from the divine requirements, being under the opposite master, **Sin.**

21. **What fruit**—He now appeals to their own experience. What avails could they boast from their freedom from right? The answer is, **death.**

23. **Wages of sin**—The hire which the master Sin pays to his servants is **death.** And this *death*, the antithesis of **eternal life,** and measured in duration by it, is *eternal death*, *death* that knows no resurrection. The reverse, **eternal life,** the result of the service of Jesus Christ our Lord, is not a **wages,** but a free and bounteous **gift.** Sin well earns its reward, and so its reward is *wages;* but our service does not earn heaven, so that heaven is a gratuity.

CHAPTER VII.

b. *Emancipation from servility to law,* vii, 1–6.

In the apostle's view the Christian, by his new life in the Redeemer, walks in the paths of holiness under no compulsion of law, but spontaneously and of his own free will. (Note on vi, 14, and on Matt. xi, 30.) He is, therefore, that much emancipated from law. This beautiful state of freedom from servility to law he illustrates by the case of the married female whose husband is dead and she prepared to contract a new matrimony. The woman is the new Church, the deceased husband is the forestalled law, and the new bridegroom is Christ.

1. **Know the law**—Not by the Jewish polity alone, but universally, subjection to law terminates at death. Hence the apostle assumes that his brethren **know law;** not *the law*, with the article, as in the English translation. **Over a man**—Over a *person;* for the Greek word may imply either sex, and the apostle in fact selects a female for his illustration.

4. **Dead to the law**—As the deceased husband was physically dead to the wife, so the widow was legally **dead** to the husband; that is, she was emancipated from all subjection or relation to him. Similarly, by the apostle's varied and flexible use of the word *dead*, the new Church was *dead* to the departed *law*. They were emancipated according to the measure of their life in Christ, and the spontaneity of their active holiness, from all pressure of the law.

forth fruit unto God. **5** For when we were in the flesh, the [1] motions of sins, which were by the law, [e] did work in our members [f] to bring forth fruit unto death. **6** But now we are delivered from the law, [2] that being dead wherein we were held; that we should serve [g] in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, [h] I had not known sin, but by the law: for I had not known [3] lust, except the law had said, [i] Thou shalt not covet. **8** But [k] sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For [l] without the law sin *was* dead.

1 Gr. *passions.*—*e* Chap. 6. 13.—*f* Chap. 6. 21; James 1. 15.—2 Or, *being dead to that,* chap. 6. 2; verse 4.—*g* Chap. 2. 29; 2 Cor. 3. 6.

h Chapter 3. 20.—3 Or, *concupiscence.*—*i* Exod. 20. 17; Deut. 5. 21; Acts 20. 33; chap. 13. 9.—*k* Chap. 4. 15; 5. 20.—*l* 1 Cor. 15. 56.

5. **When we were in the flesh**—When we were unregenerate, before our conversion. **Motions of sins**—These are spoken of as belonging to a past stage of experience.

6. **But now we are delivered from the law**—Delivered from it as our source of justification as the actuating power of our attainment in holiness, and as a condemning power. **Serve in newness of spirit**—As we once served sin with all our heart most freely, so now we serve Christ with all our heart without legal compulsion and freely.

c. *But the law is to be exculpated from blame,* 7–25.

The new Church is freed from law as a woman from an oppressive husband, and the apostle is about to picture the bliss of that emancipation when he is interrupted by two questions, and compelled to postpone that picture to the next chapter. Those questions and their answers (7–12 and 13–25) occupy the remainder of this entire chapter.

The Jew, made jealous for the law by verse 5, demands: "*Is the law sin?*" No, the apostle answers; the law is the detection of sin, and is good, and sin the only murderer, 7–12.

But, then, is *this law, maintained by you to be good, the cause of death?* No, but sin, defeating every effort of the awakened self to be holy, becomes a body of death, 13–25.

These two paragraphs, therefore, are entirely occupied in showing how the **man in the flesh** and *under* **law** (ver. 5) is dealt with by the law.

First question—Is the law sin? 7–12.

7. **Is the law sin?**—In thus making deliverance from law the Christian principle, do you identify the law as sin? Not only as satisfying the sensitive Jew, but as a neutralizer of all antinomianism, (which abolishes obligation to holiness,) the apostle must honour the divine law. **Had not known sin**—So far from being sin, the law is the detecter of sin, revealing its existence and odiousness to the moral consciousness of the unreflecting sinner. Sin, like a heinous monster in the dark, lies concealed in the soul; the law *comes* like the sun and reveals his awful deformity. **Shalt not covet**—Shalt not entertain the evil desire of the heart. The sinner knew external *crime* against human law, against society, against honour. But **sin,** the motion of the inner man infringing God's **law,** he was ignorant of, or unconsciously ignored. We need not go to *childhood,* as many commentators do, to find this state of darkness and unconsciousness. It is the state of the world. With the busy worldly *world* the **law** of God has gone up into invisibility in the skies; and the world-law, that knows only crime and not *sin,* is solely and persistently known.

8. **Wrought . . . concupiscence**—Commentators generally understand that the apostle here describes the reaction that sometimes takes place, with which the fractious soul sins the worse from its very spite against the restraints of law. It will not only sin when it is forbidden, but sin all the more rampantly *because* it is forbidden.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died. **10** And the commandment, [m] which *was ordained* to life, I found *to be* unto death. **11** For sin, taking occasion by the commandment, deceived me, and by it slew *me*. **12** Wherefore [n] the law *is* holy, and the command-

m Lev. 18. 5; Ezek. 20. 11, 13, 21; 2 Cor. 3. 7.

n Psa. 19. 8; 119. 38, 137; 1 Tim. 1. 8.

Prohibition provokes transgression, and transgression ramps and rages out of vengeance against prohibition. Now this may be the meaning; and yet the idea seems hardly called for, or relevant to the train of thought. The demanded meaning is that sin, by means of law, brought every variety of concupiscence or unlawful heart-sin into revelation and *visible* existence; for the apostle more than once vividly describes a bringing into sight as a bringing into existence. **Dead**—Dead to all visibility or phenomenal existence.

9. **Alive**—Fanciedly *alive—alive* in my own conceit; not knowing that I was truly a dead man. **Without the law**—The law having to me no virtual existence. **Commandment came**—Like a new arrival from parts unknown. **Sin revived**—A reversal takes place: sin *was* dead and I alive; but now, law having come, sin is alive and I am dead. **I died**—And the question is, Who killed me? The answer is *not law;* but law waked up sin, and sin killed me.

11. **Taking occasion**—Law was the *occasion*, sin the *author* of the murder. **Deceived me**—Deluded me, as all temptation does with some false good. So did the serpent Eve. **Slew me**—As sin and serpent did both Adam and Eve.

12. **Wherefore**—The conclusion is that the law stands vindicated in its divine perfection. **Law**—The eternal law universally taken. **Commandment**—The law manifested in some special requirement, as to Adam, in the ten commandments, and in the details of the Mosaic requirements.

Second question, and answer—The law not made death to me, 13–25.

It is now demanded whether by this narrative (8–12) it is to be understood that this holy thing, the law, is responsible for his death. The answer is, By no manner of means. And to show this he goes over the same story again of 8–12, with fuller particulars, so stated as to show that it was sin, not law, that formed for him the body of this death above described in verse 11. From this it is plain, and must be specially noted, that 13–25 narrates the same period as 8–12. And this is a very important fact, as we shall now show.

It has for ages been debated whether 13–25 described the case of an unregenerate or regenerate man. For the first three centuries the entire Christian Church with one accord applied it solely to the unregenerate man. It seemed too low a moral picture for a possessor of a new Christian life, as the apostle in the main current of thought is describing. Its application to the regenerate man was first invented by Augustine, who was followed by many eminent doctors of the Middle Ages. After the Reformation the interpretation by Augustine was largely adopted, especially by the followers of Calvin. At the present day the Church generally, Greek, Roman, Protestant, including some of the latest commentators, have returned to the just interpretation as held by the primitive Church.

If, however, it be true, as we have above stated, and as we think will appear in our comment, that this passage does but tell the story of 8–12 over again, this question is settled, for all are unanimously agreed that 8–12 is the narrative of an unregenerate man. The story as retold is this: When the holy law came the *good I* waked up and tried to be good according to law. I did *consent to the law that it is good*, I willed *to do good*, I did even *delight in the law after the inward man*. But the traitor sin, identifying itself with *my evil I*, held me fast as *sold under sin*,

ment holy, and just, and good. **13** Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. **14** For we know that the law is spiritual: but I am carnal, °sold under sin.

o 1 Kings 21. 20, 25; 2 Kings 17. 17.

hemmed me in at every good attempt, organized a rebellious counter law in my members, and so became a complete nightmare upon me, *the* very *body of this death* above mentioned, and now in question. So that the question is again answered, In what relation stood the man *in the flesh* (verse 5) under the law to the law? In fact, 7–25 is an unfolding of verse 5, and viii, 1–11 is an unfolding of verse 6.

Moreover, as 7–12 is but an expansion of 5, and 13–25 an expansion of 7–12, it is clear that all three passages do describe but one thing: how with the man in the flesh under the law the motions of sin bring forth *death*.

If, now, the reader will with a pair of scissors cut out the entire passage 7–25, (which the apostle flung in to discuss the two questions,) he will find a continuous train of thought. The paragraph vii, 1–6 describes the Christian's emancipation from law, and viii, 1–39 describes his blessed state as thus emancipated. The passage 7–25 is therefore parenthesis.

No one need deny that in a low state of Christian life, a state normal with a large share of Christians, law resumes its compelling and even menacing power. And this is a thing of degrees, a sliding scale. The lower the degree of Christian life the more vividly the law flashes out, just as the deeper the twilight the brighter the stars. And when the Christian vitality dies out the bolt of the law again strikes the man dead, sin being responsible. But of all this subsidence of the believer into the law state, however true, the apostle does not here say one word. It is the man under the law in the flesh he is describing.

13. **Good made death**—Blessing is, indeed, by sin often transformed into curse. But the blessing is not thereby to blame. There is a bold truth in saying that the good law was made **death,** but, the apostle claims, not responsibly so. **Sin** is the knave and murderer, without which law would be most benign and glorious, "the harmony of the universe." **Might appear sin**—Death follows sin in order to unfold the accursedness of sin The intrinsic, immutable, eternal execrableness of sin is a lesson in theology that God is wisely unfolding to all intelligence. **Exceeding sinful**—He might have said *exceeding bad;* but what worse can be ascribed to sin than that it is intensely itself?

14. **Spiritual**—The law is not only to be vindicated but extolled, and extolled not only by the good, but even by the man whom it condemns. **Carnal**—That is, **in the flesh,** (verse 5,) that is, unregenerate. **Sold under sin**—Not merely under **the dominion of sin,** (vi. 14,) although that is the sure and infallible characteristic of the unregenerate. The low regenerate state has sin rebellious within, the higher life has nature under foot; but though sin may win many masteries it never holds permanent **dominion over** the regenerate man, for then he ceases to be regenerate. But this man is worse still, **sold under sin,** not only a subject but a slave. And it is not the base **I**, the lower *self*, but the higher **I** that utters this awful plaint. Reducing the hyperbole as much as we reasonably can, it is absolutely inadmissible to predicate this in any case of a regenerate man.

Dr. Hodge expresses the opinion that such is the ordinary language of Christian experience. It is so only, we reply, in accordance with and in consequence of a theological teaching that requires it. No such language, either doctrinal or practical, is found in the Christian writings of the first three centuries. Under such doctrinal in-

15 For that which I do, I [4]allow not: for [p]what I would, that do I not; but what I hate, that do I. **16** If then I do that which I would not, I consent unto the law that *it is* good. **17** Now then it is no more I that do it, but sin that dwelleth in me. **18** For I know that [q]in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. **19** For the good that I would, I do not: but the evil which I would not, that I do. **20** Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. **21** I find then a law, that, when I would do good, evil is present with me. **22** For I [r]delight in the law of God after [s]the inward man: **23** But [t]I see another law in [u]my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. **24** Oh wretched man that I am! who shall de-

4 Gr. *know*, Psa. 1. 6.—*p* Gal. 5. 17.—*q* Gen. 6. 5; 8. 21; Job 15. 14.—*r* Psa. 1. 2.

s 2 Cor. 4. 16; Eph. 3. 16; Col. 3. 9, 10.
t Gal. 5. 17.—*u* Chap. 6. 13, 19.

struction language of a hyperbolical "voluntary humility" is sometimes habitually uttered, utterly factitious in its character. This practice of factitious self-invective, both in language and cultivated thought, is repressive of the higher emotions of Christian life, and produces a dry, hard, and ungenial style of piety. It often produces in revivals also not a winning, but a menacing tone of preaching; and in the religious tone that results, much that is severe and unlovely.

Dr. Hodge is surprised that Tholuck should approve the declaration of Dr. Adam Clarke that the Augustinian interpretation of this passage tends to lower the Christian standard. He avers that Calvinists, who prefer this interpretation, may safely claim a superior piety over Socinians and Arminians, who take the reverse view. The so-called Arminian view, we again reply, was held in the earliest and best days of the Church. Nor do those who coincide with Mr. Wesley in this interpretation shrink from Dr. Hodge's comparison as to piety; or hesitate the declaration that the spirit in which they read this passage, carried out in all directions, is the source of a large part of their spiritual life, joy, and efficiency. Oblige them to feel that this and cognate passages are a true view of Christian life, and their whole frame of piety would receive a lowering check.

15. **I do, I allow not**—Here begins the battle of the **I's.** It is the corrupt **I** of carnality and indwelling sin asserting its law in the members, and overwhelming the **I** of conscience, awakened by the Spirit, with **the body of death.** What **I** wickedly **do, I** conscientiously **allow not.**

17. **No more I**—So completely nullified and robbed of my moral personality am I that the carnal, self, *indwelling sin* is the real agent, absorbing for the time being the whole man.

18. **For to will**—What proves that in the **me,** which is identical with **my flesh, is no good thing,** is the fact that it defeats my **will** to **perform** the **good,** and induces me to do **the evil which I would not.**

20. **No more I...sin**—(See note on 17.) What proves that it is **no more I,** but an overmastering I of **sin that dwelleth in me,** is the fact that I am overborne to **do that** which in conscience **I would not.**

22. **Delight**—Rather, *regard with complacency.* The ordinary conscience even of the natural man, as all moral philosophers maintain, feels an emotion of gratification in seeing right and justice done. **The inward man**—the ethical nature.

23. **Another law**—So uniform and controlling is the mastery of this sin=I, that it has the absoluteness of a **law in my members, a law of sin.** It is a rebel law warring against **the law** of my higher **mind,** namely, the divine law.

24. **Oh wretched...I**—Down to

liver me from [e]the body of this death? **25** [v]I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER VIII.

THERE is therefore now no condemnation to them which are in Christ Jesus, who [a]walk not after the flesh, but after the Spirit. **2** For [b]the law of [c]the Spirit of life in Christ Jesus hath made me free from [d]the law of sin and death. **3** For [e]what the law could not do, in that it was weak through the flesh, [f]God sending his own Son in the likeness of sinful flesh, and [1]for sin, condemned sin in the flesh:

[e] Or, *this body of death.*—[v] 1 Cor. 15. 57.—[a] Verse 4; Gal. 5. 16, 25.—[b] John 8. 36; chap. 6. 18 22; Gal. 2. 19; 5. 1.—[c] 1 Cor. 15. 45; 2 Cor. 3. 6. [d] Chap. 7. 24, 25.—[e] Acts 13. 39; chap. 3. 20. Heb. 7. 18, 19; 10. 1, 2, 10, 14.—[f] 2 Cor. 5. 21; Gal. 3. 13.—[1] Or, *by a sacrifice for sin.*

even this despairing cry, and in it, the duplication of the *self* appears in the *I* and **the body of this death.** The *I* makes a convulsive effort to fling off this **body** at once **of sin** and **of death,** yet feels the impossibility without help from without. For this body of death is *myself!* **This death**—When we interpret **the body of this death** to be *the old man*, the *carnal self*, the noisome *carcass of indwelling sin* producing **this death,** we bring out the completion and final point of the answer to the question at verse 13. It was not the **law** that produced the death herein depicted, but **sin.**

25. **I thank . . . through Jesus Christ**—Of course this verse declares that Christ was the deliverer from this carnal and deadly incubus. We can either insert *I am delivered* before **through,** or we may imagine that the deliverance has already taken place as soon as the cry is uttered, and then this verse is the rapturous burst of gratitude.

So then—This is the summing up of the discord within the struggling sinner in his convicted law state, and prepares by contrast for the sweet harmony that follows in the next chapter. Two parts of his nature adhered to two different laws. There was once a false harmony by the complete and quiet predominance of carnality; the Spirit, revealing the law, produced the discord; the Spirit, through Christ, subduing sin, bestows a harmony divine; and this harmony peals forth in a pæan in the opening of the next chapter.

CHAPTER VIII.

(d) *Blessed individual process of justified and spirit-guided life*, 1–17.

1. **Therefore now**—With the self-surrender in faith to Christ of verse 24, last chapter, deliverance from sin and law ensue, and with justification the Holy Spirit is given as the inspirer of regenerate life. As said above, the apostle here resumes his description of the gospel freedom from law rule, which he had suspended at vii. 6. **No condemnation**—For *justification* is acquittal, the opposite of **condemnation. In Christ**—(See note on vi. 2.) **After the flesh**—After the suggestions of the carnal nature. **After the Spirit**—After the dictates of the conscience vivified by truth and divine influence.

2. **Law**—The ruling force. (See note on vii. 23.) **Spirit of life**—The Divine Spirit, the inspirer and giver of eternal life. **Law . . . death.** (See note on vii. 23.)

3. **Law could not do**—Namely, make the *righteousness* required to be *fulfilled in us*, (verse 4.) Physical law, having to do with dead matter, secures its own fulfilment; moral law, having to do with free agents, cannot necessarily secure the obedience of the wilfully wicked. **Weak . . . flesh**—Unable to secure its own fulfilment on account of the depraved persistence in disobedience. **God**—The nominative to **condemned. Likeness of sinful flesh**—He was the reality of human flesh, like unfallen Adam; he was only the likeness of *sinful flesh*, like fallen Adam. **His own**—Emphatic, as Alford remarks; *his own*, therefore *sinless*;

4 That the righteousness of the law might be fulfilled in us, [g] who walk not after the flesh, but after the Spirit. **5** For [h] they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, [i] the things of the Spirit. **6** For [k 2] to be carnally minded *is* death; but [2] to be spiritually minded *is* life and peace. **7** Because [4] the [1] carnal mind *is* enmity against God: for it is not subject to the law of God, [m] neither indeed can be. **8** So then they that are in the flesh cannot please God. **9** But ye are not in the flesh, but in the Spirit, if so be that [n] the Spirit of God dwell in you. Now if any man have not [o] the Spirit of Christ, he is none of his. **10** And if Christ *be* in you, the body *is* dead because of sin; but the Spirit

g Verse 1.——*h* John 3. 6; 1 Cor. 2. 14.——*i* Gal. 5. 22, 25.——*k* Chap. 6. 21; verse 13; Gal. 6. 8.——2 Gr. *the minding of the flesh.* So verse 7.——3 Gr. *the minding of the Spirit.*

4 Gr. *the minding of the flesh.*——*l* James 4. 4.——*m* 1 Cor. 2. 14.——*n* 1 Cor. 3. 16; 6. 19.——*o* John 3. 34; Galatians 4. 6; Philippians 1. 19; 1 Peter 1. 11.

in contrast to *sinful* and *sin* twice named. **For**—On account of. God sent his Son, both in sinful likeness and on account of sin, in order to bring us to perfect holiness.

4. **Righteousness of the law**—The righteousness required by the law, and which the law cannot condemn. This is not an "imputed righteousness," nor the simple innocence or freedom from guilt included in justification, but an actual and active personal righteousness, energized by the Spirit, and individually, through grace, our own. **Walk... Spirit**—(See note on verse 1.) Spirit-guided, justified Christian life is actually and actively holy life.

5. **Do mind**—Think of, care for. **Things of the flesh**—The gratification of purely earthly and selfish ends.

6. **Death**—Spiritual death in itself, eternal death in its results. **Life and peace**—Spiritual life here, eternal life here and hereafter.

7. **Carnal mind**—Or, rather, *carnal minding;* not the faculty of mind, but the course or body of carnal *thought.* **Enmity**—The mass of carnal thinking is essential enmity against God. It may claim to revere the greatness and grandeur of the Infinite. But in its carnality it is at opposition against his holy law, even though that law is unseen, (note on vii, 9,) and though the opposition is not felt and known by the mind itself: and so it is intrinsic **enmity against God.** Men may hold a perfect yet unconscious hatred against God. **Not subject**—For enmity to God cannot be at the same time subjection to God's law. The two are opposites, and so far as the one exists the other must cease to exist.

8. **Cannot please God**—From this a strange theology has inferred that even an unregenerate man's complete resignation of sin and unregeneracy, and his effort and act of entire submission to God, though required by God, and encouraged by his promise and pardon, cannot be pleasing to God nor accepted by him! This theology declares that men must be regenerate before they can make the self-surrendering act of faith to God! But in truth that act of faith is the precedent condition in order to regeneration. It is after an unregenerate man by God's help and grace performs the act of faith that regeneration is bestowed. When it is said that an unregenerate man cannot please God, it means an unregenerate man acting **after the flesh,** that is, in accordance with the unregenerate nature within him. So a disobedient child cannot be pleasing to his parents, nor a dishonest citizen acceptable to the government, that is, as a disobedient child and as a dishonest citizen. But that means not that the disobedient child, as a free agent, cannot renounce his disobedience, and the dishonest resign his dishonesty, and so both become right and acceptable.

10. **Body is dead... Spirit is life**—We agree with Alford that the physical body is here intended. The indwelling Spirit of Christ not only sanctifies, but will quicken our body with a final glorifying life in the *better resur-*

is life because of righteousness. **11** But if the Spirit of [p] him that raised up Jesus from the dead dwell in you, [q] he that raised up Christ from the dead shall also quicken your mortal bodies [b] by his Spirit that dwelleth in you. **12** [r] Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. **13** For [s] if ye live after the flesh, ye shall die: but if ye through the Spirit do [t] mortify the deeds of the body, ye shall live. **14** For [u] as many as are led by the Spirit of God, they are the sons of God. **15** For [v] ye have not received the spirit of bondage again [w] to fear; but ye have received the [x] Spirit of adoption, whereby we cry, [y] Abba, Father. **16** [z] The Spirit itself beareth witness with our spirit, that we are the children of God: **17** And if children, then heirs; [a] heirs of God, and joint heirs with

p Acts 2. 24.——*q* Chap. 6. 4, 5; 1 Cor. 6. 14; 2 Cor. 4. 14; Eph. 2. 5.——5 Or, *because of his Spirit.*——*r* Chap. 6. 7, 14.——*s* Verse 6; Gal. 6. 8.——*t* Eph. 4. 22; Col. 3. 5.——*u* Gal. 5. 18.——*v* 1 Cor. 2. 12; Heb. 2. 15.——*w* 2 Tim. 1. 7; 1 John 4. 18.——*x* Isa. 56. 5; Gal. 4. 5, 6.——*y* Mark 14. 36.——*z* 2 Cor. 1. 22; 5. 5; Eph. 1. 13; 4. 30.——*a* Acts 26. 18; Gal. 4. 7.

rection. (Heb. xi, 35; Phil. iii, 11.) The body is, in spite of regeneration, **dead** in its unreversed destiny of mortality; but the human spirit is still an immortal **life,** and the power that raises Jesus will *gloriously* raise all in whom dwells the spirit of Jesus.

12. **Debtors**—We *owe* not to the flesh obedience to its dictates.

13. **Die**—The fulness of *death* that arises from carnality. **The body**—Analogous to but not identical with **the flesh.** The very definition of *appetites* is *those desires that spring from the body* or physical system. To **mortify** them is to kill them so far forth as they are enmity to God. **The flesh** is a depravity not confined to the body, but including the entire tendency to sin.

14. **Sons**—In a noble and maturer sense than children. Christ is *son*, but never *child* (τέκνον) of God.

15. **Again**—After having once been emancipated from it. **Spirit of adoption**—Being adopted as children into God's family, God has breathed into us the humble confidence of the child feeling himself at home in his father's house. **Abba, Father**—For the Hebrew and for the Greek our apostle furnishes this blessed word in both languages to indicate that both may claim the same divine paternity.

16. **Spirit itself**—In its own immediate person. **Beareth witness with**—Testifies concurrently with. So that there are two witnesses, the divine and the human, testifying to the one fact. **Children**—The Spirit testifies solely to this one fact, our being children of God. This special testimony cannot be quoted for other facts than our own sonship. If a tasteful lady desire to know whether her manners are becoming and graceful she observes herself and draws her conclusion, and that is the testimony of her own taste and consciousness. If, additionally, another person of critical taste assure her that they are so, then she has the testimony of another mind witnessing with her own that her deportment is right. So the Christian by self-inspection and introspection may infer that he has the grace of God; but, additionally, the Divine Spirit surely is able to speak with a voiceless assurance to his consciousness that he is God's child. That is, God's Spirit may testify with and to man's spirit to man's sonship.

17. **Heirs**—Entitled by graciously divine right to an eternal inheritance. **Joint heirs with Christ**—Who is our elder brother, (ver. 29.) And as Christ is sure of his inheritance, then, so long as we are **joint** with him, *there can be no failure for us.* But in our case there is a *condition* yet to be completely fulfilled, namely, the following **IF.** And this **if,** implying a contingency lasting as long as our probation, must be presupposed in the whole of this passage, (18–39.) The law of inheritance cannot fail; the scheme of advancement (29, 30) cannot be broken, but

Christ; [b]if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that [c]the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. **19** For [d]the earnest expectation of the creature waiteth for the [e]manifestation of the sons of God. **20** For [f]the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

b Acts 14. 22; Phil. 1. 29; 2 Tim. 2. 11, 12.
c 2 Cor. 4. 17; 1 Pet. 1. 6, 7; 4. 13.
d 2 Pet. 3. 13.—*e* 1 John 3. 2.
f Verse 22; Gen. 3. 19.

we may fall out of it by the way. All these progressive stages belong to us not as physical *persons*, but as *characters*, and are forfeited by our persons *if the character ceases*. **If so be**—On this **if** hangs our eternity. **That**—To the divinely established result **that. Glorified together**—That glorification with Christ arrived at in verse 30; the ultimate to which our heirship looks.

(e) *Advancing stages to final (collective) glorification of Church and earth*, 18–25.

Based upon present joyous expectations and gracious aids, the apostle describes the Christian's glorious future, *first*, in the present paragraph, as part of the lower creation, and *second*, (26–32,) as part of the blessed kingdom of God.

18. **For**—In illustration of the glorification just mentioned. **Sufferings**—Mentioned as being **with Christ** in verse 17. Those sufferings are not to be measured with that glorification. **In us**—A glory that will be made not only to beam from Christ, but to reveal itself within our celestial bodies. (Col. iii, 4; 1 John iii, 2.)

19. **For**—In explanation of this *in-revealed glory*. **Earnest expectation**—The expressive Greek word implies an eager stretching forward of the head to watch the future. **The creature**—*The created*. The Greek word may designate any created thing or being, or the whole creation as one. Hence the term has been a battle-ground for critics, six of whose various opinions are given by Alford as to the present application of the term. Without discussing them in detail we give our own view, which slightly varies from any one of them.

In the present verse Paul applies the word primarily, we think, to himself and his fellow-Christians. He means **the creature** nature **in us,** (verse 18,) as part of the creation, yet as human beings, and including essentially all humanity. That the human *creature*, the creature in humanity, is meant, is clearly evinced by the ascription of personal qualities, as **expectation, waiteth willingly.** This also consistently continues the subjective style of verses 16, 17, where our personal sufferings are contrasted with our own future glory. So Paul (ver. 13) uses the word **the flesh,** and **the body,** as a general term, indeed, yet now considered specially as ours. As creature we (the suffering **us** of the last verse) look forward to the promised renovation. This subjective sense continues until in verse 22 Paul momentarily takes in **the whole creation,** and then returns to his fellow-Christians (and himself) exclusively, (verse 23.)

Manifestation—At the final renovation, **the sons of God** will be made *manifest* by their renewal in the glorious likeness of Christ, (verse 30.) For this as **creature** they wait.

20. **To vanity**—To a mortal perishableness in contrast both to Adamic immortality and future glorification.

Not willingly—By the primal sentence, against all its own upward aspirations, (Gen. iii, 17–19.) The word **willingly** implies that it is not the material or the animal creation that is described, but the human in general, though the Christian is the special subject. **By reason of him**—Said reverentially of God. Man is subjected to vanity under the laws of material nature on account of God's primeval sentence upon the race for sin. **In hope,** through a promised renovator, (Gen. iii, 15,) of the final renovation.

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. **22** For we know that [e] the whole creation [f] groaneth and travaileth in pain together until now. **23** And not only *they*, but ourselves also, which have [h] the firstfruits of the Spirit, [i] even we ourselves groan within ourselves, [k] waiting for the adoption, *to wit*, the [l] redemption of our body. **24** For we are saved by hope: but [m] hope that is seen is not hope: for what a man seeth, why doth he yet hope for? **25** But if we hope for that we see not, *then* do we with patience wait for *it*.

e Or, *every creature*, Mark 16. 15; Col. 1. 23. — f Jer. 12. 11 — h 2 Cor. 5. 5; Eph. 1. 14. — i 2 Cor. 5. 2, 4. — k Luke 20. 36. — l Luke 21. 28; Eph. 4. 30. — m 2 Cor. 5. 7; Heb. 11. 1.

21. **Because**—Or, rather, *that*. **In hope** *that*. **The creature itself**—Or rather, *this same creature*, and not merely the successive generations of nature.

22. **For**—This is true of us Christians, in a measure, not only as human *creatures*, but as part of **the whole creation**, so that 22 and 23 are a more explicit statement of the unity herein of the Christian with the creation. **Whole creation**—Individual suffering is in unison with universal suffering. All animated nature is groaning. All physical nature is scarred with past convulsions, and puts forth its thorny luxuriance as if groaning under the primeval curse. **Travaileth**—Its pains are, however, not merely of death, but also of birth. It is as if nature were a mother struggling to bring forth a fresh and new creation. This is, however, the only intimation that the passage contains of any renovation beyond that of the sons of God. It intimates nothing of an immortality or resurrection of beasts. Of such a renovation of the world, not only the Jews, but other oriental nations, cherished an expectation. Nor does geology, as some suppose, exclude the supposition. That science discloses wondrous revolutions and stages through which the earth has passed in past ages. The most wonderful, surpassing in some respects most of the miracles of Scripture, was the introduction of animal *life*. And geology reveals some great changes as sudden. Of *life* it may be said that it was a suspension of all previous laws, by the interposition of a new power in the world. When life forms or enters an organism, the ordinary course of chemical affinities is arrested; when that interposition is withdrawn, "the lower law by which the particles of matter seek their natural affinity resumes its reign." This seems a shadow of the interposition in nature of the still higher Power by which still higher arrangements will be established, which, though miracles to our present order, will be natural to the new state, and natural as accordant with the laws of God's universe.

23. **Not only they**—Rather, *it*, referring to the **whole creation. Ourselves**—What was true of man's creaturely nature, and even of the whole creation, was true of Paul and his fellow-Christians, with this specialty, that what was in others a **waiting for the manifestation of the sons of God,** was in them something infinitely better, namely, a **waiting for the redemption of** OUR **body.**

24. **For**—The apostle now shows the reason why, according to the law and plan of our probation, this glorious consummation is placed in the distance beyond this scene of groaning and corruption. **We are saved by hope**—Our salvation takes place only on condition of our *expectation*, and **hope** looks faithfully forward and upward. Such are our probationary requisites, and these in their very nature require distance and an unseen future. (See note on John xvi, 7–15.) **For hope**—The **hope-***object* **that is seen,** by being present and possessed, is not a *hope*-object, and so precludes the exertion of **hope. Why**—Or rather, *how*. Hope, and sight or fruition, are incompatible.

25. **If...hope...patience**—If the distant reward call forth our persistent

26 Likewise the Spirit also helpeth our infirmities: for [n] we know not what we should pray for as we ought: but [o] the Spirit itself maketh intercession for us with groanings which cannot be uttered. **27** And [p] he that searcheth the hearts knoweth what *is* the mind of the Spirit, [7] because he maketh intercession for the saints [q] according to *the will of* God. **28** And we know that all things work together for good to them that love God, to them [r] who are the called according to *his* purpose. **29** For whom [s] he did foreknow, [t] he also

n Matt. 20. 22; James 4. 3.——*o* Zech. 12. 10; Eph. 6. 18.——*p* 1 Chron. 28. 9; Psa. 7. 9; Prov. 17. 3; Jer. 11. 20; 17. 10; 20. 12; Acts 1. 24; 1 Thess. 2. 4; Rev. 2. 23.——7 Or, *that.*——*q* 1 John 5. 14.——*r* Chap. 9. 11, 23, 24; 2 Tim. 1. 9.——*s* Jer. 1. 5; chap. 11. 2; 1 Pet. 1. 2.——*t* Eph. 1. 5, 11.

hope, then **patience** and perseverance in well doing, and the perfection and fitting of our character for the consummation, ensue.

4. *Gracious aids, through the Divinely Foreseen and Accomplished Stages, to the Final Glorification,* 26–30.

The emphatic passage is verses 29 and 30, and for it the previous verses prepare. The gracious aids are the helping Spirit, (26,) the concurrence of the Heart-searcher, (27,) and all things in coöperation, (28;) resulting in the final successive stages, (29, 30.)

26. **Likewise the Spirit**—**Likewise,** that is in addition to all its other gracious offices in verses 11, 16. **Our infirmities**—True reading, our *infirmity;* namely, our ignorant infirmity regarding prayer, mentioned in next clause. **Should pray for**—If we look into recorded heathen prayers we find them offered almost exclusively for earthly goods; for goods which may prove our harm and ruin. The spirit of Christianity teaches us to be unsure as to the desirableness of any particular *human advantage* we might name; teaching us rather to leave such things to God, and to aspire after the only true and sure good, God himself. **Maketh intercession**—While Christ **maketh intercession** for us above, the blessed Spirit frameth our own intercession for us within. His prayer is an inner prayer within our prayer, a silent Divine voice within our voice, the soul of which our prayer is the body. **Groanings...uttered**—Groanings not articulated, because pregnant with a meaning too deep for man to shape into words.

27. **He ..hearts**—As the Spirit knoweth and sympathizeth with our feeble human minds, so that Spirit is in communication with God, the heart-searcher. **Knoweth...the mind**—The Spirit inspires our unutterable things; yet God, knowing the mind of the Spirit, knoweth the things unuttered. So is the Spirit a mediator of communion between our spirit and God our father.

28. **All things**—Not only does the Spirit work in and for us, but when he works **all things** else coöperate. As the whole creation groaneth together waiting for the renovation of God's sons, so the whole coworketh to that glorious consummation. **Love God**—And *just so far and just so long as they* **love God.** Just so far as their love to God is diminished and sin is committed, just so far is the working of all things lessened and doubtful; and when their love to God ceases, the coworking for good ceases, and they are no longer **the called.** For *it is to the man as a* GOD LOVER, not as *a blank individual,* that these promises are made. **The called**—(See note on Rom. i, 1.) **His purpose**—Of glorifying in Christ the mortal bodies of all true believers, (verse 21.) But the stages of glorification implied in 19–23, as belonging to believers, the apostle now beautifully traces in their divinely established order, from the foreknowledge of God in the past eternity to the consummation in and for the eternity of the future.

29. **For**—To exemplify and expand the **purpose** just mentioned. In this verse he states the first and last step; in the next the intermediate successive steps. **Foreknow**—This word in itself signifies always to fore-

did predestinate *u* to *be* conformed to the image of his Son, *v* that he might be the firstborn among many brethren. **30** Moreover, whom he did predestinate, them he also *w* called: and whom he called, them

u John 17. 22; 2 Cor. 3. 18; Phil. 3. 21; 1 John 3. 2.—*v* Col. 1. 15, 18; Heb. 1. 6; Rev. 1. 5.

w Chap. 1. 6; 9. 24; Eph. 4. 4; Heb. 9. 15; 1 Pet. 2. 9.

know simply; nothing else. It never signifies, intrinsically, to *predetermine*, or to *love*, or to *favour* beforehand; but always to foreknow or prerecognise. Yet this *foreknowing* may take in a special view or phase of the foreknown object. It may be a favourable or unfavourable phase, and thus the *inferential thought* is attained of pre-favouring or pre-condemning. But this thought lies not in the foreknowing, but in the aspect, favourable or unfavourable, of the object presented. Here the objects are the human individuals foreknown *as meeting the requisite conditions in the successive stages* of advancement, and so the individuals meeting the requisitions of the final glorification. If any one individual fails at either stage, he drops from among the so *foreknown*. And some do drop out at every stage. God *calls* more than accept the call and become justified; he justifies more than persevere and become glorified. (See note on John xvii, 2.)

The true idea, then, is to foreknow men as meeting the required conditions of that final glorification; namely, who are finally found among those who *love God*, (verse 28,) who *with patience wait for it*, (25,) and who steadfastly *endure to the end*. **Predestinate**—Destinate beforehand, predetermine. From this it is clear, 1. That foreknowledge and predestination are two very different things. Knowledge belongs to the intellect, determination belongs to the will. Foreknowledge is an *attribute* belonging to the nature of God, predetermination is an *act* produced by the free-will of God. 2. Foreknowledge precedes predestination; for God's nature is antecedent to God's acts. Did God act without previous knowledge, he would act, like an idiot, in total ignorance. 3. *Predestination*, so far from being "without foresight," *is truly founded on foreknowledge*. It presupposes that all who are elected or predestinated to glory are foreknown as the proper subjects for it according to God's eternal *purpose*. 4. Man's freedom as a free-agent underlies God's foreknowledge of him, and God's foreknowledge underlies God's determination. God's knowledge is caused by the future act, not the act caused by the knowledge; just as when we look at a man walking, our seeing and knowing his motion is caused by his moving, not his moving caused by our seeing and knowing. So that, in conclusion from the whole, God predestinates to glory only those whom he sees through time and space will finally meet the conditions requisite for that glorification. **Image**—Such an **image** as he presented at the transfiguration on the mount. **Firstborn among many brethren**—And thus present a row of glorified brothers, all in the same celestial uniform, with the **firstborn** at their head.

30. **Called**—The apostle does not imply that others were not **called**; for he knew that "many are called but few chosen." The disobedient to the call are here left out of the account. They exclude or withdraw themselves, voluntarily and freely, from the favourably *foreknown* and *the predestinated*.

Mr. Barnes says, "The predestination secures the calling, and the calling secures the justification." If the apostle himself had so said, it would have been decisive; but that is precisely what he does not say. All Paul says is, that the calling is the requisite condition before the justification, and the justification before the glorification. He asserts that the latter cannot be without the former. It is the called (or some part of them, for "many are called and few chosen") alone that are justified; it is the justified alone that are glorified. **Whom he called**—They being foreknown as complying. **Whom**

he also [x]justified: and whom he justified, them he also [y]glorified.

[x] 1 Cor. 6. 11.—[y] John 17. 22; Eph. 2. 6.

he justified—Upon their faith. **Them he also glorified**—Provided they were **justified** at the moment when the stage of glorification came. If, though once justified, their justification has ceased, they are then not **justified,** and so cannot be **glorified.**

It is not the purpose of the apostle, be it specially noted, to show or declare the surety of any particular individual's infallibly passing through the stages of this scheme, but to show the indestructible and absolute surety of the scheme itself. (See notes on verses 17 and 28.) It is the fixedness and unfailing surety of the plan of salvation, in order that each one may avail himself of it, that is affirmed; not the surety for the special individual that God's power is pledged to fasten him into the plan, and to carry *him* infallibly through. The ark is unconditionally predestined to outride the deluge; but it depends upon our entering and remaining within the ark whether we individually outride the deluge too. All the aids above described are furnished from the Divine side; but man has a selfhood from which he must act, and upon that action it depends whether he finally is included in the saving result.

Mr. Barnes asks, "How would it be a source of consolation to say to them that those whom he predestinated, etc., might fall away and be lost forever?" But, 1. What consolation to tell them that the justified are to be glorified, so long as they are taught never to be sure of *their* being justified? Preachers of secured perseverance are obliged, in order to prevent in their followers the great presumption of being too sure of *final* salvation, to cultivate the perpetual doubt of their being Christians at all, and so destroy the full assurance of faith, and upset all the boasted "consolation" of their own doctrine. What consolation to know that Christians will persevere, if I must never know that I am a Christian? 2. To tell the Christian that he may fall away is not of itself consolation, but warning; and warning the Christian needs in the proper place as truly as consolation. And the true place of consolation and of warning is this: fully to *know* my present acceptance, and equally to fear my future rejection by unfaithfulness. 3. The true consolation from the present passage is its glorious assurance that the plan of salvation is absolutely sure to those who, by persistent faith, intrust themselves to it. We have a sure stronghold to which we can turn. And such is the doctrine of the entire Epistle; *sure salvation by faith.* But nowhere is it taught that that faith itself is fixed or fastened upon us, or in us. The exercise and continuance of our faith under God's gracious aids, is our own duty, and our part, as free-agents, in the work of our salvation.

31 What shall we then say to these things? [z]If God *be* for us,

[z] Num. 14. 9; Psa. 118. 6.

While a large share of the verbs of these two verses express a future as well as a past fact they are uniformly in the past tense, the Greek aorist. (Note on v, 12.) Alford, in his usual ultra-fatalistic style of interpretation, tells us that this is because the whole is completed in the predetermination of God. But why does not Alford explicitly apply the same exegesis to sinned in v, 12, (where see note,) and thus attribute the authorship of sin to God?—a blasphemy which rash thinkers like him are perpetually committing, yet denying. The true view, we think, is, that the apostle's standpoint in all these uses of the Greek aorist is at the grand consummation of the whole scheme, contemplating it as a series past. (Note on v, 13.)

5. *A Pæan of Triumph over this Scheme of Human Renovation,* 31–39.

31. **What...then say** — There stands the finished structure of human salvation; what can be said to it? **If God**—Omitting the italics, (interpolated by the translators,) we have, *If God for us, who against us?* The apos-

who *can be* against us? **32** [a] He that spared not his own Son, but [b] delivered him up for us all, how shall he not with him also freely give us all things? **33** Who shall lay any thing to the charge of God's elect? [c] *It is* God that justifieth. **34** [d] Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, [e] who is even at the right hand of God, [f] who also maketh intercession for us. **35** Who shall separate us from the love of Christ? *shall* trib-

a Chap. 5. 6, 10.—*b* Chap. 4. 25.—*c* Isa. 50. 8, 9; Rev. 12. 10, 11.—*d* Job 34. 29.

e Mark 16. 19; Col. 3. 1; Heb. 1. 3; 8. 1; 12. 2; 1 Pet. 3. 22.—*f* Heb. 7. 25; 9. 24; 1 John 2. 1.

tle stands like a triumphant herald, and challenges the universe for an opponent to meet this divine champion. Before an infinite defender every finite assailant dwindles into nothing, and the Christian stands alone beneath his omnipotent protector.

32. That God is upon his side the apostle now brings the strongest of all arguments. **Spared not his own Son**—The **own** here is emphatic, like *only begotten Son*, (John iii, 16.) **All things**—As comprehensive as the *all things* of verse 28.

33. **Lay...charge**—There is one great enemy who is styled preëminently the *accuser of the brethren;* and he in fact appeared before God himself to bring **charge** against Job, (Job i, 9,) and he has his human representatives in the world during all ages. And yet the apostle triumphantly proclaims that their charges are no charges at all, and gives his reason. **God...justifieth**—Hereby the apostle shows how God is **for us,** (verse 31.) God justifies us at first in pardoning our sins; and whenever the adversary or his agents bring charges against us he ever repeats his justification; or, rather, God's perpetual holding us righteous in spite of every calumniator is one continuous justifying act. That same justification holds us clear on earth, defends us against the danger of condemnation in the final judgment, and secures our place forever with the righteous.

34. **Condemneth**—The reason why there can be no *charge* is because there can be no *condemnation;* and the reason why there can be no condemnation is this most conclusive one, **Christ that dieth.** The penalty of our sins hath been suffered, and the faithful are unpunishable and uncondemnable. He who hath so suffered claims us as his right. To assert this claim he **is risen again,** and to give decisive authority to his claim he is even **at the right hand of God.** The image is drawn from the custom of Oriental kings of seating persons of the highest honour at the right side of the throne. So Solomon seated his mother at his own right hand, (1 Kings ii, 19,) so Salome desired to place one of her sons at the right hand and the other at the left of the royal Messiah, (Matt. xx, 21,) and so the Psalmist seats the Messiah-Jehovah at the right hand of Jehovah, (Psa. cx, 1.) **Intercession**—So in Heb. vii, 25, we learn that *He ever liveth to make intercession for us.* So also Heb. ix, 24, and 1 John ii, 1. What the precise form of this intercession of the ever living Jesus is we know not. Yet it can be no otherwise than an essential perpetuation of his high priestly prayer in John xvii. Though, however, his glorified form kneel not, and no voice be uttered, still his *presence*, with the history and glory of his death about him, is a perpetual memorial of mercy unto God. His blood has a perpetual voice, speaking *better things than the blood of Abel.*

35. **Who...separate**—The apostle now issues his *third challenge* to the foes of the redeemed. He has called for the accuser, the condemner, and now he summons the separator, sure that none dare appear. He next challenges an entire catalogue of enemies by name and declares the discomfiture of all. **Love of Christ**—It is a strange dispute between commentators whether this phrase signifies our love to Christ or Christ's love to us. We

ulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** As it is written, [g] For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. **37** [h] Nay, in all these things we are more than conquerors through him that loved us. **38** For I am persuaded, that neither death, nor life, nor angels, nor [i] principalities, nor powers, nor things present, nor things to come,

[g] Psa. 44. 22; 1 Cor. 15. 30, 31; 2 Cor. 4. 11.—[h] 1 Cor. 15. 57; 2 Cor. 2. 14; 1 John 4. 4; 5. 4, 5; Rev. 12. 11.—[i] Eph. 1. 21; 6. 12; Col. 1. 16; 2. 15; 1 Pet. 3. 22.

often speak of a person being separated from another's affection, but whoever heard of a man being separated from his own love to another? Besides, it is God's and Christ's maintenance of the cause of the Christian which runs through the entire passage. In the present verse the apostle enumerates a series of earthly or natural foes of the Christian, and in 38 and 39 the supernatural or transcendent.

Nothing, indeed, can separate the believer from Christ; but the man may depart from his faith and cease to be a believer. Nothing can kill the Christian, but he may commit suicide. None can pluck him out of his Father's hand, but he may leap out of that hand himself. And hence of *that one enemy which a man may be to himself* the apostle makes no mention in his hostile catalogue. **Tribulation**—The apostle now enumerates seven enemies which assail the Christian in vain. Not but that these foes can materially harm him, though they can neither accuse nor condemn him as before God. From their corporeal assaults, even the Divine Protector promises no immunity and no deliverance from their earthly power. But they cannot break, they will brighten, rather, and strengthen the golden chain that fastens the justified to Christ.

36. **Written**—The quotation, from the Septuagint version of Psa. xliv, 22, confirms the fact that these foes may attain a temporal triumph. By so quoting the apostle ranks the suffering Christians of his day with the glorious army of martyrs of the Old Testament Church. **Killed all the day**—The continued slaughter extends from sunrise to sunset.

37. **More than conquerors**—The *slaughtered sheep* are more than victors; or, rather, *superabundantly conquerors*. The persecutor can butcher them, but they gloriously defeat their persecutor. **Through him** — Not even martyrdom is, in itself, a glory and a crown; it is glorious and crowned **through Him** who gives it all its value.

38. **Persuaded** — Such assurance does Christianity give me that I rest firmly upon it. **Neither death, nor life** — The two potencies of *existence;* namely, the two stages of human existence, life and death. These are both mighty powers over human destiny. Personified **life** is armed with terrible dangers; and **death** is the very king of terrors. **Nor angels, nor principalities**—Two potencies of *living agents* in the supersensible spiritual world. **Angels** throughout Scripture are the messengers of God, armed often with divine authorities. **Principalities** are the ranks and orders of beings in the background, never appearing to human view, and but dimly presupposed and rarely alluded to in Scripture. So Paul in Col. i, 16, speaks very indefinitely of *thrones, dominions, principalities, powers;* and in Eph. i, 21, *principality, power, might, dominion, and every thing named in this world and that to come.* All of which intimates that the New Testament, by a glimpse into the spiritual world, authorizes the belief of a great variety of classifications without giving us any distinct description of their nature. They come but very slightly within the range of the redemptive scheme, and so scarce within the limits of the purpose of Scripture revelation. **Nor powers** — Perhaps including the grand physical forces of universal nature, known to science, especially to astronomy, in the abstract,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

but sometimes personified in Scripture as living agencies, and even identified with angels. From the Greek word δυνάμεις come our *dynamics, dynamical.* And then we have a sublime conclusion. Not all the *forces*, even, that move the astronomic worlds could separate the redeemed from Christ. This is a thought which was not fully taken in by the apostle's mind, yet his words seem pregnant with it, and legitimately express it to us. **Nor things present, nor things to come**—Two potencies of *time;* embracing the vicissitudes of the present and the unknown revolutions of the future.

39. **Nor height, nor depth**—Two antithetic potencies of *space.* The interpretation of *heights and depths* as equivalent to *heaven and hell* is scarce commensurate with the apostle's conception. He designates the opposite extremes of immensity. Height indicates the sublimity of loftiness or grandeur; depth the sublimity of darkness, obscurity, and terror. Both personified suggest limitless power for unknown destruction. **Any other creature**—Any other nature or being, save God and the man himself. Only these two (neither of whom are named in the list) can work the terrible separation. The former never will; the dread alternative rests solely in the power of the latter. (See notes on John xvii, 27, 28.)

So closes the Argument of the apostle, (to be supplemented by the Defence,) winding off and up into a final Anthem. And so we may say that the entire book, as an Argument, is a book of grand climaxes. Over and over again it begins in gloom, struggles through trials, and ends in triumph. Its topic is human ruin and renovation, beginning with the awful first three chapters, and closing with this grand eighth. Then, Abraham begins in Gentilism, and ends in justification. The antithesis of Adam and Christ finishes with abounding grace and eternal life. The struggling convict of chapter seventh finishes in emancipation and glory; and even the coming Defence, starting with the downfall of Israel, ends with a cheering hope of his restoration. (Note on xiv, 23.)

CHAPTER IX.

III. THE DEFENCE

OF GOD IN ESTABLISHING A SYSTEM OF IMPARTIAL FREE-AGENCY BASED ON FAITH—EVEN THOUGH RESULTING IN UNBELIEVING ISRAEL'S DOWNFALL, ix, 1–xi, 36.

Our "Plan of the Epistle," given at page 290, gives what our Commentary on these chapters will, we trust, show to be the true current of the apostle's argument and thought. But it is well known that since the time of Augustine, in the fourth century, and later, of John Calvin, this chapter has been wrenched from the train of the apostle's argument and made the basis of what is called the Doctrine of "Divine Sovereignty," "Predestination," and "Unconditional Election and Reprobation." These dogmas were unknown or rejected by the Church of the first three centuries, and by the great majority of Christendom in all ages. But as they have been inherited from Calvin by a large share of the Protestant Church, even of America, and are taught in most of our commentaries on Romans, such as those of Barnes, Hodge, Stuart, and Schaff's Lange, our exposition is obliged to follow their example, and assume a somewhat controversial air, in order to render clear and conclusive the ancient and true view. For our replies we have usually selected the popular and, in many respects, valuable commentary of Mr. Barnes, as being a mild yet explicit statement of unconditional predestination.

Unconditional predestination implies, comprehensively, that *God unconditionally*, and without any previous foresight or foreknowledge, *foreordains whatever*

comes to pass, sin and the damnation of the sinner therefor not excepted. As God foreordains, or eternally decrees, the holiness of the saint, and rewards him with glory for the holiness decreed, so, on the other hand, he decrees the sin of the sinner, and then damns him eternally for the sin decreed.

According to unconditional election, God does from the number of foreordained sinners (namely, all mankind) select a certain definite number of individuals, without any regard to anything in them, and does from his mere good pleasure omnipotently fasten upon them holiness and everlasting life, while the others, being left in the sin and misery in which they were eternally foreordained to be born and to exist, are sent to eternal damnation for such foreordained sin and misery.

The view of the ancient Christian Church may be stated as follows:

The omniscient God, foreknowing from all eternity all things possible, did in view of such foresight originally select the plan of his own conduct, preferring of all possible actions or plans of action *that which is best.* Adopting for the highest reason a system of free-agents, he does, in view of what he knows that in every possible case any free-agent will do, so plan his own conduct as, without violating the freedom of the agent, to prevent evil in the greatest attainable degree, and to secure the highest amount of good. He, therefore, *endures* sin, but neither approves, foreordains, necessitates, decrees, or permits it; and the sinner is punished not for God's decree, but for his own avoidable sin. God's comprehensive plan is thus so far contingent as that it recognises the free acts which the free agent is able to withhold; yet, inasmuch as, whichever way the agent will do, His foreknowledge of all is perfectly accurate, so the Divine Mind can neither be deceived in its expectations or frustrated in its purposes.

As to election, the true doctrine of the Church is that God, being eternally holy, does prefer and elect to himself all beings who are holy, or who do freely by his grace accept and consent, in faith, to become holy, with him; and so every human free-agent accepting God's terms is in time elected, according to an eternal purpose of election. On the other hand, all, in opposition to God's holiness, freely preferring and persisting in sin, become reprobated, with an eternal reprobation, to everlasting death.

Mr. Barnes maintains that the elect are "a definite number" of individuals, (see his note on ix, 15) predestinated personally from all eternity, (see note on viii, 30,) without any foresight of any thing (even faith) in the individual, (see note on ix, 11;) that they are chosen to holiness, (see note on viii, 29,) and that they cannot fall away, (see note on viii, 30.) The reprobate are to unbelief, (see note on ix, 15,) and to hell; and it is just as fated, and just as right thus to predestinate a man to sin and damnation, as it is to make one less beautiful, wealthy, or intelligent than another, (see note on ix, 12, 21,) as, for instance, to make a Barnes inferior to a Bacon. Like most amiable men, Mr. Barnes dwelt mostly on the bright side of the doctrine, the glories of election, and shrunk from energetic statements of reprobation. Yet he implied the worst points of the doctrine unequivocally. And the whole and the worst of the doctrine is conclusively embraced in the single proposition, (contained in Mr. Barnes' confession of faith,) "God has from eternity unchangeably foreordained whatsoever comes to pass." No reasoning can make those words mean less than that *God unconditionally decrees the sin and damns the sinner for the sin decreed.*

The stern genius from whom this dark and sullen system is named, John Calvin, frames it into language like the following: "No one can deny but God foreknew Adam's fall, and foreknew it because he had ordained it so by his own decree."—*Inst.*, Book III, chap. 23, sec. 7.

"The wills of men are so governed by the will of God that they are carried on straight to the mark which he has foreordained."—B. I, ch. 16, sec. 8.

"Many indeed (thinking to excuse

God) own election and yet deny reprobation; but this is quite silly and childish. For without reprobation election itself cannot stand; whom God passes by, those he reprobates."—B. III, chap. 23, sec. 1.

"All men are not created for the same end, but some are foreordained to eternal life, others to eternal damnation. So, according as every man was created for the one end or the other, we say he was elected or predestinated to destruction."—Chap. 21, sec. 1.

To these views we object: 1. They make God the responsible author of sin. 2. They destroy the free-agency of man. 3. They render all penalty for sin unjust. 4. They destroy all divine government by transforming it into a mere machinery. 5. They degrade God and destroy the divine sovereignty by sinking the sovereign into a mere machinist. 6. They impute infinite cruelty to God by making him decree the sin and damn the sinner.

It is important to note that *the Jews of Paul's day, the opponents with whom he here argues, held to predestination*, endeavouring, like modern Calvinists, to unite some sort of free-will with it. Thus Josephus says: "The Pharisees *ascribe all to fate and to God*, and yet allow that to act right, or the contrary, is principally in the power of man, although fate does coöperate in every action."—*Wars*, II, 8, 14. They believed also that *every Jew was predestinated to eternal life.* John the Baptist at the beginning encountered their "We have Abraham to our father." (Matt. iii, 9.) And against Jesus they retorted, "We be Abraham's seed;" as if this Abrahamic descent secured their salvation and rendered Christianity unnecessary. Their proverbial maxim was, "All Israel have their portion in the world to come." So Rabbi Bechai, commenting on a passage of the Pentateuch, says, "The Gentiles are ordained to hell; Israel to life."—*Wetstein on Acts* xiii, 48. The early Christian fathers, like Paul, encountered the same doctrine of unconditional election of all Jews. Says Justin Martyr: "Ye (Jews) expect to be saved because ye are the lineally descended children of Jacob." Again, "Your rabbies deceive both themselves and you, supposing that the everlasting kingdom shall be assuredly given to them who are lineally descended from Abraham, even although they be sinners and unbelievers, and disobedient toward God." (See notes on i, 17, and ii, 25.)

With this proud expectation of salvation by blood and circumcision—by birth and works—Paul's Christianity, salvation by faith in Christ, came into deadly issue. This battle, begun by Stephen, (Acts vi, 13; vii, 2,) pervades Paul's whole history in Acts, as apostle of the Gentiles, both in contest with the Jews and Judaistic Christians. The battle, bitter and deadly from the Jewish side, began at their first driving him, to escape death, from Jerusalem, (Acts ix, 23–30,) continued through a whole series of plots, persecutions, waylayings, and attempts at assassination. As soon as he had finished the writing of this epistle, being about to take ship from Corinth to Jerusalem, he was obliged, by a Jewish plot, to change his plan, and prosecute his journey by land. (Acts xx, 3.)

Of this issue the Epistle to the Romans is a summary. The first eight chapters (with a slight reference to the Jewish issue in chapter iii) do in most magnificent argument state the positive Christian theory. But as the theory of faith-justification assumes the rejection by God of unbelieving Jews, the three ensuing chapters (ix, x, and xi) meet that great question. After expressing profound grief at unbelieving Israel's downfall, (1–5,) Paul maintains that from the patriarchs downward it was the spiritual Israel by faith that was accepted, and the false Israel by unfaith that was rejected, (6–13;) that this accords with Old Testament history, (14–18,) with the true principles of free-agency and probation, (19–24,) with ancient prediction, (25–29,) all presupposing that the law of acceptance by faith and re-

CHAPTER IX.

I [a]SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
2 [b]That I have great heaviness and continual sorrow in my heart.
3 For [c]I could wish that myself were [1]accursed from Christ for my brethren, my kinsmen according to the flesh:
4 [d]Who are Israelites;

a 2 Cor. 11. 31; Gal. 1. 20; Phil. 1. 8; 1 Tim. 2. 7.——*b* Chap. 10. 1.

c Exod. 32. 32.——1 Or. *separated.*
d Deut. 7. 6.

jection by unfaith underlies the whole history, (30–33.)

1. St. Paul's great Grief at Israel's Rejection, 1–5.

1. **In Christ**—Some commentators have strangely rendered this as an oath *by Christ.* The phrase is parallel with *in the Holy Ghost* in this verse, and both are parallel to the phrases *in Christ* in a great number of passages. The Christian, as such, is *in Christ;* his whole words and works are wrought *in Christ.* (See note on vi, 3.) **Lie not**—As doubtless the Jewish zealots in the synagogue disputes had often charged him with doing. **My conscience**—The moral self speaking within him. **In the Holy Ghost**—As if his moral being were imbued and impregnated by the Holy Spirit. To the Jews, therefore, he offered three witnesses: his moral man, his intellectual man, and God.

3. **I could wish**—Not *I did wish,* nor *I do wish;* but, if it were a thing permissible, either in the fact or in the wish, then **I could wish.** The apostle, then, does not fully form or entertain the wish, but he comes as nigh to it as the right allows. (See note on Matt. xxvi, 39.) **Accursed**—The Greek would be, *I could wish myself an anathema from Christ.* An *anathema* in the Jewish ritual was a thing consecrated to God. It was thereby God's own property, no longer man's. Hence it was required to be destroyed, and could not be redeemed. (Lev. xxvii, 28, 29.) Cities, edifices, and their inhabitants were thereby devoted to destruction, as Jericho, (Josh. vi, 17, 21,) and as, also, were the cities of the Canaanites. They were "sacred to perdition." So in the New Testament Christ is made *a curse,* an *anathema* for us.

What the apostle, therefore, in his human affections **could wish** is, that he might take the place of his race and suffer an equivalent of its sufferings in its stead, that the race might be saved from them. This would not be wishing to commit their sin nor contract their guilt any more than Christ so did (as Rev. Gilbert Haven in the "Methodist Quarterly" has ably shown) for the human race. It simply would have sought to be their substitute in suffering. As to the question whether he included all the sufferings of eternal death, we may say that in a human hypothetical wish of this nature we are not to suppose that all the literal results are specifically thought through. Doubtless the example of Christ was most present to his mind, whose suffering was not eternal.

Even to the present day the Arabians will say, *let my soul be a ransom for thee.* The whole ritual system of substitutive victims dying for the sinner kept the eastern mind in full possession of the solemn thought of substitutive suffering. And so Paul's deep human heart would have said to Israel, Think you I predict your future woes from hatred? I would go with you through the whole mass of misery, and suffer it in your stead.

From Christ—In separation from him, as the Jews were; or (as Mr. Haven strikingly develops it) separated from Christ as Christ in his hour of darkness was from God. **My brethren, my kinsmen**—By this tender reiteration the apostle bespeaks his deep affection.

4. **Israelites**—Their loftier title, derived not from Jacob, the supplanter, nor, like *Jews,* from a single remnant tribe (Judah) alone; but derived from their great founder, and from his name given as wrestler and overcomer with God.

[e] to whom *pertaineth* the adoption, and [f] the glory, and [g] the [2] covenants, and [h] the giving of the law, and [i] the service *of God*, and [k] the promises; 5 [1] Whose *are* the fathers, and [m] of whom, as concerning the flesh, Christ *came*, [n] who is over all, God blessed for ever. Amen.

[e] Exod. 4. 22; Jer. 31. 9.—[f] 1 Kings 8. 11; Psa. 63. 2.—[g] Acts 3. 25; Heb. 8. 8, 9, 10.—[2] Or, *testaments*.—[h] Psa. 147. 19.—[i] Heb. 9. 1.

[k] Acts 13. 32; Eph. 2. 12.—[l] Deut. 10. 15; chap. 11. 28.—[m] Luke 3. 23; chap. 1. 3.—[n] Jer. 23. 6; John 1. 1; Acts 20. 28; Heb. 1. 8; 1 John 5. 20.

Paul in these two verses enumerates the glories of Israel in the true enthusiasm of an Israelite, to show how he sympathized in Israelite greatness. The passage is parallel with iii, 2, and ii, 17–20, where see notes.

The adoption—By which Abraham and his race were called from among the nations to be the sons of God. (See note on Matt. ii, 15.) **The glory**—The Shekinah, upon the mercy seat between the cherubim and at other times. (See note on Acts vii, 2.) **Covenants**—Formed with Abraham, Isaac, and Jacob at different times, (Gen. xv, 9–21; xvii, 4, 7, 10; xxvi, 24; xxviii, 13,) and with all Israel at Sinai, (xxiv, 2, 8, etc.)

Giving of the law—The law-giving, the legislation, of which the centre was the two tables of the decalogue, and then the entire pentateuchal system. **The service**—The full and formal worship by which Israel, freed from idolatry, worshipped the true Jehovah. **Promises**—Of the Messiah and the salvation through him. Sad if Israel, to whom these promises were given, should himself fail of their fruition! (See note on verse 6.)

5. **The fathers**—Including not only Abraham and his patriarchal sons, but the whole wonderful pedigree running through Heber up to Adam. This recorded pedigree, the very pith of the human race, Israel alone had preserved. At one end (according to Luke's list) was Adam and God, at the other Christ; so that Israel was the divine Adamic-Messianic race. **The flesh**—In antithesis with his being **over all, God.** So that we have here his double nature as human-divine. **Over all**—As he is humanly the descendant of all, so he is divinely the *Over-all*, the Supreme. **God**—This solemn epithet can here be no otherwise held than in apposition with **Over all.** It then stands indisputably as a title of Christ, as in Titus i, 3; ii, 13; John i, 1; 1 Tim. iii, 16.

Anti-trinitarian commentators have placed a full stop after **all,** and rendered the last clause *God be blessed forever.* But, 1. This destroys the above-named antithesis, and renders the phrase **according to the flesh** superfluous. 2. In all cases where the doxology of the kind supposed occurs in the Hebrew and Greek Scriptures, the word for *blessed* precedes the divine name—*Blessed be God.* In this form the phrase occurs, according to Stuart, more than thirty times in the Old Testament.

2. Israel's downfall is no proof that the PROMISE of God has failed of fulfilment; for the PROMISE was not to the seed by birth, but to the seed by faith, 6–13.

We are guided in the interpretation of this paragraph by the parallel passage, iv, 1–10. In that passage Paul *shows*, by the case of Abraham, as we have there noted, that the faith-condition underlies the very foundation of the Abrahamic covenant; that is, essential Christianity underlies Judaism. Here he *defends* the same view by the case of Abraham's and Isaac's children. Even they were truly saved neither by birth nor works, but, as he explicitly declares in 30–33, by faith. The faith-condition underlies even the patriarchal dispensation.

It strongly demonstrates the truth of our interpretation of this paragraph that we can trace through this entire ninth chapter two contrasted lines of character discriminated by faith and unbelief. The following two columns present to the eye the two contrasted characters of Faith and Unbelief in each successive verse:

6 °Not as though the word of God hath taken none effect. For ᵖthey *are* not all Israel which are of Israel: **7** ᵠNeither because they are the seed of Abraham, *are they* all children: but, In ʳIsaac shall thy seed be called. **8** That is, They which are the children of the flesh,

°Num. 23. 19.——ᵖJohn 8. 39; Gal. 6. 16.

ᵠGal. 4. 23.——ʳGen. 21. 12; Heb. 11. 18.

	Line of Unbelief.	*Line of Faith.*
Verse	6. Of Israel.....	Israel.
"	7. Seed of Abraham.....	Children.
"	8. Children of the flesh....	Children of God, children of promise.
"	12. The elder.....	The younger.
"	13. Esau.....	Jacob.
"	15–18. Pharaoh.....	Moses.
"	18. Hardeneth.....	Showeth mercy.
"	21. Vessel unto dishonour..	Vessel unto honour.
"	22, 23. Vessels of wrath..... Destruction.	Vessels of mercy. Glory.
"	24. (Unbelieving Jews.)....	Even us, (Christian believers, Jew or Gentile.)
"	30–32. NOT OF FAITH.....	RIGHTEOUSNESS OF FAITH.

6. **Not as though**—The Jew must not imagine that Paul's grief implies God's unfaithfulness. The same denial as in iii, 3, 4, where see our note. **Word**—Equivalent to **promise** in ver. 8. The great *promise*, as comprehensively embracing all the promises, is in Gen. xxii, 18: "In thy seed shall all the nations of the earth be blessed." This great faith-conditioned *promise* underlay all the prerogatives of Israel in verses 4, 5, above, including the Messiah and all the blessings comprehended in him. **Of Israel**—Literally, *out from* Israel; that is, born from Jacob.

7. **Children**—That is, children and heirs of the Abrahamic *promise;* for that promise includes the natural seed only as they are the faith-seed, and comprehends all the faith-seed of the earth, even though not natural seed. **In Isaac**—As the representative lineal personage in whose name all the faithful are **called** to be *seed.*

8. **That is**—The apostle now reads into the literal words **In Isaac shall thy seed be called** their *higher spiritual import.* **Children of the flesh...of God...of the promise**—This threefold classification of **children** must be carefully analyzed. **Children of the flesh** does not mean, as Barnes defines it, merely "the natural descendants;" but all are children of the flesh who depend upon **the flesh,** that is, upon *fleshy descent* or *circumcision,* (including all ritual and natural *merit-works,*) for justification. As all their regeneration is **of the flesh**, so they are *children of the flesh.* So our Lord says, John iii, 6, *That which is born of the flesh is flesh;* (see note;) that is, *is carnal.* But those here specified by Paul are not the *unregenerate* simply, but the *falsely regenerate* through fleshly lineage, and what he calls (Heb. ix, 10) *fleshly ordinances.* But the conclusive proof-text is, Gal. iv, 29, "But as *then* he that was *born after the flesh* persecuted him that was *born of the Spirit,* even so it is *now.*" The *now* demonstrates that the Judaizers of Paul's own day are by him held to be **children of the flesh** after the type of Ishmael of old, because they trusted in fleshly lineage and merit-works for justification. And so in Rom. iv, 1–12, (where see note,) justification *by works* and *according to the flesh* is the same thing. On the contrary, the true believers "are the circumcision, and have no *confidence in the flesh.*" (Phil. iii, 3.) That the phrase **children of the flesh** here has this meaning is made sure by its opposed phrases **children of God, children of the promise.** Forced by his creed, Professor Stuart would define **children of God,** "such children as God, according to the special promise to Abraham, would raise up for his posterity"! It is perfectly inadmissible, without some forcible reason, to make the phrase mean anything else than its ordinary sense in the New Testa-

these *are* not the children of God: but [s] the children of the promise are counted for the seed.

9 For this *is* the word of promise, [t] At this time will I come, and Sarah shall have a son. **10** And not only *this;* but when [u] Rebecca also had conceived by one, *even* by our father Isaac, **11** (For *the children* being not yet born, neither

[s] Gal. 4. 28.—[t] Gen. 18. 10, 14.

[u] Gen. 25. 21.

ment, *regenerate children of God*, that is, *by faith*. That by *children of the promise* he means the regenerate by *faith* appears from Gal. iii, 29: "If ye be Christ's, then are ye Abraham's *seed*, and *heirs according to the promise*." And again, (Gal. iv, 28,) "We, brethren, as Isaac was, are the children of the promise." And the whole passage (Gal. iv, 21–31) affirms just this: The faith by which Abraham and Sarah so believed in God's promise that Isaac was generated a child of the promise is typical of that faith by which every true believer is regenerated, and so becomes also an heir of the promise. (See notes on iv, 17–22.) Isaac was heir of the external prerogatives of the great Abrahamic-Messianic line by physical birth, and of its internal blessings *by faith;* true believers, now that the external prerogatives are abolished, are, with Isaac and "in Isaac," the "seed called" to the internal blessings by like faith. And it is this meaning that the inspired apostle reads into the words, "In Isaac shall thy seed be called."

10. **Not only this**—The Jewish advocate for regeneration by lineal blood and merit-works will, against the above argument of Paul's, affirm that the discrimination in favour of Isaac was made against Ishmael, because the latter was, by his mother, born of Egyptian blood, and was also cast out for his evil work in abusing pure-blooded Isaac, (Gen. xxi, 9.) The apostle now proceeds to put a more decisive case.

Why was Jacob preferred above Esau? Not because of purer blood, for they were both born of the same pure-blooded parents; nay, as twins, by the same generative act. It was not because of merit-works, for the preference was announced before their birth. It was not from primogeniture, for Esau was the elder of the two. And the argument thus far, if it does not prove the election to have been in view of *faith*, proves that it *could have been from no other known reason.* As between the two alternatives, faith and works, held up in all these parts of this epistle, it could not have been for the latter, and so must have been for the former. Jacob and Esau are opposite members in the two great *Lines*, above given, of Faith *versus* Unbelief.

But why not for works foreseen? Because *works*, (in the Jew's sense *merit-works*,) imposing upon God obligation for compensation, could impose no obligation before performance. (See note on iii, 27.) To him that worketh the reward is of debt; but the debt exists not until the work is done. The future works could not even impose obligation on God to bring the possible worker into existence. And as this precludes merit-work, so it does not preclude faith, which intrinsically claims no merit, but is in itself a *trust* of all to God. (See note on iii, 24.) Alford says that those "making our faith, as foreseen by God, the cause of our election, affirm it to be *of works.*" This solidly and stolidly contradicts the entire doctrine of Paul; for his whole doctrine is that faith-justification is opposed to work-justification. And if present justification by faith is not by works and is non-meritorious, then foreseen justification by faith is not by works and non-meritorious. In excluding the *works* of the unborn, the apostle does not exclude the foreseen faith of the unborn; and 30–33 demonstrates that he truly implies and means it.

11. **Neither...done...good or evil**—The apostle assumes here, 1. That no child can be responsible for its impulsive acts or emotions before its birth. 2. That no responsibility exists upon man for any thing done

having done any good or evil, that the purpose of God according to election might stand, not of works, but of [v] him that calleth,) **12** It was said unto her, [w] The [3] elder shall serve the [4] younger. **13** As it is written, [x] Jacob have I loved, but Esau have I hated.

[v] Chap. 4. 17; 8. 28.—[w] Gen. 25. 23. [3] Or, *greater*.—[4] Or, *lesser*.

[x] Mal. 1. 2, 3; see Deut. 21. 15; Luke 14. 26; John 12. 25.

in any supposed state of preëxistence. **Purpose...according to election**—Purpose in regard to election. The **purpose** of electing is antecedent and eternal, (Eph. i, 11;) the act of **election** under the **purpose** is in time. **Him that calleth**—To *works* the apostle does not here oppose *faith*, as we might expect from his usual antithesis, but God himself. Rightly, because faith does, of itself, deny itself to be the cause of salvation, and ascribes all to God. (See note on iii, 24.) To be justified by works is to justify ourselves; to be justified by faith is to be justified gratuitously by God—by **him that calleth** us to that very faith. As condition by us performed, and a means and method by God used, it is right to say in a subordinate sense that faith saves us. But the true, sole, original, and efficient Agent in our salvation is God. So that, as the apostle here maintains, our election is not of works, but of God.

12. **Said unto her**—(Gen. xxv, 23.) Disquieted by the commotion of her unborn twins, Rebecca makes inquiry of Jehovah as to the reason, who replies: "Two nations are in thy womb, and two manners of people; and the one people shall be stronger than the other people, and the elder shall serve the younger." By these impressive words the two entire races are figured as being embodied in the little persons of the unborn infants: Edomites in Esau, Israelites in Jacob.

The elder...younger—Reversing the law of primogeniture, by which the younger was the inferior. **Shall**—Will; the simple future tense. The sentence is a prediction, not a decree. (Note on Acts xxviii, 26.) It was fulfilled, not in the persons of the twin brothers, but in their descendants, the Edomites being finally destroyed.

13. **Esau...hated**—Paul quotes the words of Malachi, uttered centuries afterward, concerning the Edomites, (under the name of Esau,) showing how the divine prediction is verified. The strong word *hated* needs no softening, as appears from the proof given of the *hatred*, namely, the positive devastation of his "heritage." (Mal. i, 3.) The meaning ascribed by some commentators to the word, *to love less*, is hardly sustainable. Edom, as a prospective people, was foreseen as persistently Godless, and so divinely *hated*. And then, just as Israel personally represents, *first*, his natural seed, the Jews; and, *second*, the visible Jewish Church; and, *third*, his spiritual seed, by faith, Jew or Gentile, so does Esau represent, not only Edom external, but also the Edom spiritual, and reprobate by unfaith, whether descended from Esau or not, who, as such, are the just objects of divine *hate*. All this implies not that the evil of the Edomites or of Esau was decreed or necessitated, or that it secured the personal damnation of Esau or of any particular Edomite. Esau may have been saved; salvation was in reach of every Edomite.

On the above paragraph we may note: 1. The apostle sustains from beginning to end the doctrine that, even in patriarchal times, faith was the underlying condition of acceptance with God, and that, therefore, **the promise** of God in its true import, amid its various forms, has been completely fulfilled in the Christian Church notwithstanding the rejection of unbelieving Judaism. The train of thought in the paragraph thus lies in line with the train of thought through the entire epistle. 2. We are thus delivered from the absurdity of denying, as Barnes, that "God sees *any thing* in the individuals as ground for his choice." If

14 What shall we say then? [y] *Is there* unrighteousness with God? God forbid. **15** For he saith to Moses, [z] I will have mercy on whom

y Deut. 32. 4; 2 Chron. 19. 7; Job 8. 3; 34. 10; Psa. 92. 15.—z Exod. 33. 19.

a particular choice, or, what is the same thing, a choice of a particular object, presents in itself no ground of preference differencing it from millions of others, then it is a choice without a motive; and so (as Calvinistic writers themselves strenuously maintain) is no choice or election at all, but a mere chance stumbling upon the object. 3. On the words **not of works,** in verse 11, Mr. Barnes says: "What the reasons are for choosing to eternal life he has not revealed, but he has revealed that it is not on account of their works, either performed or foreseen." And has he not as plainly revealed that it *is* on account of our *faith* as that it is *not* on account of our *works?* The very purpose of 30–33 (besides hundreds of other texts) is to declare that it is on account of faith the Christian is accepted, and of unfaith that the unbelieving Jew is rejected. 4. That God's choice of his elect is not "from nothing in them," or for any mysterious unsearchable reason, is clear from God's own word touching Abraham, the typical specimen, according to Paul, of all the elect. The reason God assigns for electing Abraham is given in Gen. xviii, 18, 19: "**I know him that he will** command his children and his household after him, and they will keep the way of Jehovah, to do justice and judgment," etc. Abraham was elected, therefore, for *foreseen faith,* evidenced by works. 5. The maxim of Augustine, "God does not choose us *because* we believe, but *that we may* believe," is but half the truth. God does choose us, both *because* we believe and *that we may* believe. He chooses us from antecedent justifying faith *unto* a future persevering, fructifying, and glorifying faith. Our eternal election is based upon the antecedent eternal foresight of our free, excellent, yet non-meritorious faith, (see note on viii, 29,)—non-meritorious in the sense of not meriting so great an election. (See note on iii, 24.)

3. Nor is God's Rectitude impeached by Israel's Downfall; for God's Will (as he told Moses) will, in spite of Jewish dictation, extend mercy to faith, and (as He told Pharaoh) will execute wrath on persistent unbelief, 14–18.

14. **Unrighteousness with God**—Unrighteousness in what respect? Plainly in disregarding the law of lineage and substituting the law of faith as the basis of acceptance, thus endangering unbelieving Israel's salvation. The last previous paragraph defends the divine veracity; this the divine righteousness. Neither paragraph, be it noted, discusses the "Divine Sovereignty." **God forbid**—(See note on iii, **4.**) As the insolent Jew truly enslaves the Divine Will to the law of lineage—making the pedigree the god of God—so the apostle most austerely and indignantly declares the independence of God's will over all such Jewish dictation in selecting the basis (faith) of acceptance.

15. **For**—The two *fors* in this and the seventeenth verse show that Paul gives a reason in each case for maintaining God's rectitude; first for the bright side, and next for the dark side of the divine dealings in his system of free-agency.

The predestinarian view makes Paul's answer to the question, *Is God unrighteous?* be simply this: God is an absolute sovereign, and can do as he pleases, and will as he will, and therefore what he does is right. He can choose men to sin and death "for nothing in them," and for no fault of theirs; and, because He is almighty, it is right. But, 1. Such a reply is not Pauline, as we have shown, (see note on iii, 4, 5.) Paul's doctrine is not that a thing is right because the Absolute One does it; but the Absolute does that which is intrinsically right. 2. The supposed answer is no answer at all. When I ask, Is a given act

right? it is no reply to say the actor could do what he pleased, and could will as he willed, and therefore it was right. Power increased infinitely cannot change right. A creature can be supposably wronged by even an infinite being. 3. The predestinarian interpretation makes Paul *pretend* to give a reason, but really resort to force, and seek to *frighten his opponent out of reasoning*. Now even if thus silencing instead of convincing were not very mean, the pretending to give a reason when he gives no reason at all would be very mendacious. 4. Mr. Barnes (on ix, 15) argues that where all are guilty and worthy of death an executive may pardon a definite number without any just complaint from the unpardoned. Not, we reply, where his own previous decree has plunged the unpardoned into the sin and misery for which he condemns them. 5. Mr. Barnes argues that to predestinate unconditionally a man to sin and damnation is no more unjust than to make him inferior to his fellow "in regard to talents, health, beauty, prosperity, and rank." It is just as right for God to make me a sinner, and send me to hell for being what he has decretively made me, as it is for him to make me less than a Solomon. (See his notes on Rom. ix, 12 and 21.) But,

(1.) These temporal inferiorities are compensated by a large surplus of happiness that renders life desirable in spite of them; but for eternal damnation there is no compensation. Defenders of God's benevolence, like Paley, point us to the great surplus of happiness over misery diffused by God among all living beings. Life itself is a happiness; and its cessation, *death*, is dreaded and avoided as the greatest of evils. Thus do all living beings, however inferior, consent, agree, and covenant with God gladly to accept life as long as he will graciously bestow it upon them. But who ever consents to be brought into existence a necessary sinner—just as necessarily as a sparrow is not an eagle, or a zany is not a sage—and for that necessity be sent to an eternal hell?

(2.) These varieties of rank and advantage, of superiority and inferiority, are necessary to a grand system of creation. The result is that, while there is disadvantage in the various parts, the highest advantage is attained for the whole, and such a degree of happiness is secured for every part as that part is glad to accept. But to produce one class of beings upon whom sin and damnation are resistlessly fixed ages before they are born, predetermining their wills to sin, and their souls to hell for that sin, is an awful crime to charge upon God. It is only when by wilful, persistent, undecreed, and unnecessary sin a free agent violates the divine order, and thus deserves eternal expulsion and reprobation, that such a destiny can be justifiable.

(3.) Omnipotently to create an innocent being supremely miserable would be an act of unspeakable despotism; but there may be discerned in it a certain infernal frankness and magnanimity. But to take an innocent nature, such as man is before he is decreed a sinner, and decretively smear sin upon him as a ground of justly damning him to an eternal hell, is as mean and mendacious as it is despotic. The calling such dealings righteousness, justice, is what our moral nature, with all its intensity, pronounces a truly execrable falsity.

(4.) We offer no solution to the problem that amiable and clear intellects, like Albert Barnes, can not only advocate doctrines which are morally so abominable, but can advocate them with reasonings so futile. But we are almost compelled to believe, from such specimens of logic, that the divine penalty imposed upon the ablest intellects for holding the abhorrent dogma, is to be smitten with collapse in defending it.

Saith unto Moses—(Exod. xxxiii, 19.) Moses coming down from Sinai, where he had received the law, finding the people immersed in idolatry, exclaims, *Who is on Jehovah's side?* Forthwith the tribe of Levi step forth, draw swords, and execute upon the spot three thousand transgressors.

I will have mercy, and I will have compassion on whom I will have

Next day (Exod. xxii, 22) Moses prays that if Jehovah will not spare the people, his own name may be blotted out from God's book. Jehovah respects the profound unselfishness of the mistaken prayer, but sternly replies, "*Whosoever hath sinned against me*, HIM *will I blot out of my book.*" Such was the conditional rule and reason of the Divine **will** in inflicting wrath, (Exod. xxxii, 15–33.) And this *explains the dark side of the antithesis in* verse 18.

Moses again stands to intercede with God, (xxxiii, 12–19,) and, meeting a gracious reception, beseeches God, *Show me thy glory.* God consents, declaring, (the words quoted by Paul,) "*I will be gracious to whom I will be gracious,*" etc. And *this explains the bright side of the antithesis in* verse 18.

God thus *willed*, in spite of Moses' *wish*, to punish the guilty, and THE GUILTY ONLY; and he *willed*, in accordance with Moses' *wish*, to *show him his glory.* Thus did God will as he was supremely pleased to will. Yet let four things be noted: *First*, this *willing as he will* does not mean willing without a reason, motive, or rule, but *willing with a perfect right, reason, motive, and rule. Second.* It does not mean that the reason, motive, or rule is an incomprehensible, mysterious, unrevealed, unknown one, but the fully revealed and perfectly just rule of impartially dealing with men as free agents. *Third.* The peremptoriness of this *willing as he will*, while it does not exclude either reason, rule, or a publication of reason or rule, does override the small caprice of the man who (as Moses) would doubt, cavil, or rebel against the infinite reason; and, *Fourth*, This willing as he will is a willing to deal with men, not "for nothing in them," but according to their faith, and subsequently to their faith, and conditionally upon their faith. The wrongly praying Moses is the type of the weeping Paul, or even of the cavilling Jew, humanely wishing that God would spare the unfaithful people; yet God will inflexibly act on the known and universally published rules of **righteous judgment. He will disregard** human dictation, whether in form of prayer, weeping, or cavil, and so will *have mercy on whom he will have mercy.* And human reason, being finitely in the type of divine reason, when it comes to an understanding of the divine rules and reasons, does in its highest exertions profoundly approve the principles on which they are based. So that Paul's logic is a full reply to his Jewish opponent.

In this interpretation we make no mistake. We have rightly interpreted God's words to Moses as they are in the Old Testament. And on the perfectly just rule that, where possible, *a quotation in the New from the Old Testament must be taken in its original sense*, the passage means from the pen of Paul just what it means from the mouth of Jehovah.

Alford makes the apostle here teach "Divine *sovereignty*" solely and regardless of human freedom, (freedom, he says, is fully taught in other places,) from Paul's habit of "insulating the one subject under consideration." But, 1. Alford entirely mistakes the "subject" which the apostle here "insulates." "Divine sovereignty" is not the "subject," nor the question, in any part of the chapter. It is God's **"unrighteousness,"** (verse 14, as there said in our note,) namely, Has not God the *right*, overruling the Jews, to sink the old narrow Judaic particularism in a new broad conditional universality? Has not God the right to do right? And, 2, Alford's exposition not only makes the apostle leave human freedom out of view, but forces it out of existence by completely contradicting it, and making any assertion of freedom elsewhere to be false. 3. Alford forgets that in this very chapter the apostle takes care to assert human freedom, and so to assert it as to run it through all these instances, and so deny the absolutist interpretation in each and every case. (See notes on 30–33.)

I will...on whom I will—This simple assertion, that God will accept whom he pleases, decides not the ques-

compassion. **16** So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy. **17** For [a]the Scripture saith unto Pharaoh, [b]Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. **18** Therefore hath he mercy on whom he will *have mercy*, and whom he will he hard-

a See Gal. 3. 8, 22.

b Exod. 9. 16.

tion, Whom does he please or **will** to accept? But, taken in its connexions, it plainly means that whereas the Jew wills that God should accept all Jews, God wills—and **will** do as he wills—to accept all true believers. Paul thus peremptorily asserts not the divine **Will** in disregard of reason, or in disregard of "anything in the individual," or in regard to some unknown reason, or in absolute "divine sovereignty" over all things, but *in entire independence of Jewish pedigree, merit, or dictation.* The Jew prefers a system of predestinated birth-salvation; God prefers an equalized system of free-agency—and **will** have his way. He **will** have his way in spite of the cavils of predestinarians, whether Judaistic or Calvinistic.

The rules by which God thus wills, and absolutely pleases, to **have mercy,** are abundantly revealed in Scripture. To reveal and publish them is, indeed, the great object of Scripture. The decalogue proclaims him a God "showing *mercy* to thousands that love me and keep my commandments." "Let the wicked forsake his way, and return to the Lord, *and he will have mercy.* (Isa. lv, 7.) The pretence, therefore, that this verse presupposes some no-reason, or some unknowable reason, for his gracious preferences, is a figment and a folly.

16. **So then**—In more modern style this verse might be thus worded: So then the showing of mercy is not of him that willeth or of him that runneth, but of God. On which note, 1, The *showing mercy* includes not only the particular act of *mercy-showing*, but the establishing the underlying *rule, condition,* or *law* of mercy-showing; 2. Commentators on both sides seem to us to have overlooked the fact that **the him that willeth** and **him that runneth** signify not the suppliant or candidate before Jehovah for his mercy, but an intermediate third person (like Moses) between Jehovah and the suppliant. Moses willed, and Moses eagerly ran to Jehovah, to induce him to waver. So Paul's Jew is pleading and cavilling and menacing in behalf of God's favour to Jewish unbelief. But divine wisdom **will** admit no foolish interferers. It **will** maintain the invariable laws of a just free-agency.

17. **Scripture saith**—In the words of Jehovah, (Exod. ix, 16.) **Pharaoh**—Who claimed, like Paul's Jew, to overrule God; and who, if human power could have overruled God, was the man of his age to do it; yet who was most peremptorily overruled by God, and reduced, like our Jew, to the level of a just probationary free-agency, under the most equitable divine administration. **Raised thee up**—Hebrew, *Made thee to stand.* The context in the Old Testament would seem to imply *the causing thee to stand or survive amid the past destroying plagues.* Though the greatest criminal in Egypt, he had been preserved alive, amid repeated plagues, for the **purpose** here announced. He had attained the acme of sin; he had forfeited life, and passed the day of grace. Hence it is that Paul selects him as a specimen and monument of **wrath. Show my power**—Years there had been in which God was earnest to show his *mercy* in Pharaoh; those years are past; the hour now is when he is made to live on earth, when he should be in hell, that God may reveal his true *omnipotence* in the land, and over the rulers, and over the gods, of Egypt.

18. **Hardeneth**—It is surprising

eneth. **19** Thou wilt say then unto me, Why doth ye yet find

how anxiously the very commentators who teach that from all eternity God decreed the sin and hardening of Pharaoh endeavour to soften this word, and maintain that the hardening is by no direct act of God, but by indirect effect. Surely, if God may predestinate Pharaoh's hardness, then he may as well produce it by a direct touch of his hand. A true view, in its proper place, of God's clearness from the sin of the creature enables us to assert, in its proper place, the full force of the divine sentence upon the sinner. And when we consider that this hardening, being the opposite of *showing mercy*, is a *judicial* act, performed upon one already past probation, it impeaches not God's perfect rectitude to suppose that he executes it, according to the words, by direct act. It may have been God's turning the key of mercy's door upon him who had, without God's decree or concurrence, forever closed it against himself. It may have been confirmatorily glazing with God's own finger the surface of that heart already callous by its own act. This is just as righteous as it is for God to bar the gates of hell upon the finally damned, or for Jesus to say, Depart, ye cursed, etc.

The Jew now understands of Paul that the hardened Pharaoh is but a type of his own hardening self. The condemnation of Israel, for whom Moses prayed in vain, the overthrow of Pharaoh, whom Moses warned in vain, are figures of his own downfall, for whom Paul weeps in vain. And all because Supreme Righteousness will have its own way. It next follows that,

4. No reply can be made against God for all this; for it accords with the universal principle of an equitable Free Probation, (19–23.)

For it accords with the law of a responsible probationary free-agency that, as a potter may, according to the temper shown by the clay, prepare the vessel for honour or for dishonour, so God, according to the temper and showing of a free-agent, may assign him to mercy or wrath.

19. **Thou...me**—The Jew and the apostle are now face to face. **Why... find fault?**—The Jew's question, divested of its petulant words, is this: Since in our downfall, typified thus by Pharaoh's overthrow, God, as you say, has it all his own way, why does he hold us Jews responsible?

Calvinists often tell us (as Barnes on the passage) that this is the very objection that Arminians make against Calvinism. Very true, we reply, and it is to a false Calvinistic view of the matter that the Jew objects. He understands that Paul is a predestinarian in his putting of the case, and against that putting his query is perfectly just. And Paul will reply, not by denying the validity of the objection to the fatalistic view, but *by denying that the fatalistic view is the one he puts.* So, after reproving the petulance of the phrase and spirit of the Jew, he proceeds to show that he himself maintains a doctrine of true equitable free-agency.

Really, the Jew assumes that by Paul's view his own rejection was *willed* by God, and his sins as condition to his rejection. Had the apostle, indeed, said, "God has decreed your downfall, and foreordained your sins as the means to it," the Jew's question would have been just. But Paul, quite the reverse, maintained the *non-necessity of any fall at all.* He defends God's right to establish a system of broad unlineal free-agency and of salvation conditioned upon faith in Christ, in which, *as Israel himself is potentially included, there is no necessity for Israel to fall.* Apostacy is Israel's own free, undecreed, unforeordained, unwilled act; and Paul is writing this epistle to prevent that act. **Who...resisted...will?**—The Jew's premises are, *God willed my sin and downfall; my sin and downfall fulfil his will;* the question then is, *How I am to blame? If the premises are true,* his *question* is irresistible.

fault? For [c] who hath resisted his will? **20** Nay but, O man, who art thou that [5] repliest against God? [d] Shall the thing formed say to him

[c] 2 Chron. 20. 6; Job 9. 12; 23. 13; Dan. 4. 35. —[5] Or, *answerest again*, or, *disputest with*

20. **Nay**—Stemming the tide of Jewish cavil, the apostle first, in this verse, rebukes his spirit, and in the verses following refutes his assumptions. **Repliest against God**—We are guided at this point by the parallel passage iii, 4, 5 where see notes. We there learn that the man does not *reply* **against God,** who (as the Arminian) maintains that "God is surely true, holy, and just, and therefore a course of injustice cannot be truly affirmed of him; and, when affirmed, is false." Such is the apostle's own course. To reply against God is to assume a false course as pursued by him, and to reproach him for it. This is the course of the predestinarian and the Jew. **The thing formed**—Extreme cases may be conceived in which **the thing formed** might complain of its maker. A child has fair claims upon the parent that begat him. There are many conceivable cases of treatment toward a creature which would be intensely unjust in a creator. (See note on iii, 4, 5.) But the apostle, reasoning with a believer in the Jehovah of the Bible, has a right to exclude such extreme cases from the argument. **The thing formed** by such a Creator may be promptly arraigned for a query audaciously imputing unconditional predestination to God.

21. **Clay**—May be an image of perfect passivity. It may also, as possessed of alternative possibilities and pliabilities, be, as here, an emblem of free-agency. And the apostle's question is, Has not God a right to create a free-agent, or to establish a system of equitable free-agency? Has not God the right to do right? **Power**—The Greek word implies *just authority.* **Same lump**—Inasmuch as *the same free-agent has an alternative capacity for either course and for either result.* **Unto honour**—In view of his faith and

that formed *it*, Why hast thou made me thus? **21** Hath not the [e] potter power over the clay, of the same lump to make [f] one vessel unto hon-

God? Job 33. 13.—*d* Isa. 29. 16; 45. 9; 64. 8.—*e* Prov. 16. 4; Jer. 18. 6.—*f* 2 Tim. 2. 20.

obedience. **Dishonour**—In view of his unbelief and sin.

Our reader will find the perfect demonstration of our exposition of this verse if he will turn to Jeremiah xviii, 1–10, and carefully study there the original of Paul's figure.

Jeremiah, by divine command, goes "down to the potter's house" to see the potter's "work on the wheels." "And the vessel that he made of *clay* was marred in the hand of the potter; so he made it again *another vessel*, as it seemed good to the potter to make it." It is inferable from verses 6–10 that the first intended vessel was a vessel of honour, perhaps a drinking cup or ornamental vase; but the *other vessel*, consequent upon the *mar*, was a "vessel of dishonour," for the wash-room or bedchamber. And now comes the clear exposition of its symbolism of free-agency and divine impartiality.

"Behold, *as the clay in the hands of the potter*, so are *ye* in my hand, O house of Israel! *At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom I have pronounced turn from their evil I will repent of the evil that I thought to do unto them.....If it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them.*" Thus the clay was the house of Israel; according as were their temper and conduct would they be moulded into a vessel of honour or of dishonour. So that the very *clay* is a living free-agent, the Potter is a wise impartial divine Reason, and the being made a vessel of honour or dishonour is conditioned upon the voluntary temper and doing of the agent. Salvation and damnation depended upon a momentous pivotal IF; the two alternatives of that IF were "turn from evil" and salvation, or "do evil" and destruction.

our, and another unto dishonour? **22** *What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering [g] the vessels of wrath [6 h] fitted to destruction: **23** And that he might make known [i] the riches of his glory on the vessels of mercy, which he had [k] afore prepared unto glory,

g 1 Thess. 5. 9.—6 Or, *made up.*
h 1 Pet. 2. 8; Jude 4.

i Chap. 2. 4; Eph. 1. 7; Col. 1. 27.—*k* Chap. 8. 28, 29, 30.

And this, the immutable law of God's free government, enacted before the foundations of the earth were laid, is that *eternal purpose of God according to election* which is so unrevealed and so mysterious to Barnes, Stuart, Hodge, and the great mass of predestinarians, but perfectly transparent upon the whole surface of God's word. And this passage is absolutely conclusive against Paul's predestinarian Jew. The insolent predestinarian Jew flouts the idea that the house of Israel should be subject to the law of—not predestined lineal salvation, but—a fearfully precarious free-agency, and Paul shows him from Jeremiah's potter and clay that *it had always been so!*

22, 23. Of these two vessels, the perverse vessel and the obedient vessel, Paul now unfolds, in less figurative phrase, the different treatment at the hand of God. Of the former vessel, the original representative instance still is the Jews of Jeremiah, (chapters xviii, xix,) who persist in their perversity, and are again (xix, 1) typified by Jeremiah as a *broken potter's vessel*, (passages which our readers should carefully study,) while their antitype is the unbelieving Jews of Paul's day, with a specimen of whom Paul is now reasoning. Of the latter or obedient vessel, the primitive type is naturally Jeremiah and the few faithful of his day; and their antitype is the **us** of verse 24, namely, Paul and his brother believers.

In these two vessels God unfolds by his dealings the absolute rectitude of his government and character. The perversity of the one he endures (not decrees or foreordains) for a due time in order that the world may duly read the lesson; in the latter he displays the riches of his glory in anticipation of final glory.

22. **God**—The Almighty Potter. **Willing**—That is, *will*-ing, determining. **Show**—Not merely to *feel*, but to reveal in action, and in conspicuous cases, like Pharaoh, to make it memorable in history. **Wrath**—Of a perfectly just Being the **wrath** must be perfect *justice*, exerted in executive action. The Almighty Potter determines to show his wrath consequently upon the vessel's determining persistently to show his perversity. So in Jeremiah xviii, xix, the potter's vessel is broken after its living impersonations had persevered in final hardness.

Power known—In penalty like a God. **Endured . . . longsuffering**—Both these expressions contradict the dogma that God predestinates the obduracy of the vessel of wrath. The apostle's theory is not *predetermination*, but non-prevention of the sin. God **endured,** not decreed, **with much longsuffering,** not with a hypocritical "secret will" in its favour. The words **endured,** and in the next verse **prepared,** are instances of Paul's aoristic tenses as explained in our notes on iii, 23; iv, 12; viii, 29.

Vessels of wrath—Because persistent vessels of perversity. **Fitted**—Alike by their own obduracy and God's forbearance. Mark St. Paul's caution in saying that God himself **prepared** the obedient vessel **for glory,** (verse 23.) He does not say that God prepared the vessel of wrath. As Fletcher of Madeley says, "Our salvation is of God; our damnation is of ourselves."

23. **Make known**—Reveal in living instances. **Riches**—A beautiful term. These obedient *vessels of mercy* are filled up and laden with the very affluence of glory. **He had afore**—God had *prepared* them by glory for future glory *beforehand.* By the **us** of the next verse the apostle will show *who* these obedient vessels are, and so imply who the disobedient are.

24 Even us, whom he hath called, [l]not of the Jews only, but also of the Gentiles? **25** As he saith also in Osee, [m]I will call them my people, which were not my people; and her beloved, which was not beloved. **26** [n]And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God. **27** Esaias also crieth concerning Israel, [o]Though the number of the children of Israel be as the sand of the sea, [p]a remnant shall be saved: **28** For he will finish [r]the work, and cut *it* short in righteousness: [q]because a short work will the Lord make upon the earth. **29** And as Esaias said before, [r]Except the

l Chap. 3. 29.—*m* Hosea 2. 23; 1 Pet. 2. 10. *n* Hosea 1. 10.—*o* Isa. 10. 22, 23.

p Ch. 11. 5.—*r* Or, *the account.*—*q* Isa. 28. 22. *r* Isa. 1. 9; Lam. 3. 22.

5. God's right to establish this enlarged system of free-agency shown by predictions of the call of the Gentiles, (24–29.)

This presupposes the identity of the Church of Jesus with the spiritual side of the two lines above given, and the unbelieving Jews with the vessels of wrath, verse 22.

24. **Even us**—By a sudden turn the whole weight of the climax of the above argument comes down with a forcible emphasis upon the present company. Of the bright side and dark side of the above antithesis between vessels of glory and of wrath, between Moses and Pharaoh, between the elect and reprobate of entire history, the bright side belongs to **us**, the new living Church. And that by no birth, necessity, or accident; for (including x, 18–21) it includes Jews and Gentiles. And this blessed dispensation he illustrates with touches of prediction from the old prophets.

But this paragraph, reserving the case of Gentile believers to x, 18–21, describes believing Jews only. It parallels them with the old Jews restored from the Assyrian captivity, who, like the Jews gathered into the Christian Church, were but a remnant.

25. **Osee**—Hosea ii, 23, quoted not verbally but in general sense. The Hebrew is: *I will love her who was not beloved; I will say to her who was not my people, My people art thou.* The apostle changes the order of the two clauses.

26. **Come to pass**—Hosea i, 10. Both these passages describe the recovery of the Jews from their apostasy and from the Assyrian captivity.

27. **Esaias**—Isaiah x, 22. The thought is: Innumerable though Israel be, but a remnant will be saved by faith in the Messiah. Thus Paul and the Jewish Christians had the consolation that the fewness of the number of Jews who embraced Christ was not unforeseen of God.

28. **For**—The apostle's words are nearly a verbatim quotation from the Septuagint, and so quite different from the English translation.

29. **Esaias said before**—That is, he said this (Isa. i, 9) *before*, or earlier in time than (x, 20, 21) the above quoted. The present passage corroborates the doctrine of the former, that the fewness of faithful Jews accords with divine foresight.

6. So that the faith condition reverts back through the whole chapter, and underlies God's whole system of election and rejection, whether of Jew or of Gentile, 30–33.

Paul explicitly furnishes now the KEY, the secret of the Divine preference of a special Israel in Israel, (6–13) of a mercy to Moses and a hardening upon Pharaoh, (14–23;) and, by special inference, of the prophesied reservation of a gracious remnant of fallen Judaism over the main mass, (24–29.) The key runs its solution through both columns of character given at our introduction to notes on 6–13. The entire secret is the faith-condition. *The Gentiles attained to righteousness* BY FAITH, verse 30. But *Israel hath not attained it, because they sought it not by faith, but, as it were, by the works of the law.* (Verses 31, 32.) It is by ignoring this

Lord of Sabaoth had left us a seed, [s] we had been as Sodom, and been made like unto Gomorrah.

30 What shall we say then? [t] That the Gentiles, which followed not after righteousness, have attained to righteousness, [u] even the righteousness which is of faith. **31** But Israel, [v] which followed after the law of righteousness, [w] hath not attained to the law of righteousness. **32** Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For [x] they stumbled at that stumblingstone; **33** As it is written, [y] Behold, I lay in Zion a stumblingstone and rock of offence: and [z] whosoever believeth on him shall not be [s] ashamed.

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s Isa. 13. 19; Jer. 50. 40.——*t* Chapter 4. 11; 10. 20.——*u* Chap. 1. 17.——*v* Chap. 10. 2; 11. 7.——*w* Gal. 5. 4.

x Luke 2. 34; 1 Cor. 1. 23.——*y* Psa. 118. 22; Isa. 8. 14; Matt. 21. 42; 1 Pet. 2. 6-8.——*z* Chap. 10. 11.——*s* Or, *confounded*.

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the apostle's own solution of the whole chapter, that the predestinarian interpretation maintains itself.

30. **What...say then**—A reiteration of the first query of verse 14, introducing the final answer to the query of that verse. **Followed not after**—A metaphor taken, not as Lange suggests, from a *race*, but rather from a *hunt*. The Gentiles did not even pursue the game, and yet attained it; the Jews pursued, but, wilfully and wickedly, in the wrong direction, and lost it. Yet, in a sense, the individual Gentiles who attained did seek by faith, though historically the mass of Gentiles had not sought. **Faith**—By this very false pursuit and failure of the Jews the *faith* was brought before the acceptance of the Gentiles, who heretofore had *followed not after righteousness*. Thereby they became the elect Israel and the vessels of mercy.

31. **The law of righteousness**—Without the definite article, and meaning *a law of righteousness* which proved not to be the true law of righteousness, and so resulted in failure.

32. **Wherefore?**—This *wherefore* really asks what was the solution of the election and rejection of verses 6–19, and the answer furnishes the solution. Reprobation is not antecedent to but consequent upon want of faith. **Works of the law**—Works unenlivened by the spirit of faith and love, and performed as if the drudgery entitled the performers to heaven. Hence the heart was unregenerate and the soul unsaved.

Stumbled—An image of mistake and failure. Yet the apostle will avail himself of its gentler meaning to distinguish the failure from a total irrevocable fall, (xi, 11.) **That stumblingstone—That** famous one described by the prophets.

33. **Behold**—This verse is a free blending together (after the manner of the Jewish writers) of Isa. viii, 14, and xxviii, 16, both of which passages were applied by the Jews to the Messiah. (See our note on Matt. xxi, 42, and Luke ii, 34.)

CHAPTER X.

The **solution** to the rejection of faithless Israel and the election of a new Israel by faith furnished in ix, 30–33, is beautifully and structurally expanded in this chapter. The first half (1–11) unfolds the rejection of carnal Israel, the second half (12–21) the expansion of the theocracy so as to comprehend a new universal Church.

I. The **solution** of lineal Israel's fall; he preferred the false righteousness by works, which is hard, nay, impossible, (1–5,) to the righteousness of faith in Christ, which is near and easy, (6–8,) heart-deep, (9, 10,) and conditionally universal, (11.)

II. This *righteousness of faith*, being thus universal in nature, (12, 13,) should be universally proclaimed, (14, 15,) with the qualification, indeed, that not all listen to the call, (16;) yet from that very disobedience it is inferred that the making of the call is right, (17,) and, in fact, it has through nature's voice ever been universal, (18.) Israel himself had been forewarned of

CHAPTER X.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved. **2** For I bear them record [a] that they have a zeal of God, but not according to knowledge. **3** For they, being ignorant of [b] God's righteousness, and going about to establish their own [c] righteousness, have not submitted themselves unto the righteousness of God. **4** For [d] Christ *is* the end of the law for righteousness to every one that believeth. **5** For Moses describeth the righteousness which is of the law, [e] That

[a] Acts 21. 20; 22. 3; Gal. 1. 14; 4. 17; see chap. 9. 31.—[b] Chap. 1. 17; 9. 30.—[c] Phil. 3. 9.

[d] Matt. 5. 17; Gal. 3. 24.—[e] Lev. 18. 5; Neh. 9. 29; Ezek. 20. 11, 13, 21; Gal. 3. 12.

his apostasy from faith and this consequent universalization of the Churchdom, (19–21.)

7. The Jew has Failed by preferring Birth-and-work conditions to that of Faith, 1–11.

1. **Brethren**—The rebuking *Who art thou, O man,* is now softened down, and the apostle recognises, as in ix, 1–6, that the rebellious Jew is his dear brother. Still he firmly proceeds to maintain the charge that Israel's downfall is his own fault. God's *willing as he pleased to have mercy* was all conditioned on Israel's faith, and Israel was fatally faithless. This whole chapter is a conclusive denial of the Calvinistic interpretation of chapter ix.

2. **Zeal of God**—Monotheism, the maintenance of the doctrine of one God, as opposed to polytheism and idolatry, was the great mission bestowed on Israel in the Old Testament. Before the captivity the people were prone to idolatry. The remnant who returned were the earnest few, who never again relapsed. But their very monotheism grew fierce and malignant. **Not... knowledge**—The fiercer the zeal, even for truth, when not regulated by the real principles of truth, the worse its excesses. The very element of truth renders the mind self-conceited and unsparing, and the corrective and restraining part of the truth is over-ridden and disregarded. Monotheism by its very conscious truth took firm hold of the Jew's conscience; and then, strangely for that truth, as Paul knew by experience, he could be a knave, a persecutor, and a bloody brigand.

3. **Being ignorant**—Or, rather, *ignoring* actively; just as the following participle *going about* is active. People often wilfully *ignore* what they really know; and St. Paul tells us (verse 19, where see comment) that Israel did **know.** Dr. Chalmers pertinently says that people are not always blamable for not *seeing*, but are blamable for not *looking.* **God's righteousness**—(See note on i, 17.) The righteousness which God has ready to bestow on man through Christ. It includes in its various degrees and stages pardon, justification, sanctification, and eternal glorification. **Going about**—Old English phrase for *engaging in* or *trying at* a thing. The Greek word here literally signifies *seeking, endeavouring.* **Submitted**—For faith is the submission of the whole man to God. Paul now shows what is the righteousness of God which the Jew ignored; namely, that righteousness of which Christ was the consummation.

4. **End...righteousness**—The **end of the law** is that full and final result which the fulfilled law would accomplish in the perfectly fulfilling man; namely, perfect justification founded on his perfect righteousness. But let man commit the slightest transgression and, alas! he is done for. Law can never justify him, but must eternally condemn. But, says the apostle, Christ now can step in and accomplish the law's perfect **end. Believeth**—Same as the **submitted** of verse 3. Man must in faith submit himself to Christ in order to the *end.* And this the Jew ignored, and fell.

5. **Moses,** according to Paul, in the present verse, describes, in quotation of Lev. xviii, 5, the hard way of works, and in 6–9, from Deut. xxx, 11–14, the easy way of faith, in contrast. **Doeth**

the man which doeth those things shall live by them. **6** But the righteousness which is of faith speaketh on this wise, [f] Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*) **7** Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) **8** But what saith it? [g] The word is nigh thee, *even* in thy mouth, and in thy heart: (that is, the word of faith, which we preach;) **9** That [h] if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. **10** For with the heart

f Deut. 30. 12, 13.—*g* Deut. 30. 14.

h Matt. 10. 32; Luke 12. 8; Acts 8. 37.

those things—The law justifies only the things done, but makes no allowance for failure. **Live**—The blessed life. (See note on John xi, 25.)

6–9 St. Paul now assumes that the faith of the New Testament is the faith of the Old Testament. (See notes on iv, 23–25.) That deep spirit of heart-felt obedience by which the spiritual Jew of old was earnestly obedient to Jehovah was the same spirit as the Christian faith. It was identical with the Abrahamic faith. (See notes on iv, 1–25.) This true faith, in all ages, in all lands, Jewish or Gentile, is the heart-centred spring of all obedience to right and to God, who is the impersonation of right. And when Christ, the image of God, is presented, as he truly is, to such faith, he is accepted. Hence Paul is right in holding that Moses in the words quoted truly describes the Christian faith.

6. **Righteousness . . . speaketh**—Righteousness herself is personified, like Wisdom in Proverbs. And the *righteousness of faith* proclaims that she offers no distant and inaccessible Saviour. He is neither above the skies nor low in the abyss. **Say not in thine heart,** whether in the language of doubt, discouragement, or cavil. **Ascend into heaven**—Beautifully and rightly (even though Moses knew it not) applied by St. Paul to the ascended Christ, who though on high is ever with us on earth. **Bring Christ down**—This is developed by St. Paul from the old words, as the flower is developed from the bud in which it is concealed. (See note on i, 2.)

7. **Into the deep**—In the Hebrew and the Septuagint the phrase is *to beyond sea.* And as to the ancients the sea was conceived as unbounded, so this phrase would mean to a limitless distance. The apostle's word is *abyss*, which was conceived as a bottomless deep. Where its place, is not distinctly said; but as *earth* to the ancient conception was the limitless plane of sublunary existence, (as being antithetic to heaven,) it would, verbally, be in the *depths of earth.* When our conceptions are purified by astronomy, however, the abyss, hell, is no longer necessarily located in our earth. In substituting the bottomless abyss for the limitless ocean, the apostle simply adapts the phrase to his present purpose; which is, to use the term *abyss* as *hades.* or the state of the dead, into which Christ descended after his crucifixion. (See notes on Luke xvi, 23.)

8. **The word . . . heart**—This entire clause is quotation. **That is**—The apostle now identifies the **word** of Moses with the gospel **word.** The *word of faith* is in its utterance in the *mouth*, in its power within the *heart.* Whether Christ be in the heavens or in the deep, the power of faith in him is salvation in our soul. It is more than **nigh** us, it is **in** us.

9. **That**—Rather, *because*, as depending upon **nigh thee. Mouth . . . heart**—St. Paul follows the order of Moses in these two words; though, in the ordinary order of cause and effect, the latter is the fountain from which the stream flows through the former. And so Paul reverses the order in verse 10. Moses, however, accustomed to outer confession, penetrates from the outward inwardly to the heart.

10. **The heart**—In modern language the **heart** is held to be, as a mental term, the seat of the feelings or sensi-

man believeth unto righteousness; and with the mouth confession is made unto salvation. **11** For the Scripture saith, [i] Whosoever believeth on him shall not be ashamed. **12** For [k] there is no difference between the Jew and the Greek: for [l] the same Lord over all [m] is rich unto all that call upon him. **13** [n] For whosoever shall call [o] upon the name of the Lord shall be saved. **14** How then shall they call on him

i Isa. 28. 16; 49. 23; Jer. 17. 7; chap. 9. 33.—*k* Acts 15. 9; chap. 3. 22; Gal. 3. 28.—*l* Acts 10. 36; chap. 3. 29; 1 Tim. 2. 5.—*m* Eph. 1. 7; 2. 4, 7.—*n* Joel 2. 32; Acts 2. 21.—*o* Acts 9. 14.

bilities. And as modern science claims to have shown that the head, the brain, is the seat of thought, so we often have the antithesis *head and heart* as expressing *intellect and sensibilities.* But this antithesis is unknown to antiquity, especially to the Bible. But a single passage in the whole canon attributes thought to the *head.* (Dan. vii, 1.)

As this passage locates the seat of *faith* in the **heart,** it becomes important to know the precise import of that term. In his Biblical Psychology Dr. Delitzsch goes into an extensive research on this subject, and brings out some striking results. As the bodily *heart* is the centre of the bodily system, so the mental heart is the centre of soul and spirit. And, as the centre of the interior self, it manifests itself in various directions. It is not merely the fountain of the sensibilities and emotions, natural and moral—of the desires, the loves, and the hates; but it is also the seat of the perceptions, reflections, meditations, reasonings, and memories, and the spring of the purposes, plans, determinations, and volitions. It is then in the very centre of our spiritual being that faith has its seat and its spring. So that, in accordance with modern mental science, we may define New Testament faith as being *that belief of the intellect, consent of the affections, and act of the will, by which the soul places itself in the keeping of Christ as its ruler and Saviour.* Hence both the Greek noun for *faith,* and its usual cognate verb *believe,* would, perhaps, both generally be more closely rendered by the word *trust.*

Unto righteousness—This self-surrendering trust being accepted, the believer is pardoned and held as righteous; by the Holy Spirit he is in measure sanctified and made intrinsically righteous. But true faith will ever go from **heart** to **mouth,** from belief to confession and profession; and this in its fulness results from present justification to final **salvation.** The true mode of profession appointed by Christ for every Christian includes always the sacraments of baptism and the eucharist. The self-esteemed believer who neglects these appointments of Christ disobeys Christ, and is very likely to lose that **salvation** that results from **confession.**

11. **For**—In proof of the doctrines of the last verse, **Scripture** is adduced. **Believeth**—It being assumed that the true *believer* will also be a faithful *confessor.* **Whosoever**—Same passage quoted in ix, 33. Here it is adduced in proof of the universality of the Gospel salvation. Christ is a universal Saviour. As, descended from Abraham, he is a Jew, so, descended from Adam, he is Gentile.

8. This Faith-condition is impartial, embracing All and proclaimed to All, 12–21.

In order that all, Jew and Gentile, may call upon God and be saved, (12, 13,) the preacher must be sent (14) (especially to Gentiles) and heard, (15–17;) nay, the Gentiles have heard from nature's voice, (18,) and Israel knows, from the prophets, (19–21.)

12. **Over all**—Thus far the apostle in this chapter has shown how beautiful the *righteousness* ignored by the Jew is. He now proclaims that it must overpass the Jewish limits. If the believing Christian must not only have a heart to believe, but a mouth to confess, so must the entire Church have a believing *heart* and a confessing *mouth.* Both must not only be faithful, but vocal.

14. **How**—By a succession of queries, like propelling waves, St. Paul de-

in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear [p] without a preacher? **15** And how shall they preach, except they be sent? as it is written, [q] How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! **16** But [r] they have not all obeyed the gospel. For Esaias saith, [s] Lord, who hath believed [1] our [2] report? **17** So then faith *cometh* by hearing, and hearing by the word of God. **18** But I say, Have they not heard? Yes verily, [t] their sound went into all the earth, [u] and their words unto

[p] Tit. 1. 3.—[q] Isa. 52. 7; Nah. 1. 15.—[r] Chap. 3. 3; Heb. 4. 2.—[s] Isa. 53. 1; John 12. 38.—1 Gr. *the hearing of us?*

2 Or, *preaching?*—[t] Psa. 19. 4; Matt. 24. 14; 28. 19; Mark 16. 15; Col. 1. 6, 23.—[u] See 1 Kings 18. 10; Matt. 4. 8.

clares that invocation requires faith, faith hearing, and hearing a preacher; and crowns the climax with a beautiful strain from the old prophet. **Hear... preacher**—St. Paul is here defending the rising organism of the new Christian Church, by which a most rapid system of proclaiming the Gospel and converting the world was coming into existence and power. **Preacher**—As the whole Church cannot go forth, so **a preacher,** and an order of preachers, must be ordained.

15. **Sent**—The first apostles were sent by the visible Christ himself. (Mark xvi, 15.) And these apostles were to *preach* and be *preachers.* And of these apostles, so far forth as they were *preachers*, every true *preacher* is a true successor. And here the word **sent,** applied to every **preacher,** is the very verb from which the word apostle is formed. (See note on Matt. x, 2.) And every true preacher is **sent** or apostolized from Christ himself, not visible, yet *present;* according to his promise to be with his sent preachers to the end of the world. Yet it is not to be held that any preacher, or anybody, is or can be successors of the apostles, or themselves apostles, in the full sense that the first apostles were. As it was necessary that the apostle should have *seen Christ*, the full apostolate necessarily died with the first apostles. (See note on Luke i, 2.)

Written—Isa. lii, 7. To himself and his brother preachers sent forth by Christ, St. Paul exultingly applies those beautiful words of the prophet applied by Jewish commentators themselves to the days of the Messiah. Christ's heralds are compared to messengers, appearing on the mountains about Jerusalem, bringing good tidings to Zion, the city of David. Their **feet,** nimbly bringing the joyous bulletin, are called **beautiful,** because whatever is dear to the heart is apt to seem beautiful to the eye. And these messengers, like Paul himself, were rapid of *foot.* They were neither sluggard nor *settled*, but zealous and *itinerant.*

16. **But**—St. Paul, in 16, 17, still maintains that *preachers* must be sent and heard. Even from the fact, noted (16) from Isaiah, that the gospel was not *obeyed*, he infers (17) that it must still be heard in order to faith.

Report—The word report is in the Greek the same as the word **hearing** in 17. Mr. Forbes maintains that Isaiah's words should be rendered, Who of us hath believed our *hearing*, or *that which we have heard.* The first clause in verse 16, **But... gospel**, is used merely to introduce the quotation from Isaiah.

17. **So then**—Or, *therefore.* From Isaiah's words, even if they describe a *disbelief* of the **hearing,** yet it follows that **hearing** is the proper means of faith. He confirms this instance from Isaiah by maintaining that the Gentiles had **heard,** (18,) and that Israel had **known** from hearing prophetic warnings, (19–21.)

18. **Have they not heard**—That they have **heard,** St. Paul maintains by a quotation of a passage from Psa. xix. **Their words** refers to the **words** of the *heavens, the firmament*, etc., declaring *the glory of God:* "There is no speech nor language where their voice

the ends of the world. **19** But I say, Did not Israel know? First Moses saith, [v] I will provoke you to jealousy by *them that are* no people, *and* by a [w] foolish nation I will anger you. **20** But Esaias is very bold, and saith, [x] I was found of them that sought me not; I was made manifest unto them that asked not after me. **21** But to Israel he saith, [y] All day long I have stretched forth my hands unto a disobedient and gainsaying people.

[v] Deut. 32. 21; chap. 11. 11.—[w] Titus 3. 3.

[x] Isa. 65. 1; chap. 9. 30.—[y] Isa. 65. 2.

is not heard." And then come the words quoted. The **they** of whom the apostle asks whether they **have not heard** must be the Gentiles. And what **they** have **heard** is nature's voice preaching unto them. As they have a law written on their hearts, so they have a gospel in the teachings of nature by which to be saved. (Notes on ii, 14, 15.) That this refers to the Gentiles is plain from the fact that Israel's case is taken up in the following verses.

19. **Israel know—Know** is parallel to **heard** in ver. 18. St. Paul uses the word to indicate that Israel did *know* what they *ignored* in verse 3. **Know** is evidently equivalent to **heard**; for St. Paul shows that they *knew* by *hearing* it from the predictions of the prophets. They *knew* because they *heard* just what they ignored in verse 3; namely, that they were in danger of refusing the righteousness of God, of being supplanted by the Gentiles, and having a record of **gainsaying** left against them, (19–21.) **First Moses**—Earliest in the line of warning prophets. The quotation is from Deut. xxxii, 21, according to the Septuagint. Indisputably the **no people** were the Gentiles, and the Jews were at the present moment exhibiting to Paul the very **jealousy** and **anger** predicted.

20. **Very bold**—Is still *more explicit*. **Sought me not**—Compare the **followed not after** of verse ix, 30. The Gospel was now being carried to the Gentiles before they were aware of its existence.

21. **Stretched forth my hands**—As a mother inviting her child. How justly terrible to the Jews were these predictions of their present character drawn from their own prophets!

CHAPTER XI.

Into the dark picture thus far of Israel's depression, not only under the rectitude of the divine supremacy, but beneath the ascendency of the Gentiles themselves, the apostle now will throw a few hues of light, and so part with the Jew in the most cheerful possible spirit.

1. *The Palliation of Israel's Condition*, 1–10.

Israel is not wholly cast away, since Paul's own case proves that, as in the darkest period of idolatrous history, there is a chosen remnant by grace reserved to God. Yet the great body, on account of impenitence, are under a judicial ban from God.

2. *Resultant Benefits of Israel's Defection to the Gentiles—Glorious, yet of a Conditional Character*, 11–22.

Rejected by Israel, the Gospel has gone to the Gentiles. Yet from the Gentiles it may overflow back again upon the Jews, (11–16,) and the Gentile holds his preëminence by tremulous conditions, (17–22.)

3. *The full Conversion of the Gentiles will result in the full Recovery of the Jews to Christ*, 25–32.

The divine mystery should not be unknown, that the partial blindness of Israel is not final; the ancient covenant will stand good, and in the general conversion of races Israel will be finally included, (23–32.)

4. *The Doxology closing the Argument*, 33–36.

Wonderfully deep is God in this entire history of his plans, (33,) with no counsellor, (34,) no compensator, (35,) but solely self-sufficient and forever glorious.

1. The Palliation amid Aggravation of Israel's Present Condition, 1–10.

CHAPTER XI.

I SAY then, [a]Hath God cast away his people? God forbid. For [b]I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. **2** God hath not cast away his people which [c]he foreknew. Wot ye not what the Scripture saith [1]of Elias? how he maketh intercession to God against Israel, saying, **3** [d]Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. **4** But what saith the answer of God unto him? [e]I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. **5** [f]Even so then at this present time also there is a remnant accord-

a 1 Sam. 12. 22; Jer. 31. 37.—*b* 2 Cor. 11. 22; Phil. 3. 5.—*c* Chap. 8. 29.

1 Gr. *in Elias*.—*d* 1 Kings 19. 10, 14. *e* 1 Kings 19. 18.—*f* Chap. 9. 27.

1. **Cast away**—Wholly and irrecoverably? Not wholly, for there is an accepted minority. Not irrecoverably, for an entire future generation will be restored to Divine favour. Israel is, therefore, prospectively, as well as in the past, "*his* people." **I**—A very signal *I*. The stern proclaimer of Israel's downfall is a living proof that the downfall is not absolute. The apostle's own person is pledge of God's continued mercy to Israel; and proof that it is not his mercy, but their faith, that has failed. **An Israelite**—Not by proselytism, but by pure blood of *Abraham;* not of dubious relationship, but duly authenticated as to *tribe;* that *tribe* not born of *Leah*, or a bondswoman, but of beloved *Rachel*—the tribe which with Judah formed the substantial stock of the Israel of Paul's age.

2. **His people...foreknew**—By the same prescience with which God first *foreknew* and predicted the faithfulness of Abraham, (see note on ix, 13,) he *foreknows* that in the future Israel will survive the dark ages of his history and ultimately join the fulness of the Gentiles gathered into Christ. (On foreknowledge see note on viii, 29.) **Of Elias**—Rather, *in Elias*, (Elijah,) that is, in that section of the Old Testament in which the history of Elijah is given, (1 Kings xix, 10.) The division into chapters and verses is of modern origin. The ancient mode was to designate the section by its topic. **Intercession**—Appeal. Under the terrible reign of Ahab and Jezebel it seemed as if the worship of Jehovah had been extinct in his own chosen land, and idolatry was completely and forever the established religion. The great defender of the faith, Elijah, awoke to find himself *alone*, and complained to Jehovah that even *his* life was sought. Of this now present and parallel dark crisis in Israel's history the Elijah is *St. Paul.* Israel has not indeed now abolished Jehovah and established Baal. The age of the world is too advanced for that stupidity. But he rejects the incarnate Jehovah of the New Testament, authenticated by the oracles of the Old.. The ancient Elijah bewailed that no worshipper of Jehovah remained; but the modern Elijah well knows and prizes the chosen *remnant.* The darkest view of our own age, too often taken by the nervous man, jealous for God, is not always the wisest. God's secret elect may be more numerous than his fears suggest, and from that very fewness may spring the future abundance.

3. **Digged down**—Built of earth and stones, it required digging utterly to demolish them.

4. Not **I have reserved,** as our version, nor *I have kept*, as Alford misrepresents it; but *I have left*, that is, I have not *cast away*, on account of their true faith. **To myself**—Instead of **to Baal. Image of Baal**—The words **image of,** as the italics indicate, are not in the Greek, but interpolated by the English translators. The word Baal here is in the feminine, a fact for which commentators are puzzled to account. The most probable opinion seems to be that this deity was of either sex.

5. **A remnant**—Parallel to the **seven thousand** of the fallen Israel

ing to the election of grace. **6** And [g] if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. **7** What then? [h] Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were [2] blinded; **8** According as it is written, [i] God hath given them the spirit of [3] slumber, [k] eyes that they should not see, and ears that they should not hear, unto this day. **9** And David saith, [l] Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: **10** [m] Let their eyes be darkened, that they may not see, and bow down their back always. **11** I say then, Have they stumbled that they should fall? God forbid: but *rather* [n] through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

g Chapter 4. 4. 5; Galatians 5. 4; see Deuteronomy 9. 4, 5. —*h* Chapter 9. 31; 10. 3. —2 Or, *hardened*. 2 Corinthians 3. 14. —*i* Isaiah 29. 10. —3 Or, *remorse*.

k Deut. 29. 4; Isa. 6. 9; Ezek. 12. 2; Matt. 13. 14; John 12. 40; Acts 28. 25, 26, 27. —*l* Psa. 69. 22. —*m* Psa. 69. 23. —*n* Acts 13. 46; 18. 6; 22. 18, 21; 28. 24, 28; chap. 10. 19.

of old is the Christian Church of Paul's day. They are denounced as renegades by the Jewish people; but Paul claims them as the pure Israel in the chosen Abrahamic line. **Election of grace**—Just as Abraham is claimed from the Old Testament to have been justified and called on account of faith, and not by works, so the faithful **seven thousand** are claimed on account of their persevering faith in Jehovah in the midst of an apostasy to *Baal*.

6. **If by grace...no more of works**—Grace and works, the apostle now affirms, are a contradiction. Our faith is as free as our works, and our works as free as our will, that will possessing the full power in the given case to choose or refuse. (See sup. note to chap. iii.) *If it be of* compensative *works, then it is no more* gratuity or *grace*. Otherwise *work* or compensation is no more compensation or *work*. Each excludes the other.

7. **What** is the summary conclusion **then? The election**—The elected on the faith condition. (See note on x, 30–33.)

8. **God hath given them**—Because they would have it from him; just as God gives stupor and death to the man who swallows a large dose of laudanum. But he does this purely as *the God of nature*, carrying out the established laws of cause and effect. So upon the man who swallows moral opiates in order to a false repose, and who silences the voice of truth that he may not be awakened, God, sustaining the laws of cause and effect, will bestow **the spirit of slumber.** (See note on Acts xxviii, 26.)

9. **David saith**—Psalms vi, 23. Quote not verbally, but freely. **Table**—Which should be a place of hospitable trust. **Stumblingblock**—Note on Matt. xviii, 7. **Recompense**—A retribution. For all these disastrous results are the retributive, as well as the natural, results of their own wilful wickedness. This law of retribution is expressed in the form of a prayer, as showing that inspiration fully endorses the result and demands its completion. (Rev. xviii, 6.)

10. **Eyes be darkened**—(See note on ix, 18.) **Bow...back**—An image of fallen condition.

2. Resultant Benefits of Israel's Fall to Gentiles — Glorious yet Conditional, 11–22.

11. **Stumbled...fall** — Palliating the apostasy of the Jews, the apostle distinguishes between a mere *stumble* and a *fall*. The former indicates recoverability, the latter finality of failure. **Provoke...jealousy**—Arouse them by the rich display of mercy through the Gospel to an emulation for seeking like blessings. Our Saviour confined his ministry to the Jews; for reason see note on Matt. x. The apostles first

12 Now if the fall of them *be* the riches of the world, and the [4]diminishing of them the riches of the Gentiles, how much more their fulness! **13** For I speak to you Gentiles, inasmuch as [o]I am the apostle of the Gentiles, I magnify mine office: **14** If by any means I may provoke to emulation *them which are* my flesh, and [p]might save some of them. **15** For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? **16** For if [q]the firstfruit *be* holy, the lump *is* also *holy:*

4 Or, *decay*, or, *loss*.—*o* Acts 9. 15; 13. 2; 22. 21; chap. 15. 16; Gal. 1. 16; 2. 2, 7–9; Eph. 3. 8; 1 Tim. 2. 7; 2 Tim. 1. 11.—*p* 1 Cor. 7. 16; 9. 22; 1 Tim. 4. 16; James 5. 20.—*q* Lev. 23. 10; Num. 15. 18, 19–21.

preached to Jews. Paul first preached to Jews, and it was not until by them rejected that he said, "Since ye count yourselves unworthy of eternal life we go to the Gentiles." (Acts xiv, 46.) And so at the Rome to which this epistle is written he said to the rejecting Jews, "The salvation of God is sent unto the Gentiles, and they will hear it." (See Acts xxviii, 28.) Thus did the **fall** of the Jews become the **riches of the Gentiles.**

12. **Diminishing...fulness**—Terms of contrast that serve to explain each other. Primarily they signify amount or number, and designate the small number of the Jews by conversion in the kingdom of God. They are the **remnant** of verse 5. This is the best estate or aspect of modern Israel. It is the smallness instead of its largeness that first calls in the Gentiles. But their *fulness* of number, including their fulness of Gospel power in the latter day, will prove to be *the riches of the Gentiles* much more abundantly than their present scant.

13. **I speak** — As if he had both classes in the Roman Church within his eye and voice. Yet he truly spake to both races in the then future centuries. **Magnify**—Hold it of high consequence by a bold exertion of its powers.

14. **Provoke to emulation**—(See note on verse 11.)

15. **Life from the dead**—Or, rather, *life from dead*, or, plural, *deads*. (See note on Luke xx, 35.) The recovery of the Jews from the apostasy will be as a resurrection. It is a very palpable violation of rational exegesis, by Alford and others, to make the apostle say that the reconversion of the Jews would be an actual bodily resurrection. Their conversion must really be the reversal of their apostasy. As the former was a fall of their souls from grace by unbelief, so the latter must be a recovery of their souls to grace by faith. Nor is there any proof from Scripture that the conversion of the Jews will be forthwith followed by the resurrection.

16. **Firstfruit** — The first product of the autumn of any kind offered to God was called *firstfruit*. Here, as the word *lump* indicates, it means the first *dough* for baking. In Num. xv, 20, the Israelites were commanded to offer a cake of their first dough for a heave offering. This ceremony indicated their gratitude to God for his gift of bread. And this *first dough* so offered was representative of the whole; upon the whole dough was now a consecration by which it could be gratefully and piously eaten, and in that sense **holy.** *First fruit* and whole *lump* were all of a piece.

Lump—The entire mass of dough for baking. In the apostle's figure the Jews were to their first ancestors what the **lump** was to the *first dough*, sacredly set apart.

Root and **branches** are of the same nature. The **root** is the holy ancestry of the Jews; as **branches** they remain consecrated. And upon that changeless consecration the apostle bases the assurance of the restoration of the later generations.

16–24. **The image of the olive tree** —It is from its beauty and richness that the apostle selects the *olive tree* as an emblem of the Church of God. Some of the branches (the apostate Jews) are broken off, and from a wild

and if the root *be* holy, so *are* the branches. **17** And if [r] some of the branches be broken off, [s] and thou, being a wild olive tree, wert graffed in [5] among them, and with them partakest of the root and fatness of the olive tree; **18** [t] Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. **19** Thou wilt say then, The branches were broken off, that I might be graffed in. **20** Well; because of unbelief they were broken off, and thou standest by faith. [u] Be not high-minded, but [v] fear: **21** For if God spared not the natural branches, *take heed* lest he also spare not thee. **22** Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, [w] if thou continue in *his* goodness: otherwise [x] thou also shalt be cut off. **23** And they also, [y] if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. **24** For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be [z] wise in

[r] Jer. 11. 16. —[s] Acts 2. 39; Eph. 2. 12, 13.—[5] Or. *for them*. —[t] 1 Cor. 10. 12.—[u] Chap. 12. 16.—[v] Prov. 28. 14; Isa. 66. 2; Phil. 2. 12.

[w] 1 Corinthians 15. 2; Hebrews 3. 6, 14.—[x] John 15. 2.—[y] 2 Corinthians 3. 16.—[z] Chap. 12. 16.

tree new branches (the believing Gentiles) are grafted into the parent trunk. But, amid their bloom and flourish, let the new grafts beware of forgetting their parasite position and proudly exulting over the severed branches. The latter were cut off for unbelief, the former may be for their pride—and thus is furnished a striking picture of God's impartial dealing. How probable that the native branches will yet resume their place!

17. **Wild...graffed in**—The Church of all ages is a cultured olive tree, and Gentilism is a wild olive tree. Contrary to custom, at least western custom, the inferior graft is inserted into the superior trunk. Columella and Propertius are quoted, however, in support of the fact that the wild olive graft in the cultured tree gave freshness and vigour to its growth. This thought, however, forms no part of the apostle's illustration.

18. **Against the branches**—Yet Christendom has boasted terribly against the branches! With such a warning from this Jewish apostle of the Gentiles in behalf of his kinsmen according to the flesh, how wonderful it is that the Christian ages have been so cruel and bloody to the Jew. This has been one of our crimes, and doubtless it has brought its penalties.

20. **Unbelief...faith**—These two words, expressing the conditions, negative and positive, in regard to salvation, explain why either the Jew or Gentile is called.

21. **Natural branches**—Who were born into the visible Church of God. **Thee**—Who art called in from Gentile and heathen lineage.

22. **Goodness...severity**—These are the two alternatives from God, conditioned on the **continue** and the **fall** in man. To add to this that God has infallibly *secured* either one or the other, is to mar the apostle's doctrine, destroy the freedom of man, and the moral government of God.

23. **Abide...able**—The exertion of God's ability to graft them again into the true Church depends upon their not abiding in unbelief. The future restoration of the Jews is, therefore, intrinsically contingent. It is not absolutely secured by God, but being foreknown by God as future is recognized in his plan of his own divine conduct.

3. The full conversion of the Gentiles will result in the full Recovery of the Jews, 25–32.

25. **Mystery**—A mystery of the divine counsel; a fact concealed until

your own conceits, [a]that [6]blindness in part is happened to Israel, [b]until the fulness of the Gentiles be come in. **26** And so all Israel shall be saved: as it is written, [c]There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: **27** [d]For this *is* my covenant unto them, when I shall take away their sins. **28** As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* [e]beloved for the fathers' sakes. **29** For the gifts and calling of God *are* [f]without repentance. **30** For as ye [g]in times past have not [7]believed God, yet have now obtained mercy through their unbelief: **31** Even so have these also now not [8]believed, that through your mercy they also may obtain mercy. **32** For [h]God hath [9]concluded them all in unbelief, that he might have mercy upon all.

a Verse 7; 2 Corinthians 3. 14.——6 Or, *hardness.*——*b* Luke 21. 24; Revelations 7. 9.——*c* Isaiah 59. 20; see Psalm 14. 7.——*d* Isaiah 27. 9; Jeremiah 31. 31; Hebrews 8. 8; 10. 16.

e Deut. 7. 8; 9. 5; 10. 15.——*f* Num. 23. 19.——*g* Eph. 2. 2, Col. 3. 7.——7 Or, *obeyed.*——8 Or, *obeyed.*——*h* Chap. 3. 9; Gal. 3.22.——9 Or, *shut them all up together.*

this time of revelation. **Conceits**—Puffed up with your superiority to the fallen Jew. **In part**—To a part of Israel. **Happened**—*Taken place*, but not in the sense of accident. **Fulness of the Gentiles**—We have little doubt that Paul's mind half unconsciously here recurs to our Lord's words in Luke xxi, 24: "Jerusalem shall be trodden down of the Gentiles until the fulness of the Gentiles be gathered in." (See our note on that passage.) By the word **fulness** we understand not necessarily absolutely **all** the Gentiles, but such a plenitude, foreseen by God, as will, as it were, drown out the infidelity of the Jews; and then the conversion of the Jews will reflow to drown out the unbelief of the Gentiles. Thereby a Christianity more or less pure and perfect may fill the earth.

26. **All Israel**—The apostle is speaking of the Israel existing at the time of the blessed plenitude of the Gentiles. **Saved**—With a present and prospective salvation. **Written**—Paul evidently begins in his quotation with Isa. lix, 20, but the rest of his quotation is a blending of different passages as from a mingled memory. **From Zion** is *to Zion* in the Hebrew. But the various clauses all taken together suit and authorize his purpose. A deliverer both to Zion and from Zion is to be the Saviour of Jacob.

28. Regarding **the Gospel,** they are its enemies; yet it is **for your sakes,** as its offer thereby has come to you. Had the Jew accepted the gospel it would have come to the Gentile from the Jew. But this was postponed, and the entire kingdom of God put back to the latter day, when Jew, converted by Gentile, shall turn and convert Gentile. **The election**—The election of the Abrahamic line treated in ix, 6–14. This election, as has been shown, was conditioned on faith. **Fathers' sakes**—The line, in the wonderful providence of God, is even to the present day maintained in its separateness, reserved to the day of faith and salvation.

29. **Without repentance**—On the part, or in the mind, of God. As God foresees the end of all possible courses from the beginning, so he prepares his own plan of conduct as to meet any result. (Introduc. note chap. ix.) He is, therefore, under no liability to retract. Of his **gift** of mercy to Abraham, and his **calling,** he will never **repent.**

32. **Concluded them all in unbelief**—**Unbelief,** a state of entire disobedience. **Concluded**—Inasmuch as they first so conclude themselves. The parallel passage in Gal. iii, 22, reads: "But the Scripture hath concluded all (*things*, neuter gender) under sin that the promise by faith of Jesus Christ might be given to them that believe." And the parallel thought is in chap. v, 18. The words suggest the following points;

1. The sentence of death resting personally upon Adam, but for the interposed Redeemer, would have closed his life, and foreclosed posterity. (Note on John xiv, 19.)

2. Yet what would have been the condition of the human race if continued without the Redeemer is a very theoretical question. It would apparently have been in a state of spiritual death, without power of self-recovery, which, if perpetuated by a natural immortality, would have become a necessary, eternal, living death. The whole, being imposed despotically upon the race, would have been irreconcilable with the benevolence and justice of God; and it is for this very reason that we may hold that the race would not have been thus perpetuated. The *condemnation* (chap. v, 18) of the race, theoretically viewed, would have consisted in the absence of the Divine Spirit, the want of all those moral qualifications which Divine Holiness could approve, and the natural impossibility of any true happiness or blessedness. But the whole, being necessitated, could not amount to a real desert of judicial penalty from a just God.

3. Again, we may contemplate the race as a body of living men, under Christ, but unregenerate. Their *condemnation*, then, arises from their native pravity responsibly sanctioned by their own free act, and their rejection of Christ and holiness. (Note on John iii, 19.) Men, then, are damned by nature, damned by justice, and even "damned by grace." It is in this view of men that Paul calls them "by nature children of wrath." (Eph. ii, 3.)

4. Finally, what is the condition of the infant at birth, or rather at the first instant of personal existence, under the headship of Christ. On this point we may note:

1. As descended from Adam, separated from the tree of life, he inherits Adam's mental and bodily nature, and is thus (as described in our notes on chap. v, 12) a *sinner*, as being sure, under a full probation, to sin; and a *mortal* as being sure in the conditions to suffer and die. Thus far he is in the position of condemnation, yet never liable, before actual apostasy, to damnation.

2. Under Christ he is (as said by Dr. Fisk as quoted on chap. v, 18) in a position of non-condemnation or justification unto life; he is endowed even in infancy with the blessed spirit, (Luke i, 15, 44; he possesses, as Watson says, "a seed of life;" and, living or dying, is an heir of heaven.

3. Our seventeenth Article of Faith pronounces him entitled to receive baptism as the "sign of regeneration"—baptism being the "outward sign of an inward grace." (Note Luke i, 59.) He is thus held a virtual believer. He is entitled to all the privileges of a believer so fast as he shows himself, in time, fitted and desirous to take upon himself the responsibilities of a believer.

4. Hence it is essentially the doctrine of our best writers, in beautiful harmony with Arminian theology, that all actual sinners are actual apostates from a state of grace. Thus Dr. Fisk says that "sin is not imputed" until their "making their depravity the object of their choice." Fletcher (who explicitly teaches infant regeneration) says they "have sinned away the justification of infants." And Wesley (who also taught the regeneration of baptized infants, and implied that of all others) says, "Children who are baptized, *dying before they commit actual sin*, are saved;" so that by *actual sin* they fall from a state of grace.

Have mercy upon all—God never (as predestination affirms) concluded all under eternal damnation, or compulsory desert of hell, in order that he might, of his own "mere good pleasure," from pure "divine sovereignty," pick out a part and leave the rest to their awful, unavoidable fate. Nor does it avail to tell us that these so left deserve nothing at the hand of God. Every creature deserves at least justice at the hand of God. (Note on verse 35.)

The divine idea is mercy upon all, by mercy being placed within the power of all through Christ; or, as the parallel passage reads, "that the promise by faith of Jesus Christ might be given to them that believe."

33 Oh the depth of the riches both of the wisdom and knowledge of God! [i] how unsearchable *are* his judgments, and [k] his ways past finding out! **34** [l] For who hath known the mind of the Lord? or [m] who hath been his counsellor? **35** Or [n] who hath first given to him, and it shall be recompensed unto him again? **36** For [o] of him, and through him, and to him, *are* all things: [p] to [10] whom *be* glory for ever. Amen.

i Psa. 36. 6.—*k* Job 11. 7; Psa. 92. 5.—*l* Job 15. 8; Isa. 40. 13; Jer. 23. 18; 1 Cor. 2. 16.—*m* Job 36. 22.—*n* Job 35. 7; 41. 11.

o 1 Cor. 8. 6; Col. 1. 16.—*p* Gal. 1. 5; 1 Tim. 1. 17; 2 Tim. 4. 18; 1 Pet. 5. 11; Jude 25; Rev. 1. 6.—10 Gr. *him.*

4. The Doxology closing the Argument.

33. **Riches**—Tholuck and others, including Alford, hold **riches, wisdom,** and **knowledge** to be three coördinates, dependent upon **depth.** It would then read, "O the depth of the riches, and wisdom, and knowledge of God!" Riches would then imply affluence of goodness and blessing; as *rich* in x, 12, and *riches*, Phil. iv, 19. That this is the true sense is probable from the parallelisms (well shown by Dr. Forbes) which follow. (See our Introduction to Romans.)

This passage is at once a sublime, rapturous apostrophe, and a rich *commentary* by the apostle on his whole previous argument. But it is plain that Paul is not a Calvinistic commentator. When Calvin surveyed his own scheme his shuddering comment was, "A horrible decree, I confess!" When Paul surveys this his own grand argument he exultantly exclaims, "*O the depth of God's bounty and wisdom!*"

Riches—Both from its own force and from the parallel passages, to be taken as meaning God's infinite resources for good to his creatures. His is a *deep*, yea, a bottomless treasury, pouring forth its streams of perpetual bounty. His **wisdom** is absolute skill in planning, as his **knowledge** is absolute accuracy in perceiving. As God's **knowledge** foresees and comprehends all the possibilities of all possible things and courses, so his **wisdom** devises from himself the best course of all possible courses; and from the **riches** of his power and goodness he carries that course into perfect and glorious execution. **Judgments**—Not so much his judicial is all his providential decisions as his **ways** are his modes of executing them.

35. **Given...recompensed.** This verse, in fact, forms the key-note to the apostle's whole doctrine of the irreconcilability of grace and works. Our works cannot recompense God; hence they cannot purchase salvation; hence salvation must be by grace, that is, gratuity. Yet when it is said "we cannot *deserve* anything from God," we must be careful not to deny that finite created beings are *entitled* to just dealing from their Creator. (See note on verse 32.)

36. In the triad of this verse we recognise a dim reference to the distinctive attributes of the three persons of the Trinity. **Of him**—Rather, *from him*, as primitive source. **Through him**—As universal medium and agent. **To him**—As *End*, to which all things redound. This third, however, would seem to refer to the Spirit only as *finale* deity after the economy of salvation closes. The triad in Eph. iv, 6, is more perfectly trinitarian, "Above all, through all, and in you all." Alford very accurately says, "Though Paul has never *definitively expressed* the doctrine of the Holy Trinity as a definite formula, yet he was conscious of it as a living reality." Even the triad (verse 33) of riches, wisdom, knowledge—source, medium, and result—is not without its trinitarian look. And to this mystic Trine is ascribed glory eternal under the unquestionable sense of a divine attribute. What a dim yet decisive adumbration of the three-one God!

The entire First Part or Argument (see "Plan") is now closed. The very shape of the Epistle presents in type the great fact that our obligation to the duties of Life springs as a result from the doctrines of Christianity. Hence we title this Second Part.

CHAPTER XII.

I [a]BESEECH you therefore, brethren, by the mercies of God, [b]that ye [c]present your bodies [d]a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

a 2 Cor. 10. 1.—*b* 1 Pet. 2. 5.—*c* Chap. 6. 13; 1 Cor. vi. 20.—*d* Heb. 10. 20.

2 And [e]be not conformed to this world: but [f]be ye transformed by the renewing of your mind, that ye may [g]prove what *is* that good, and acceptable, and perfect will of God.

e 1 Pet. 1. 14.—*f* Eph. 4. 23; Col. 3. 10. *g* Eph. 5. 10; 1 Thess. 4. 3.

B. THE ETHICAL DEDUCTION: and PERSONAL CONCLUSION.

CHAPTER XII.

I. ETHICAL DEDUCTION, xii, 1 -xv, 14.

1. The Act of entire self-surrendering Faith is the grounding for all Christian Holiness of Heart and Life, 1, 2.

1. **Therefore**—As the grand deduction from the great doctrine of justification and sanctification by perfect faith taught in the last eleven chapters, I beseech you, brethren, consecrate yourselves by full faith unto God's perfect will. (Note on ii, 6; x, 10.) Thus this ethical section becomes a full and beautiful expansion of chapter vi, in which the apostle denies that the doctrine of faith is conducive to sin, and shows theoretically that it is the powerful incentive to holiness. That production of holiness he now deduces from that faith. **By the mercies of God**—As revealed through the way of faith. **Bodies**—In spiritual parallelism with the body of the sacrificial victim. Yet not only is there parallelism, but there is contrast. The victim's *body* is a dead body; the Christian's a living, active body. The sacrifice of the victim was a mere *animal* service; that of the Christian is a *rational* one. And though both were alike **holy** and **acceptable,** yet there is an immeasurably higher gradation of the *holy* and *acceptable* in the Christian just because his is a *rational* service.

2. **And**—By the power of this complete surrendering faith. **Conformed**—Is external, while **transformed** is internal. Full effective faith reforms us from the image of the world, and conforms to the model of the divine will. And when that is completed in the glorified man he is renewed in the divine likeness. **To this world**—The word for world here, *αιών*, signifies not the physical frame of the globe, (for which *κόσμος* is the more proper term,) but the living world or *age* of man. The nonconformity here does not consist of that cheap nonconformity which consists of a peculiar fashion of coat or bonnet. Christianity does not prescribe a certain fashion or costume, or a special grammar. Conformity to our age in things involving no sin or moral depravation is right. It is a waste of moral strength where there is so much real sin and ruin in the world to expend our efforts on incidental trifles. And it was a terribly heathen **world** in which these Romans lived and the apostle wrote. Christianity had not softened and shaded the world to its own likeness. Hence the external non-conformity of that age meant a wider contrast than is possible now between the Christian and his more immediate surrounding *world.* Yet in the receding background our present age darkens into a darkness almost as deep as heathenism itself. The *age* still largely lies in wickedness.

Transformed...renewing...mind—The apostle strikes deeply. True perfected faith *renews* the *mind,* and changes it from the *world's* fashion to the model of God's will. **Prove**—That is, *may test* or ascertain by a full, rich, actual experience. *The* **will of God** here is God's wish or requirement from us. And the terms **good, acceptable,** and **perfect** are not, as in our translation, adjectives qualifying **will,** but adjective nouns in apposition with it. The real meaning, then, is, Ye may prove what God's requirement of us is; namely, the **good,** the **acceptable,**

3 For I say, [h] through the grace given unto me, to every man that is among you, [i] not to think *of himself* more highly than he ought to think; but to think [j] soberly, according as God hath dealt [k] to every man the measure of faith. **4** For [l] as we have many members in one body, and all members have not the same office: **5** So [m] we, *being* many, are one body in Christ, and every one members one of another. **6** [n] Having then gifts differing [o] according to the grace that is given to us, whether [p] prophecy, *let us prophesy* according to the propor-

h 1 Cor. 3. 10; Gal. 2. 9; Eph. 3. 2, 7.—*i* Prov. 25. 27; chap. 11. 20.—*j* Gr. *to sobriety.*—*k* 1 Cor. 12. 7; Eph. 4. 7.—*l* 1 Cor. 12. 12; Eph. 4. 16.—*m* 1 Cor. 10. 17; Eph. 4. 25.—*n* 1 Cor. 12. 4; 1 Pet. 4. 10.—*o* Verse 3.—*p* 1 Cor. 12. 10; 13. 2.

and the **perfect.** Faith, therefore, is our self-commitment to God, and to all goodness, acceptability, and perfection.

2. The cycle of Christian duties, springing from this Faith.

1. Duties as to the unity of the Church are the following two, 3–16:

1. *A Tempered Filling each one's Official or Charismatic Place in the Church Unity*, 3–8.

3. **I say**—The apostle's frequent phrase of apostolic authority in this epistle. **Through the grace**—Of inspired apostleship, the highest position, both official and charismatic, in the young Church. **Every man**—Official or unofficial. He considers the official first, and the both classes together in 9–21. **More highly**—To the peace and unity of every Church nothing is more hostile than the over self-esteem by which individuals become arrogant, assuming, and contentious for personal opinions and rank. The special charisms or gifts of the apostolic age did not secure the very possessors of them from these disturbing qualities. Hence the apostle's striking comparison of even the charismatic Church to a living body where every limb spontaneously and contentedly performs its own part for the corporate interest. The apostle's play upon the Greek words *φρονεῖν* and *σωφρονεῖν* can perhaps be no better rendered into English than by Alford, as follows: "Not to be high minded above that which he ought to be minded, but to be so minded as to be sober minded." Doubtless the unique word methods of Paul were adopted for the purpose of arresting the attention and impressing the memory.

Measure of faith—The measure of endowing and qualifying faith.

4. **One body**—The same effective image of the Church as a **body** is fully expanded into particulars in 1 Cor. xii, 12–31. The point illustrated here is the quiet and due performance of his appropriate duty by each and every member in his place.

5. **One body** in the faith and atoning mercy of Christ. **One of another**—Each belonged not only to the whole, but each to the other; since the good order or disorder of one limb affects every other limb. We have here a sight of the organic arrangements of the Roman Church as it existed before a later providential expediency had crystallized it into permanent form, and before the apostle had ever overseen it. The official and charismatic are so blended that while there are unity, and form, and regular coöperation, yet the polity is spontaneous and spiritual, rather than governmental.

6. **Gifts**—Charisms or supernatural endowments; sometimes added to and heightening particular natural endowments. The possessors of the gifts who are here mentioned might be divided into those of utterance and those of action. To the former class belong prophets, teachers, and exhorters; to the latter ministers, (servitors, stewards,) distributers, (almoners,) compassionaters. (Note on verse 8.)

Prophecy—Primarily, the inspired prediction of future events; secondly, the inspired utterance of any divine truth; thirdly, the living and powerful preaching of truth contained in God's inspired word. In fact all Bible truth, being originally inspired and taking

tion of faith; **7** Or ministry, *let us wait* on *our* ministering; or [q] he that teacheth, on teaching; **8** Or [r] he that exhorteth, on exhortation: [s] he that [2] giveth, *let him do it* [3] with simplicity; [t] he that ruleth, with diligence; he that showeth mercy, [u] with cheerfulness. **9** [v] *Let* love be without dissimulation. [w] Abhor that which is evil; cleave to that which is good. **10** [x] *Be* kindly affectioned one to another [4] with brotherly love; [y] in honour preferring one another; **11** Not slothful in business; fervent in spirit; serving the Lord; **12** [z] Rejoicing in hope; [a] patient in tribulation; [b] continuing instant in prayer; **13** [c] Distributing to the necessity of saints; [d] given to hospitality. **14** [e] Bless them which persecute you: bless, and curse not. **15** [f] Rejoice with them that do rejoice, and weep with them that weep. **16** [g] *Be* of the same mind one toward another. [h] Mind not high

q Gal. 6. 6; Eph. 4. 11. —*r* Acts 15. 32. —*s* Matt. 6. 1, 2. —2 Or, *imparteth*. —3 Or, *liberally*, 2 Cor. 8. 2. —*t* 1 Tim. 5. 17; Heb. 13. 24. —*u* 2 Cor. 9. 7. —*v* 1 Tim. 1. 5; 1 Pet. 1. 22. —*w* Psa. 34. 14; Amos 5. 15. —*x* Heb. 13. 1; 1 Pet. 1. 22. —4 Or, *in the love of the brethren*. —*y* Phil. 2. 3. —*z* Phil. 3. 1; 1 Thess. 5. 16; Heb. 3. 6. —*a* James 1. 4; 1 Pet. 2. 19. —*b* Luke 18. 1; Eph. 6. 18; 1 Thess. 5. 17. —*c* 1 Cor. 16. 1; 1 John 3. 17. —*d* Heb. 13. 2; 1 Pet. 4. 9. —*e* Matt. 5. 44; Luke 6. 28; 1 Pet. 2. 23. —*f* 1 Cor. 12. 26. —*g* Chap. 15. 5; 1 Pet. 3. 8. —*h* Psa. 131. 1, 2; Jer. 45. 5.

hold of the eternal future, is **prophecy**; and every true preacher is in a true sense a *prophet*. The New Testament prophet blended and exercised by turn, as grace was given him, these various gifts. **Proportion of faith**—Conceded to each one.

7. **Ministry**—The Greek term from which deacon and deaconship are derived. (See note on Acts vi, 1.) The office, though not well defined, seems to include the performance of the secular and manual needs of the Church, though the individual was often endowed for higher functions and performed them. **Teacheth**—As a catechist or expositor of Old Testament truths, or of the history and teachings of Jesus. (Luke i, 4.) The Sunday-school teacher of the present day fulfils very much the same duty. And there is, we think, very good reason to suppose that Sunday was the day selected for much of the performance of the duty.

8. **Exhorteth**—As the *teacher* explained facts and truths for the *memory*, so the exhorter, on the same grade below the prophet, was the emotional stirrer of the heart. Undoubtedly the *prophet*, and even above him the apostle, could and often did both teach and exhort, (1 Tim. vi, 2; Tit. ii, 15.) Nor was there any official boundary line preventing the teacher or exhorter, if the divine charism moved him, from rising into the prophet, but never into the proper apostle. (See note on Luke i, 2.) **Giveth**—*Distributeth*, that is, the charities of the Church. **Ruleth**—Or presides, whether as a permanent official or as chosen chairman for any particular occasion. **Showeth mercy**—Compassion or benefaction to any case of distress.

All the good-doings thus far mentioned contribute to the united activity of the Church; but they do not specify so many officers by appointment, the whole moving by the spontaneity of the Spirit, rather than by a constituted polity.

2. *Common mutual affections*, 9–16.

In this paragraph the qualities required are really within the sphere of the Christian Church, as promoting the common unity and edification.

9. **Love be without dissimulation**—Literally, *unhypocritical*. Let it *be* in the *reality*, in opposition to its non-existence; and let it be pure from any factitious display or even pretence.

11. **Business**—Literally, *zeal*. The word does not apply to secular employments, but to Christian earnestness. **Lord**—For Κυρίῳ, Lord, a well supported reading is Καιρῳ, occasion or opportunity.

12. **In**, or in regard to, **hope**, be **rejoicing; in tribulation, patient; in prayer**, persistent.

16. **Same mind**—Same spirit or

things, but [e] condescend to men of low estate. [f] Be not wise in your own conceits. **17** [k] Recompense to no man evil for evil. [l] Provide things honest in the sight of all men. **18** If it be possible, as much as lieth in you, [m] live peaceably with all men. **19** Dearly beloved, [n] avenge not yourselves, but *rather* give place unto wrath: for it is written, [o] Vengeance *is* mine; I will repay, saith the Lord. **20** [p] Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. **21** Be not overcome of evil, but overcome evil with good.

5 Or, *be contented with mean things.*—*i* Prov. 3. 7; Isa. 5. 21.—*k* Matt. 5. 39; 1 Thess. 5. 15; 1 Pet. 3. 9.—*l* 2 Cor. 8. 21.

m Chap. 14. 19; Heb. 12. 14.—*n* Lev. 19. 18; Prov. 24. 29.—*o* Deut. 32. 35; Heb. 10. 30.—*p* Exod. 23. 4, 5; Prov. 25. 21; Matt. 5. 44.

common feeling. **High things**—Literally: Not the lofty **things,** thinking, but to the humble things, condescending. **Conceits**—Thereby becoming opinionated and contentious.

2. Individual churchly spirit toward those without, 17–21.

Each in his place manifesting the spirit of love by withholding all hostile tempers, a common unity of innocence and peace will be attained. The precepts of the paragraph are mostly negative or prohibitory.

17. **Provide**—Premeditate. Be careful to present your Christian character before the world as to win its moral respect. **Honest**—Rather, *fair, honourable.* Study to make Christianity appear honourable in your character.

18. **In you**—So far as in your power. It may be impossible, from the actions of others; but let it not be your fault that there is not perfect peace.

19. **Give place unto wrath**—We have in our language a similar idiom: *Give a wide berth to it,* so that you may keep it at a distance and have nothing to do with it.

20. **Heap coals of fire**—Doing him good for evil is the true Christian man's vengeance; it destroys your enemy by making him repent of his malignity and become a better man. It is a very likely way not to kill him, but to kill the enmity in him.

21. **Overcome evil with good**—And so you will not only become a true Christian avenger, but a true Christian conqueror. It is wonderful how often love is wiser than wisdom or cunning; disarming its foes and winning its way by animating every body with the spirit to give it its way. We doubt not that Paul, with all the severity which his love sometimes wore, especially in the present epistle, often triumphed by the blessed sorcery of love.

Paul has now in this chapter organized the unity of his Roman Church, with faith in Christ for its basis, and love for its central and vital principle. How shall it deal with the powers of the world? The next chapter will show.

CHAPTER XIII.

3. Subjection to government as to a divinely established authority, 1–7.

To the young Christian Church it could not but occur as a very momentous and very doubtful question, What are we to do with the governments of the world? They are all in pagan hands, with despots for their heads. In the Old Testament the visions of Daniel describe them as beasts. Christ is our true king, and we know not how soon he may appear to overthrow all existing despotism and establish a universal reign of righteousness.

Paul here furnishes the divine reply. Bad as human governments are, brutal and ferocious as is often their spirit, there is a benign and beneficial side to them. Government is ordained of God. Society is not formed by a fabled social compact. On the contrary, God has formed man for society, and government is the form into which he has obliged society to throw itself for its own peace and conservation. Hence, at all times, every government that truly is a government is ordained of God and entitled to our obedience.

CHAPTER XIII.

LET every soul [a] be subject unto the higher powers. For [b] there is no power but of God: the powers that be are [1] ordained of God. **2** Whosoever therefore resisteth [c] the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. **3** For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the pow-

a Titus 3. 1; 1 Peter 2. 13.—*b* Prov. 8. 15, 16; Dan. 2. 21; 4. 32; John 19. 11.
1 Or, *ordered*. *c* Titus 3. 1.

The exceptions to this normal law, and its limitations, the apostle does not discuss. That an authority which commands us to violate the law of God should not be obeyed, he would, of course, not only have admitted, but affirmed. Had the emperor with all his powers required him to abjure Christ, he would have promptly disobeyed and suffered the result. Why? Because government, if ordained by God, is limited by the law of God. And if it oversteps the law of God, it oversteps the boundary line of its authority, and ceases to be a government, and has no title to be obeyed. Cesar, then, is no longer Cesar, but, so far, simply a private man. If the President of the United States orders his general to overthrow the Constitution he acts outside his office, and on that outside ground he is not President, and can claim no rightful obedience. What a legitimate government is the apostle does not here discuss. Nor does he raise the question of the right of revolution. The only question before him is, What is the duty of the Christian to a government which he acknowledges to be *the* government? (See note on Acts iv, 19.)

1. **Every soul**—A term of solemn universality; every human being needs the government and should obey it. **Higher powers**—The apostle uses the abstract, and not the concrete. It is the government that is of God, not necessarily the particular governor. **No power but of God**—Nor is it said that there is no usurper who is of the devil. But as government is ordained of God, so every admitted government must be attributed to God.

It has often been the case in human history that conscientious Christians have been doubtful what, or which, is the true government, the government entitled to their Christian obedience. When the popish tyrant, James II., was driven from the throne of England, and a constitutional sovereign substituted in his place, a large class of conscientious thinkers continued for near half a century sincerely to believe that James and his heirs were their true and lawful sovereigns. So believing, they thought it their duty to withhold their allegiance from the reigning authority. They believed that there is no power but of God; but they also believed that the new king was, in the apostle's sense, not a **power.**

2. **Resisteth the power**—That is, resisteth a **power** which is confessedly the government.

The Romans to whom Paul wrote were under the rule, and lived not many yards from the palace of the Emperor Nero, whose is one of the names in history most conspicuous for tyranny and blood. Yet, bad as he was, and bad as was his government, it was the best thing of which the age was capable. When he was assassinated a series of civil wars and of brief tyrannies succeeded, under which the empire declined to its final fall under the incoming flood of the northern barbarians, under which the ancient society perished. **Damnation**—Divine condemnation. For he is guilty of treason not only against the existing government, but against the public welfare.

The apostle now argues against resistance, first, from the social necessity of a terror over the evil, and, second, from the rightfulness of terror as a governmental principle.

3. **Not a terror to good**—In its legitimate character, government is necessary to prevent evil and to secure peace. The very worst government is

er? [d] do that which is good, and thou shalt have praise of the same: **4** For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. **5** Wherefore [e] *ye* must needs be subject, not only for wrath, [f] but also for conscience' sake. **6** For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. **7** [g] Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for [h] he that loveth another hath fulfilled the law.

d 1 Pet. 2. 14; 3. 13.—*e* Eccles. 8. 2.—*f* 1 Pet. 2. 19.—*g* Matt. 22. 21; Mark 12. 17; Luke 20. 25.—*h* Verse 10; Gal. 5. 14; Col. 3. 14; 1 Tim. 1. 5; James 2. 8.

better than aimless anarchy. **Not be afraid**—To fear the just penalty of law is a duty. So to fear the just penalty of the law of God is a duty.

4. **Minister of God**—Though as pagan, antichristian, or worldly, the government is, according to Daniel, a beast, yet as a conservator of society required by the divinely established laws of human nature the governor is the **minister of God. The sword**—The ensign of sovereignty. It is the emblem also of death. And as it is placed by God in the hands of the sovereign as the *minister of God*, so to him is delegated from God the power over life and death in order to secure the just peace of society. The **sword** is authorized by God to the government, to be used not only in just execution upon the domestic criminal, but in just war against a foreign foe. For one of these rights involves the other. The execution of the criminal is a lesser war upon a single foe. The difference is a difference only in numbers. **A revenger...doeth evil**—According to the apostle the ruler is of God only as a revenger upon him that doeth evil. He is not a minister of God when he is the executioner of the good.

5. **For wrath...for conscience' sake**—The apostle by his **wherefore** draws the inference from the two previous verses that it is a matter of conscience that we entertain a salutary fear of the punitive power of the government.

6. **For this cause**—From the fact that government is of divine authority. **Pay ye tribute**—Primarily, the payment imposed upon us by a foreign power, such as the Romans over the Jews. Secondarily, it means the tax necessary to the support of government. **Attending continually**—Spending their time and abilities in the very business of government, and therefore entitled to support.

7. **Their dues**—It is the Christian's duty to pay to all what is due to all. And as tribute, custom, fear, and honour are due to government, both by divine authority and for human good, it is matter of conscience that he render them all. **Custom**—Usually the duty paid on exports and imports.

4. Duties to our living contemporaries, 8–14.

All are comprehended under love, (8–10,) under pressure of the most solemn Christian motives requiring of us perfect purity of life, (11–14.)

8. **Owe no man**—From the payment of government dues the apostle makes transition to the universal due of **love,** required by and lying as basis of the divine law, toward all our fellow men. The emphasis, therefore, does not rest upon this clause as if the apostle forbade the credit system in trade; but it is rather the transit to the duty of ever recognizing and ever paying the debt of love. **Any thing**—This does not forbid contracts to pay at a future time, but a violation of the contract, or the violation of any obligation to pay when justly due. We must avail ourselves of no technicality of law to avoid what is equitably due. In short, we must obey the golden rule

9 For this, [i]Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, [k]Thou shalt love thy neighbour as thyself. **10** Love worketh no ill to his neighbour: therefore [l]love *is* the fulfilling of the law. **11** And that, knowing the time, that now *it is* high time [m]to awake out of sleep: for now *is* our salvation nearer than when we believed. **12** The night is far spent, the day is at hand: [n]let us therefore cast off the works of darkness, and [o]let us put on the armour of light. **13** [p]Let us walk [2]honestly, as in the day; [q]not in rioting and drunkenness, [r]not in chambering and wanton-

i Exod. 20. 13, etc.; Deut. 5. 17, etc.; Matt. 19. 18.——*k* Lev. 19. 18; Matt. 22. 39; Mark 12. 31; Gal. 5. 14; James 2. 8.——*l* Matt. 22. 40; verse 8.——*m* 1 Cor. 15. 34; Eph. 5. 14; 1 Thess. 5. 5, 6.

n Eph. 5. 11; Col. 3. 8.——*o* Eph. 6. 13; 1 Thess. 5. 8.——*p* Phil. 4. 8; 1 Thess. 4. 12; 1 Pet. 2. 12.——2 Or, *decently*.——*q* Prov. 23. 20; Luke 21. 34; 1 Pet. 4. 3.——*r* 1 Cor. 6. 9; Eph. 5. 5.

in the moneyed transactions of life. The law of equitable love must underlie our business dealings. **Love**—This is a debt which though forever paid is forever due. It is a vessel which even though forever full forever needs filling.

9. **For**—Implying that the term *law* finds its standard expression in the decalogue, as the due performance of the decalogue requires, as its source and spring, love in the heart. Right doing, as a permanent life, can only flow from right feeling. **Thou shalt not**—The negative form forbids every possible course but the right one, and so hems us in to the right. It is implied by this negative form that the directions toward wrong are innumerable, and man's impulses toward them as countless. **Thou shalt love**—This form of the decalogue locates the obedience in the heart, and not in the outward limb, and substitutes the positive for the negative form, and concentrates it into the briefest, most portable, and most practical form.

10. **No ill...fulfilling**—As working **no ill,** love performs the decalogue in the negative form in which it is written.

11. **And that**—The apostle, with a startling abruptness, as if from a sudden impulse, turns from the law to the great and closing execution of the law at the judgment seat of Christ. He speaks of it as if conceptually and practically standing in close connexion with the close of human earthly existence, whether individual or general. So in 2 Tim. iv, 5–8, when he was assured that his own death was at hand, he held the righteous Judge as conceptually close upon death. **Sleep**—Life is a *night;* time and its sublunary engrossments are a **sleep; death,** judgment, **salvation,** are the approaching dawn before us; it becomes us to be **awake out of sleep,** and watch the approaches of the morning, of the glorious *day at hand.* **High time**—Urgent reason. **Nearer than**—Each passing moment draws us nearer to the gates of blessedness. **When we believed**—We are midway between our first earthly salvation and our final heavenly one.

12. **Night...spent**—It is the three o'clock of our waning night of life. **Works of darkness**—The wickednesses that men commit in darkness and night. **Armour of light—Darkness** and **light** are now two hostile armies; the apostle exhorts to buckle on the armour of soldiers in the cause of **light.**

13. **Walk**—The rapid apostle now changes his figure from that of war to revelry. **Walk honestly**—That is, *walk becomingly* or *decently;* not like revellers who race shamefully through the nightly streets. **Rioting**—In the streets. **Drunkenness**—In the drinking houses. **Chambering**—Literally, *beds;* that is, of debauchery. **Wantonness**—Loose immorality of any kind. **Strife and envying**—Vices more decent, but not less malignant.

ness, [s]not in strife and envying: **14** But [t]put ye on the Lord Jesus Christ, and [u]make not provision for the flesh, to *fulfil* the lusts *thereof*.

[s] James 3. 14.—[t] Gal. 3. 27; Eph. 4. 24; Col. 3. 10.—[u] Gal. 5. 16; 1 Pet. 2. 11.

14. **Put ye on...Christ**—Let him be buckled on to your body and soul as an armour, verse 12; let him be invested upon you as a dress instead of wanton attire, verse 13. Put him on as your righteousness, as pardoning your sin and ruling your life. Put him on as your Redeemer and ultimate Glorifier. Put him on by an inward living faith, and by an external exemplary profession. **Provision**—Forethought, purpose. **Flesh**—In so pure an attire as Christ, be infinitely removed from all the lusts of the fallen nature.

CHAPTER XIV.

5. Treatment of Weaklings in Faith, xiv, 1–xv, 14.

The vegetarian and over-sabbatarian, 1–6. We all live under one final Judge, the Lord Jesus, 7–13. Avoidance of fatal offence to morbid consciences, 14–23; continued, xv, 1–7.

1–6. According to the great body of commentators, these rejecters of meats, sabbaths, and wine were Jews; but the difficulty is that Judaism taught no such rejection. To avoid this objection Alford supposes that they were very scrupulous Jews, who, like Daniel and his companions, ate vegetables alone to avoid the defilement arising from Gentile cookery. Similar was the case of Tobit, (Tob. i, 10, 11,) and of certain Jewish priests sent prisoners to Rome, mentioned by Josephus, (Life, § 3.) But there seems this peculiarity in all these quoted cases, that the persons were under duress; whereas the weaklings of this chapter were regular residents at Rome, able to prepare their food in their own way. Moreover, no shadow of such a compulsory reason for this vegetarianism appears. The eating of herbs, the abstaining from wine, and the judging of days, were all three alike, it would seem, a matter of explicit doctrine.

CHAPTER XIV.

HIM that [a]is weak in the faith receive ye, *but* [1]not to doubt-

[a] Chap. 15. 1, 7; 1 Cor. 8. 9, 11; 9. 22.—[1] Or, *not to judge* his *doubtful thoughts*.

Others identify them with the Essenes, (note on Matt. iii, 7,) but these were residents not of cities, but of the deserts and rural sections. So was Banos, the ascetic teacher with whom Josephus for a while was disciple.

Our own opinion is that they were Gentile, as most of the Roman Church was. Their doctrine was a streak of Orientalism in Rome, where all opinions found a home. Those mystic Aryans, the Brahmans, had at this time infused something of their tenets from India into the West. The fundamental maxim was, (even as early as Simon Magus.) *the absolute evil of matter.* (Note on Acts viii, 9.) Thence they abstained from every bodily luxury; they denied at Corinth the resurrection of the body; blending with Judaism, they forbade meats in Colosse; and they denied the reality of the body of Jesus in Asia Minor, where they were opposed by St. John. This heresy was yet in the germ at Rome, and hence was mildly treated by Paul.

It is, indeed, objected that those mystics were not the gentle weaklings here described, but proud pretenders to eminent perfection in their abstinences. But, 1, It is not so clear (as our notes on verse 3 may show) that these weak in faith were very gentle in their judgments; and, 2, The phrase in 1 Tim. iv, 3, *commanding to abstain from meats*, shows a tendency to hold this abstinence to be a requisite of true Christian piety. As to their doctrines about *days*, see our notes on 5, 6.

1. **Weak in the faith**—They were **in the** genuine **faith** of Jesus Christ, and truly thereby justified. But they were **weak**, from the fact that they were not perfectly grounded in the true limits of Christian morality, weak in the fact of a morbid conscience, and weak from the danger of taking ready offence at sounder

ful disputations. **2** For one believeth that he [b]may eat all things: another, who is weak, eateth herbs. **3** Let not him that eateth despise him that eateth not; and [c]let not him which eateth not judge him that eateth: for God hath received him. **4** [d]Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand. **5** [e]One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be [2]fully persuaded in his own mind.

b Verse 14; 1 Cor. 10. 25; 1 Tim. 4. 4; Titus 1. 15.——*c* Col. 2. 16.

d James 4. 12.——*e* Gal. 4. 10; Col. 2. 16.
2 Or, *fully assured.*

Christians than themselves, and falling into an easy apostasy. There is sometimes as much danger from a morbid conscience as from a lax conscience. **Receive**—To your Christian recognition and communion; **as Christ also received us.** (xv, 7.) **Doubtful disputations**—Greek, *criticisms of opinions.* Receive the weak brother to something better than a censorship of his peculiar views. Of these weaknesses the apostle now adduces two kinds, one in regard to diet, and the other to sabbatic observances.

2. **He may eat all things**—That is, according with the apostle's own opinion, that **all** eatables were equally innocent. **Eateth herbs** — Plainly under the supposition that **herbs** alone are morally innocent. This is a different case from those who abstain from meats offered to idols only, or from those who abstain from meats that may have been touched by Gentile hands.

3. **Let not** — The apostle himself belongs not to the weak or over scrupulous side, but to the strong or less scrupulous. He therefore first conciliates both sides, and then (verse 4) strongly maintains the sustainability by God of the stronger but less scrupulous thinkers. **Despise**—The natural feeling of the sounder mind toward the morbid conscience is contempt. **Judge**—The feeling of the stricter conscience toward the less scrupulous is condemnation. These weaklings are not so clearly weaklings in their own estimation. On the contrary, the apostle warns them against arrogant judging, and through 10–13 cites them to the judgment seat of Christ. **God hath received him** — A protective against the strong judgment of the weakling, continued through next verse.

4. **God is able**—Though condemned for lax conscience, God is mighty to sustain the advocate for the innocence of every diet. It is not always the stricter side of a moral question that is right.

5. **Day above another**—Literally, *day over day.* Inasmuch as the apostle in the former instance mentions the **strong** opinion first, namely, that which favoured eating all things, and which the apostle himself held: so by parallelism this must be the stronger opinion, and held by the apostle himself, as being the first. And there is proof from the apostle's conduct that he did esteem one day above another. **Every day alike** — The word alike being in italics is of course not in the Greek, and, as supplied by the translators, perverts perhaps the meaning. Let it be noted that the Greek word accurately twice rendered **esteemeth** expresses in both cases precisely the same state of mind. And then we have the result that, whereas one's esteem raises a particular day to a certain holy elevation over another, so the other's esteem assumes to raise all to the same holy elevation. That is, Paul elevates the seventh day above the others to a sabbath, and the other equalizes all days, not by sinking the sabbath to a secular day, but by raising all days to a sabbatical rank. So that as all his eating of vegetable food is a holy fast, (Matt. iii, 4,) so all his days are, in his mysticism, holy sabbaths. Paul will not now condemn this high strain of conscience; but he will defend the esteemer of one day above another against the censoriousness of this ultra pietist.

6 He that [f][3]regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for [g]he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For [h]none of us liveth to himself, and no man dieth to himself.

f Gal. 4. 10.—3 Or, *observeth*.—*g* 1 Cor. 10. 31; 1 Tim. 4. 3.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. **9** For [i]to this end Christ both died, and rose, and revived, that he might be [k]Lord both of the dead and living. **10** But why dost thou judge thy brother? or why dost thou set at nought thy

h 1 Cor. 6. 19, 20; Gal. 2. 20; 1 Thess. 5. 10; 1 Pet. 4. 2.—*i* 2 Cor. 5. 15.—*k* Acts 10. 36.

6. **Regardeth it unto the Lord**—Paul justifies the maintainer of the special day as acceptable to God. But it is remarkable that the following clause, **He that regardeth not the day to the Lord he doth not regard it,** is decided by scholars to be spurious. It was originally inserted by copyists, who inferred it to be needed from the fact that in the last half of this verse both the positive and negative side of the eating of meats are commended as being done unto the Lord. It is therefore very remarkable that while in regard to the eating of meats both sides are thus commended, in regard to days it is only one side, namely, *the esteem of the special day alone that is so sanctioned.* This appears to be a decisive indication that it was the apostle's own opinion. This passage, therefore, is a strong proof-text of the validity of the Christian sabbath. (See Dr. Fairbairn's work on "Revelation of Law," whence much of this argument is suggested.)

In our Saviour's life every day was a sacred day, redolent with the holiness of the sabbath; and yet one day was by him acknowledged to possess that special rank. Similarly, in Paul's own life every day was holy, yet one in seven only was sabbath. What Jesus did, what Paul did in his human measure, that these pietists professed and aspired to do, and perhaps succeeded; namely, drown the special sanctity of one day in the general sanctity of all, and so doctrinally abolish the sabbath. It is one thing to raise every day to a sabbatic holiness, and another to sink the sabbath to an ordinary secularity. Yet this mysticism of these pietists marred the practical soundness of secular Christian life; and, though bearing its palliations, was a *weakness in the faith*, productive of ungrounded censoriousness, and endangering perseverance in Christian life.

Tolerance enjoined in view of the Judgment of God the Lord of both, 7–13.

The apostle now impressively dissuades both parties from judging each other by the fact that they were tied to the judgment throne of God. It would be a fearful usurpation of that awful office of the infinite and holy One should brother Christians sit in judgment upon each other.

7. **None of us**—None of us as men, and especially none of us as Christians. **Liveth to himself**—However self-sufficient in our judgments, we are not independent beings. We are fastened by strong ties to the throne of God. By creation, by redemption, by self consecration, (see notes on chap. v, 1, 2,) we are Christ's and God's.

8. **Live...die**—The apostle with plentiful reiteration seeks to impress the contending parties with the ties which bind them to the judgment seat, and which should hush all angry contention about non-essentials. Living or dying we are the Lord's property, and neither side is to be assailed or damaged by the other.

9. **Died...rose...revived**—By the correct text this should read simply, *Christ both died and lived.*

10. **Thy brother**—Each party admitted the other to be Christian, and therefore **brother.**

brother? for [l] we shall all stand before the judgment seat of Christ. **11** For it is written, [m] *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. **12** So then [n] every one of us shall give account of himself to God. **13** Let us not therefore judge one another any more: but judge this rather, that [o] no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, [p] that *there is* nothing [4] unclean of itself: but [q] to him that esteemeth any thing to be [5] unclean, to him *it is* unclean. **15** But if thy brother be grieved with *thy* meat, now walkest thou not [6] charitably. [r] Destroy not him with thy meat, for whom Christ died.

l Matt. 25. 31, 32, 33; Acts 10. 42; 17. 31; 2 Cor. 5. 10; Jude 14, 15.——*m* Isa. 45. 23; Phil. 2. 10.——*n* Matt. 12. 36; Gal. 6. 5; 1 Pet. 4. 5.——*o* 1 Cor. 8. 9, 13; 10. 32.

p Acts 10. 15; verses 2, 20; 1 Cor. 10. 25; 1 Tim. 4. 4; Titus 1. 15.——4 Gr. *common.*——*q* 1 Cor. 8. 7, 10.——5 Gr. *common.*——6 Gr. *according to charity.*——*r* 1 Cor. 8. 11.

11. **Written**—Isaiah xlv, 23, quoted substantially, not verbally. The prophet is describing the supremacy of Jehovah in the blessed future, and the apostle applies it to Christ in that his highest act of supremacy is the judgment of the world. **Every tongue shall confess**—In the prophet, *Every tongue shall swear;* that is, swear, or confess by oath, allegiance to God. The words describe not a universal salvation, but a universal subjection, willing or unwilling, to the divine judgment.

12. **Every one of us**—Of every party, whether judging or judged of each other. Each must come under the final scrutiny of God.

13. **Judge this rather**—Rather than judge each other, let us judge what our own conduct should be toward each other. **Stumbling-block**—(See note on Matt. xviii, 7.)

Warning to the Strong against Injuring Weaker Brethren, 14–23.

After declaring his firm belief that nothing was intrinsically impure, and thus classing himself with the strong, the apostle earnestly presses upon them the duty of so using their liberty as not to offend and destroy the souls of the feebler brethren.

14. **Unclean**—In the Greek, *common;* a word derived from Old Testament use as a term antithetic to *consecrated* or *set apart.* The term being Jewish, might seem to imply that the weaker brethren were Jews. But in New Testament use it came to signify impure or profane in general. Thus in Hebrews x, 29, it is applied to the despised blood of Christ, and translated *unholy;* and in Rev. xxi, 27, it is applied to any thing too *impure* to enter heaven. It is the word which the apostle, with his Jewish training, would use to designate that impurity which Orientalism attributed to all matter.

15. **Grieved**—The grief which one Christian may be supposed to feel when he beholds the transgression of another. **Charitably**—According to the law of *love,* which requires the sacrifice of our own convenience and taste for the good of the souls of others. **Destroy not**—The grieved brother might be induced through disgust to leave the Christian communion, and so be lost. It was the strong brother's duty if possible to retain him within the Christian circle, even for the very purpose of inspiring him with a purer, firmer grounding in Christian faith and morality.

This passage belongs to that large class of proof-texts which show that a Christian may totally apostatize from a true faith, and so be finally lost, by warning against that result as a confessedly and practically possible reality. Such texts require us to *fear* such a catastrophe as what not only may happen, but for aught we know has often happened. The customary reply to this is that these warnings are the means to prevent that catastrophe, and God's grace will

16 [s]Let not then your good be evil spoken of: **17** [t]For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. **18** For he that in these things serveth Christ [u]*is* acceptable to God, and approved of men. **19** [v]Let us therefore follow after the things which make for peace, and things wherewith [w]one may edify another. **20** [x]For meat destroy not the work

[s] Chap. 12. 17.—[t] 1 Cor. 8. 8.—[u] 2 Cor. 8. 21. [v] Psa. 34. 14; chap. 12. 18.

[w] Chap. 15. 2; 1 Cor. 14. 12; 1 Thess. 5. 11. [x] Verse 15.

take care that this shall always be successful. But if God has predetermined that no Christian shall ever fall, the very means used to prevent the fall are falsehoods. God's predetermination eternally *precedes* the warning and falsifies it. But here the warning is not given to the Christian not to apostatize. It is given to the destroyer; it warns him not to make another person apostatize. It directs him to consider that result as sure from a certain course of his own. And so sure does the apostle feel that result to be, so practically inevitable, that he is ready in the case to eat no meat so long as he liveth. (1 Cor. viii, 13.) Surely his Roman and Corinthian readers would think it very strange if the apostle should add in a sub-tone, "But the case of a weak brother's being destroyed is by God's decree absolutely impossible!" All these warnings are at once neutralized when the Christian has been told, "Do not be alarmed; God has determined from all eternity that *you* shall never fall." **For whom Christ died**—This proves to a demonstration that Christ's death for a man is not incompatible with the man's final destruction. It both proves that Christ died for all, and that all men will not necessarily be saved *because* Christ died for all.

16. **Your good**—Your right-doing as in eating meat, or your Christian integrity in any case. **Evil spoken of**—Endeavour not only to be and do right, but also so to appear clear and right that others may not misinterpret you to their own soul's damage.

It, perhaps, often needs an apostle to apply and modify these principles wisely and apply them rightly. Generally, in this world, it is about as much as a man can do to be and do right, and then let his character in the long run speak for itself. It is often right for a man to say, "It is my business to be right, it is other folks' business rightly to interpret me." Yet there are other cases, like the present, where it is of primary importance to secure that others may not be harmed by misunderstanding our principles of action.

17. **Kingdom of God**—The divine *dominion* in the soul under Christ. **Not meat**—Its essence is not in distinctions of food. **Righteousness**—Of heart and life. **Peace**—With God, with our neighbour, with ourselves. **Joy**—The result of our *righteousness* and *peace*. The whole process is beautifully expanded in vi, 1–5. **In the Holy Ghost**—This clause is to be applied to each of the three.

18. **In these things**—In the three traits of God's kingdom in the heart just mentioned. **Serveth Christ**—In the triad of graces we observe a true universal morality, devoid of narrow ritualisms and dietetics; and yet we are truly *serving Christ*. **Approved of men**—The character and conduct of the man in whom the triad reigns really approve themselves to the consciences of men. The world may persecute because the person is specifically Christian; it may profess to despise his profession. But the true traits of the Christian character command the involuntary respect of men.

19. **Therefore**—Since religion consists not in meats, but in spiritual graces. **Follow...peace**—By neither insisting on *meats*, nor stiffly refusing to avoid meats. **Edify**—Build up; a metaphor borrowed from architecture. The Christian is a true temple of God. Beware lest instead of building him up we tear him down.

20. **The work of God**—The Chris-

of God. [y] All things indeed *are* pure; [z] but *it is* evil for that man who eateth with offence. **21** *It is* good neither to eat [a] flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. **22** Hast thou faith? have *it* to thyself be-

y Matt. 15. 11; Acts 10. 15; verse 14; Titus 1. 15.—*z* 1 Cor. 8, 9-12.—*a* 1 Cor. 8. 13.

tian who, however weak, is God's building, and so must not be *destroyed* or demolished. **All...pure**—Free alike from that impurity which Orientalism ascribes to all *matter*, (note on Acts viii, 9;) from the old patriarchal and Mosaic distinction of certain things as unclean, and from any imaginary contamination from idols which are just nothing at all in the world. **It is evil**—Literally, *evil to the man.* Although all things are pure from evil in themselves, yet there is evil to the man who eats with damage to his brother.

21. **Any thing**—The italic words are of course supplied by the translator. The complete sense requires *nor to do any thing;* for the apostle means to generalize the precept, *Do nothing that may ruin the soul of thy brother.*

We have already said that it almost needs an apostle's wisdom correctly to apply the apostle's maxim.

1. It is often the case that the supposed weak conscience is a pitiful self-conceit that fixes a false importance on trifles, and magnifies its own importance by imposing its notions as a law upon others. To obey its dictates is simply to gratify this self-conceit and to increase this dictatorial disposition. Such cases need to be managed with great wisdom and good temper. 2. It is not seldom the case that such whims threaten to make themselves a part of the Christianity of the locality and time, so as to deform and debase it, and, by rendering it repulsive to people of good sense, really do an immense moral damage. So the Jesuits are said to carry this compliance so far, even among heathens, that they allow much of paganism to remain with a thin varnish of Christianity spread over the surface. St. Paul's own example well illustrates his principles. He consented to circumcise Timothy because he thereby did not acknowledge circumcision to be a condition of salvation, but did secure Timothy access to those who so acknowledged it. He refused to circumcise Titus in order that the circumcisionists should not be too fully encouraged, and in order that circumcision might not be attached even as a non-essential but permanent appendage to Christianity. He would sooner die than consent to an act of circumcision as a condition or means of salvation. And so at a later period (1 Tim. iv, 3) he commands Timothy to reject the heretics who required to abstain from meats, as if the time of temporizing on that point was past.

So long, indeed, as the weak brother is simple and sincere, and a delicate compliance may win his attention and tend to secure a stronger faith, it is of momentous importance to bear with him. Yet an eye must ever be had to extricating him from his weak scruples, and emancipating into the full, pure, comprehensive morality of the heart through Jesus Christ. This is the true *rational* Christianity.

22. **Hast thou faith?**—We prefer the different reading which admits the following rendering: *What faith thou hast, have to thyself before God.* Do not protrude it out upon thy brother to his damage. By **faith** we here by no means understand, with Dr. Hodge, "a firm persuasion of the lawfulness of all kinds of meat." Such a variance in interpreting this most important word from its uniform meaning throughout this epistle is arbitrary and dangerous. We strictly understand it to be justifying faith in Christ; that **faith** which the weakling had, but in which he was obscure. Now what stronger, clearer faith thou hast in Christ alone, by which thou seest that these scruples are no proper part of Christianity, so have it to thyself and God as to hurt nobody else.

fore God. [b] Happy *is* he that condemneth not himself in that thing which he alloweth. **23** And he that [7] doubteth is damned if he eat, because *he eateth* not of faith: for [c] whatsoever *is* not of faith is sin.

b 1 John 3. 21.—7 Or, *discerneth and putteth a difference between meats.*—c Titus 1. 15.

Condemneth . . . alloweth—You in your clear *faith* in Christ can eat meats. *Happy* is your case; you are not *self-condemned* in your liberal *allowance.* There is a harmony between your faith, your conscience, and your conduct. Not so your weak brother, as the next verse shows.

23. **And**—Rather, *but.* He whose obscure *faith* in Christ allows him to believe *meat* a criminal matter, and so both *doubts* and *eats*, is not **happy,** but *self-condemned.* His conscience and conduct are at war, and he is wretched, though not perhaps as bad as he thinks himself. Yet his case is bad. He has *intended* to do wrong. And even though the objective act was not intrinsically wrong, its rightness was an accident; the unhappy man has really in his heart *purposed* to violate the law of right. Dr. Hodge pertinently says, "It is wrong to do any thing which we think to be wrong. The converse of this proposition is not true. It is not always right to do what we think to be right." **Damned**—Is here used in its old English sense, *condemned;* that is, *condemned* by himself and *condemned* by God; not necessarily eternally ruined. **Eateth not of faith**—He eats not according to the clear free **faith** of the strong man, for that would have banished his doubt and reconciled his conscience and conduct. He eats not according to his own feeble **faith,** for that authorizes the doubt by which he is self-condemned. He acts from no Christian or moral **faith** or principle at all, but from an unholy impulse. **Not of faith is sin**—The Christian's whole true life is a life of **faith** which faith authorizes every innocent act. Whatever comes not from that is transgression. The Augustinian argument (noticed by Alford, and in Lange's Commentary on the passage) drawn from this clause, showing the non-salvability of infidels and heathen, has no force. We do not, nevertheless, obviate it by the methods of the commentators just named. The *faith* described in the eleventh chapter of Hebrews was a faith of those who never knew Christ, yet was a faith intrinsically equivalent to a faith in Christ. Faith, through all the dispensation of mankind, (and in some sense every man is by himself a dispensation,) is intrinsically and essentially the same principle. (See note on ii, 6.) And whatever is not of this faith is sin, and whoso hath not this faith is eternally damned.

There is a formidable authority of manuscripts in favour of inserting here the doxology which stands at the end of the Epistle. This is obviously a most unsuitable place, as there is nothing here in the train of thought to awaken so lofty a strain. The most natural solution of the fact of its being here placed is that the customary reading of the Epistle in the Churches (see page 5) ended here, (the remainder of the Epistle being held of a less edifying character and so not read,) with the closing doxology superadded. A few manuscripts have the doxology in both places, and a few others entirely omit it.

Upon the fact of its prevalent insertion here, Renan, following in the train of adverse German criticism, founds the assumption that the Epistle properly terminates here, and that the after parts are but partially genuine. But as he feels obliged to admit the genuineness of several passages in this portion of the Epistle, his picking and culling other parts for opinions become so capricious and artificial that his whole criticism breaks down.

He furnishes a theory of his own, that Romans is truly an Encyclical Epistle. That is, the body of it was written for and sent to several of the principal Churches, with different Introduction and Conclusion in each, suited to its particular Church, and that "the editors" have appended several different conclusions to the ex-

CHAPTER XV.

WE [a] then that are strong ought to bear the [b] infirmities of the weak, and not to please our-

[a] Gal. 6. 1.—[b] Chap. 14. 1.—[c] 1 Cor. 9. 19; 10. 24, 33; 13. 5; Phil. 2. 4, 5.

isting copy. But these "editors," we have given reason to believe, are imaginary beings. (See p. 5.) If they existed soon after the writing of the Epistle, both they and their readers would have seen the mistake; if long after, they could never have called in the various copies scattered through the Christian world, so but that a variety of introductions as well as terminations would have been extant at the present day.

Renan says there are properly four endings of the Epistle, namely, at xv, 33; xvi, 20; xvi, 24; and xvi, 27. But Renan is too parsimonious. If a doxology or a benediction closing up a topic, with, perhaps, an *Amen*, is an ending of the Epistle, there are no less than seven such endings. And this calls to view the fact that Romans is not only the most climactic and triumphal, (see note viii, 39,) but the most *doxological* of all Paul's Epistles. God the Creator wakes a doxology at i, 25; Christ the Redeemer at ix, 5; God the divine Governor at xi, 36. A benediction upon his entire audience of Roman readers is pronounced at xv, 33; upon his circle of saluted brethren at xvi, 20; and upon the double circle of saluters and saluted at xvi, 24. Then, with all suitableness, the whole is closed with the grand doxology of xvi, 26, 27. This survey of the whole entirely dispenses with all the theories of "separate pieces of parchment," "various times of writing," "fourfold endings," "encyclical epistles," etc., which commentators, critics, and sceptics have so needlessly invented.

CHAPTER XV.

Duty of the strong to the weak, 1–7.

1. **Then**—Rather, *but*. This particle marks the transition from the last paragraph (xiv, 14–23) to the present. In the former paragraph the duty of the strong toward the weak is treated

selves. **2** [c] Let every one of us please *his* neighbour for *his* good [d] to edification. **3** [c] For even Christ pleased not himself; but, as

[d] Chap. 41, 19.—[e] Matt. 26. 39; John 5. 30; 6. 38.

negatively; namely, requiring them to avoid injury, and specifically in regard to meats and drinks and days. In the present paragraph the duty is stated positively to bear the infirmities of the weak, and generally without limitation to any particular weaknesses. And this contradicts the assertion of Renan that this paragraph is a mere repetition. **Strong**—Every Church may be divided into the many weak and the few strong. The few may be strong in faith, in talent, in wealth; and it is these generally who must manage to carry the Church along. The large body of the membership do not contemplate and study the interests of the Church as a whole; they gather in to be interested, perhaps to be profited, and to save their souls. **Infirmities**—It is often easier for the strong to bear up and carry along the weakness of the weak rather than to endure their weaknesses, that is, their infirmities. Those infirmities are often vacillation, petulance, and strife. **Please ourselves**—The desire to please ourselves is the weakness of the strong. They like to have their own way in the Church; not only because they think it best, but because it is their own way. The man of faith is liable to be overbearing in his zeal. The man of talent is sure that he understands the best methods. The man of wealth expects to foot the bill, and so thinks that he should control the policy. And so all three may forget the command **not to please ourselves.**

2. **To edification**—That is, to *building up* both the individual and the Church. For this pleasing his neighbour must not be for a private, but for a public end; it must not terminate in merely the attainment of a personal popularity, but in the upbuilding of the common unity.

3. **Even Christ**—And the strong

it is written, [f]The reproaches of them that reproached thee fell on me. **4** For [g]whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. **5** [h]Now the God of patience and consolation grant you to be likeminded one toward another [1]according to Christ Jesus: **6** That ye may [1]with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. **7** Wherefore [k]receive ye one another, [l]as Christ also received us, to the glory of God.

8 Now I say that [m]Jesus Christ was a minister of the circumcision for the truth of God, [n]to confirm the promises *made* unto the fathers:

f Psa. 69. 9.——*g* Chap. 4. 23, 24; 1 Cor. 9. 9, 10; 10. 11; 2 Tim. 3. 16.——*h* Chap. 12. 16; 1 Cor. 1. 10; Phil. 3. 16.——1 Or, *after the example of.*

i Acts 4. 24, 32.——*k* Chap. 14. 1, 3.——*l* Chap. 5. 2.——*m* Matt. 15. 24; John 1. 11; Acts 3. 25, 26: 13. 46.——*n* Chap. 3. 3; 2 Cor. 1. 20.

Christian has before him the mightiest of all models. Entirely transcendent in unselfishness was the birth, the life, the death of Christ. **Written**—Psa. lxix, 9. This is one of the psalms predictive of the sufferings of the Messiah, and it indicates the very summit of Christ's history of unselfishness. **Thee** refers to God. It was the height of Christ's unselfishness patiently to endure on the cross the insults of the reproachers of God.

4. **For**—Reason for adducing this example. **Written for our learning**—The psalm is written for the very purpose of placing the highest example of self-sacrifice before our eyes. **Patience and comfort**—Rather, patience and consolation. The graces needed by those who may endure the infirmities of others. **Of the Scriptures**—Of these two graces the Scriptures are a fountain head, full of impressive examples and persuasive precepts and lessons. **Might have hope**—Though these examples and lessons exact our sacrifice of self, it is not in a tone of severity and condemnation, but with a touching accent of consolation and the cheering inspiration of **hope.** Our endurance shall not be in vain; for the lesson of our great Exemplar, who pleased not himself, bids us to cherish a cheerful eye to the blessed recompense of reward.

5. **Likeminded**—From this mutual bearing with each other the apostle passes to its blessed result, the unity of the heart of the Church. For this he offers his prayer to the God whose qualities are the very **patience and consolation** which the Scriptures proffer to the enduring Christian.

6. **One mind and one mouth glorify God**—By this blessed unity wrought by the spirit of Christian endurance the Church becomes as one living person from whose single heart and voice God hears the song of glory. **Father of our Lord Jesus Christ**—Who rejoiceth in the sanctity and unity of the Church bought with the blood of his Son.

7. **Receive ye**—Into your Christian communion **as Christ received us** into communion with the holy Trinity: (John xviii, 23,) "I in them and thou in me, that they may be made perfect in one."

Unity of Gentile with Jew in the Church, 8–14.

The unity of the Church, derived from mutual forbearance, leads the apostle to touch finally upon that unity which forms the main argument of the epistle—the fusion of the Gentiles into the Abrahamic Church through Christ. This he confirms with a few quotations from the prophets and psalmists of old.

8. **Minister of the circumcision**—Born of the Abrahamic line, circumcised the eighth day, and limiting his ministry within the holy land, Christ was eminently **a minister of the circumcision. For the truth of God**—His ministry was to establish the great truth of God that all nations should be gathered into the fold of the Church. **To confirm**—That is, to make sure **the promises** of which the apostle will now adduce a few specimens.

9 And [o]that the Gentiles might glorify God for *his* mercy; as it is written, [p]For this cause I will confess to thee among the Gentiles, and sing unto thy name. **10** And again he saith, [q]Rejoice, ye Gentiles, with his people. **11** And again, [r]Praise the Lord, all ye Gentiles; and laud him, all ye people. **12** And again, Esaias saith, [s]There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all [t]joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. **14** And [u]I myself also am persuaded of you, my brethren, that ye also are full of goodness, [v]filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as [w]putting you in mind, because of the grace that is given

o John 10. 16; chap. 9. 23.—*p* Psa. 18. 49.—*q* Deut. 32. 43.—*r* Psa. 117. 1.—*s* Isa. 11. 1, 10; Rev. 5. 5; 22. 16.

t Chap. 12. 12; 14. 17.—*u* 2 Pet. 1. 12; 1 John 2. 21.—*v* 1 Cor. 8. 1, 7, 10.—*w* Chap. 1. 5; 12. 3; Gal. 1. 15; Eph. 3. 7, 8.

9. **Written**—(Psa. xviii, 49.) In these quotations the translators of the Old Testament have variously used the words nation, heathen, Gentiles, in the same meaning.

10. **He saith**—(Deut. xxxii, 43.)

11. **And again**—(Psa. cxvii, 1.)

12. **Again, Esaias**—(Isa. xi, 1.) In the first of these passages Jehovah is confessed among the Gentiles; in the second and third the Gentiles are called upon to unite in praising Jehovah in unity with his Church; and in the third it is under the offspring of Jesse, in whom the Gentiles shall trust, that this oneness of both races in the Church shall take place.

13, 14. In these two verses the apostle, in view of this unity, prays for the Roman Church, and expresses his joyous trust in the excellence and perfectness of their Christian union.

13. **Now**—In view of this predictive unity I offer this prayer. **God of hope**—To the God of **hope** he prays that they may abound in **hope**, both of the accomplishment of this predicted unity on earth, and of the perfected unity above.

14. **Full of goodness**—Not divided like the Galatian Church, not disgraced with vices like the Corinthian Church; but, in spite of some weakness of faith, blessed with a heart **full of goodness. Able also to admonish one another**—Able to admonish, and, what was, perhaps, still more and still better, mutually able to accept each other's admonitions. This emphatically required that spirit of bearing and forbearing which has formed the topic of the last chapter and of this chapter thus far.

II. PERSONAL CONCLUSION. xv, 15–xvi, 24.

1. Paul's Epistolary boldness based on his Apostolic Mission, 15–21.

His apology for his boldness, namely, his apostleship, well attested and broad spread over new grounds, (15–22.) His long hindered purpose of visiting Rome, he hopes, after finishing his charitable mission to Jerusalem, to accomplish as he takes his missionary journey to Spain, (23–29.) And he asks the prayers of his Roman brethren for his safety and success at Jerusalem in order that he may accomplish his joyous visit to Rome, (29–33.)

15. **In some sort**—Or degree. The apostle's apology specially applies to the ethical part of the epistle, in which he assumes to furnish them reminders of their duty on various points, and that, too, when he was neither founder of their Church, nor possessor of any local official authority, nor even an acquaintance to their main body. **Putting you in mind**—Delicately assuming that they knew their duty and only needed reminders. **Because**—The ground of his boldness is the apostolic

to me of God, **16** That [x]I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the [2y]offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. **17** I have therefore whereof I may glory through Jesus Christ [z]in those things which pertain to God. **18** For I will not dare to speak of any of those things [a]which Christ hath not wrought by me, [b]to make the Gentiles obedient, by word and deed, **19** [c]Through mighty signs and wonders, by the power of the Spirit of God; so that

x Chap. 11. 13; Gal. 2. 7-9; 1 Tim. 2. 7; 2 Tim. 1. 11.—2 Or, *sacrificing*.—y Isa. 66. 20; Phil. 2. 17.—z Heb. 5. 1.—a Acts 21. 19; Gal. 2. 8.—b Chap. 1. 5; 16. 26.—c Acts 19. 11; 2 Cor. 12. 12.

grace conferred upon him. The same **grace and apostleship** (i, 5) he has announced in his majestic exordium, and in announcing it in this conclusion he rises into a similar majesty.

16. **The minister**—Rather, the *priest*. Being a different Greek word from that rendered **minister** in ver. 8 and elsewhere, it should have been differently rendered. By a grand figure the apostle here makes himself a priest under Christ the high priest, to perform a sacrifice in which the offering to God is the Gentile nations. There is a difference, important to be noticed, between a *priest* and a **minister**. A priest is a sacrificer and offerer of victims upon an altar; a minister of the New Testament is purely a preacher and a servitor for the spiritual interests of the people. The Church of Rome, which makes the appalling claim to sacrifice the real body of Christ on the altar in the mass, claims also that her minister is a *priest*. Whereas Protestantism maintains that Christ, having offered the final sacrifice once for all, (Heb. x, 10,) is the sole and eternal priest of the new covenant. Yet as consecrating themselves a living sacrifice unto God the entire Church is in a figure not only a chosen generation, but a *royal priesthood*. (1 Pet. ii, 9.)

To the Gentiles—As the twelve were specifically the apostles of the twelve tribes, so it is the stupendous mission of this one *minister* to be the apostle of all the nations of the earth. The bridge from one to the other is his living person. At the thought his imagination kindles as he seems to himself to be approaching the altar on which he shall consecrate the Gentile world through Christ to the living God. **Sanctified by the Holy Ghost**—The victim upon the Jewish altar was fitted for the offering by salt or oil or frankincense. But this living offering is consecrated by the power of the Holy Spirit.

17. **I may glory**—Notwithstanding his denunciation of all *boasting* in the argument of the epistle, yet through Christ St. Paul claims the right to *boast*, and to boast of what he had accomplished, yet claiming that Christ had *wrought* by him.

18. **Not dare to speak**—As some false boasters do. **Not wrought**—He will not boast of conquests he has never really achieved. **Word and deed**—Qualifying **wrought**.

19. **Through**—The sentence proceeds as if the previous verse affirmed what Paul had wrought.

We give the meaning in which commentators are so unanimous that we hardly dare specify a meaning spontaneously taken by our own mind from the words before reading a commentator. Let verse 18 be read with a strong emphasis on *not* and the following meaning will arise: So great are the things wrought by Christ through me that I will scarce dare to say what he hath *not* wrought! And then no twist is required to make verses 18 and 19 run uniform.

Signs—As evidences of a supernatural Christianity. **Wonders**—To arouse the minds of the world. **So that**—As he has just given the might and power of his mission work, so now he traces its geographical extent. **Jerusalem and round about** Jerusalem. The English translators seem to understand by *κύκλῳ*, *in circle*, the sort of geographical curve described by the

from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. **20** Yea, so have I strived to preach the gospel, not where Christ was named, [d] lest I should build upon another man's foundation: **21** But as it is written, [e] To whom he was not spoken of, they shall see: and they that have not heard shall understand. **22** For which cause also [f] I have been [g] much hindered from coming to you.

23 But now having no more place in these parts, and [g] having a great desire these many years to come unto you; **24** Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, [h] and to be brought on my way thitherward by

d 2 Cor. 10. 13, 15, 16.——*e* Isa. 52. 15.——*f* Chap. 1. 13; 1 Thess. 2. 17, 18.——3 Or, *many ways*, or, *oftentimes*.——*g* Acts 19. 21; verse 32; chap. 1. 11.——*h* Acts 15. 3.

apostle's missions from Jerusalem to Illyricum. It more probably means his first circuiting around the region of Jerusalem. (Acts ix, 28.)

Unto Illyricum — (See note on Acts xvii, 9.) Had the apostle prosecuted his westward career from Thessalonica he would have soon gone *into* Illyricum, which was the next province.

20. **Have I strived**—The translators seem to have covered up a Greek word they did not like, *φιλοτιμούμενον*, *being ambitious*, or *making it a point of honour*, as if there could not be a holy ambition inspired by God's Spirit in the proper breast to fulfil a heroic mission. It was Paul's divine work, for which he was fitted by both grace and nature, to be a founder. Never did he envy another man his work or his territory. He knew the field was wide, and the occupancy of any part by another was a signal to him that there were plenty of blanks elsewhere for him to fill. It was for a Paul to *plant*, for others to *water*.

21. **Written** — (Isa. lii, 15.) The whole chapter describes the Messiah, and the passage quoted describes the preaching of his name to new regions. **To whom**—The sense will be clearer if *those* is placed before **to whom. They that have not heard** — A sublime surprise at the strange announcements of the blessed Gospel shall come upon the Gentiles. It was the gladness and glory of the apostle to be the announcer and surpriser.

22. **For which cause** — From his being occupied in heralding the unheard of Gospel in new regions. Rome had no claim to be a new land.

2. *His long-hindered visit to Rome will be on his way to Spain*, 22–33.

23. **No. . . parts**—Corinth and southern Greece, where the apostle now was, had become old. Nay, by the whole east rumours of Christ had been heard. The apostle must look to the far West for virgin soil.

24. Nothing less will do than a **journey into Spain** — Says Lange upon the passage: "As ancient Spain embraced the whole Pyrenean peninsula, it undoubtedly has for the apostle the still further significance of a symbol of the whole West extending beyond Rome. To him Spain meant the Western world. But Spain itself was a proper object, because there the two preliminary conditions of missionary labour already existed—Jews and Jewish synagogues, and Grecian and Roman civilization."

That his purpose of a journey into Spain (fully promised in verse 28) was accomplished commentators doubt. If at all, it took place between his first and second imprisonment, if two there were. But we may here note that no commentator supposes that the nonfulfilment of these words is any disparagement to their inspiration. And this may indicate that even a similar mistake with regard to the coming of our Lord in his own day would be no such disparagement. (See our sup. note, vol. i, p. 301. See also Alford on xiii, 11.) **Come to you**—Rome then was an incident, a stopping place by the way. He had no ambition to be a metropolitan Bishop or preacher even in the metropolis of the civilized world. It is the call for the Gospel in the dis-

you, if first I be somewhat filled [4]with your *company*. **25** But now [l]I go unto Jerusalem to minister unto the saints. **26** For [k]it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. **27** It hath pleased them verily; and their debtors they are. For [l]if the Gentiles have been made partakers of their spiritual things, [m]their duty is also to minister unto them in carnal things. **28** When therefore I have performed this, and have sealed to them [n]this fruit, I will come by you into Spain. **29** [o]And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. **30** Now I beseech you, brethren, for the Lord Jesus Christ's sake, and [p]for the love of the Spirit, [q]that ye strive together with me in *your* prayers to God for me; **31** [r]That I may be delivered from them that [5]do not believe in Judea; and that [s]my service which *I have* for Jerusalem may be accepted of the saints; **32** [t]That I may come unto you with joy [u]by the will of God, and may with you be [v]refreshed. **33** Now [w]the God of peace *be* with you all. Amen.

4 Gr. *with you*, ver. 32.—*i* Acts 19. 21; 20. 22; 24. 17.—*k* 1 Cor. 16. 1, 2; 2 Cor. 8. 1; 9. 2, 12.—*l* Chap. 11. 17.—*m* 1 Cor. 9. 11; Gal. 6. 6.—*n* Phil. 4. 17.—*o* Chap. 1. 11.—*p* Phil. 2. 1.—*q* 2 Cor. 1, 11; Col. 4. 12.—*r* 2 Thess. 3. 2.—5 Or, *are disobedient*.

s 2 Cor. 8. 4.—*t* Chap. 1. 10.—*u* Acts 18. 21; 1 Cor. 4. 19; James 4. 15.—*v* 1 Cor. 16. 18; 2 Cor. 7. 13; 2 Tim. 1. 16; Philem. 7, 20.—*w* Chap. 16. 20; 1 Cor. 14. 33; 2 Cor. 13. 11; Phil. 4. 9; 1 Thess. 5. 23; 2 Thess. 3. 16; Heb. 13. 20.

tant West that draws his soul. **Somewhat filled**—Partly satisfied. A delicate hint that it was no want of love that prevented his dwelling with them. He hoped only to be *partly* satiated with the society of his Roman friends, and then for the broad fields of Spain!

25. **Now** his face is directly the opposite way.

27. **Spiritual...carnal**—or secular. The apostle gave his services to the Church, but he fully believed that the minister was as truly entitled to his compensation as the attorney or the carpenter. It may be his duty to God to go; but man has no right to claim his services for nothing. It is doubtless a great injustice that pays the merchant and the politician a fortune, but pays to the teacher and preacher a pittance on which he painfully economizes in mid-life with a prospect of penury in age.

28. **Sealed**—Secured to them as if with a *seal*. So, says Chrysostom, kings were accustomed to place a seal upon their treasury as a firm security.

29. **Fulness of the blessing of Christ**—Best reading omits *of the Gospel*. (See note on i, 11.)

30. **Your prayers**—Solemn foreboding already existed in the apostle's heart in view of his journey to Jerusalem. (See notes on Acts xxi, 1, 13.) No prescience was bestowed by inspiration what the result would be. Yet protected he would feel himself if he knew that he went forth panoplied in the prayers of his Roman brethren. He might be on the shores of Syria, and they in the prayer room at Rome; but no distance could affect the power of their faithful and living intercession. Prayer is a telegraph that disregards space.

31. **Do not believe**—His presentiment of danger was from unbelievers; his fear of nonacceptance was from the Jerusalem Church. The last fear, through the prayers, doubtless, of himself and fellow Christians, was obviated; the former was terribly yet graciously verified.

33. **God of peace**—In the midst of these scenes of strife and danger.

CHAPTER XVI.

4. Commendation of Phebe and various Salutations, 1–16.

These salutations appear at first glance like a dry catalogue of names. But they introduce us into "good society." Very probably we read here

CHAPTER XVI.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at [a]Cenchrea: 2 [b]That ye receive her in the Lord,

a Acts 18. 18.—*b* Phil. 2. 29; 3 John 5, 6.

the names of Christians who went out three years after to escort Paul from Appii Forum to Rome. Very probably the large share of them sealed their Christianity with martyrdom under the approaching persecution by Nero. (See note on Acts xxviii, 15.)

Renan has a plausible theory that this passage of salutations was really written, not to the Church of Rome, but to the Church of Ephesus. He does not thereby question the genuine Pauline origin of the passage. He merely maintains that these salutations belong to that copy of the Epistle which was addressed and sent by Paul to Ephesus. (See note on xiv, 23.) His reasons are, 1, The residence of Aquila and Priscilla at Ephesus; and, 2, The great prevalence of the Greek over the Roman names. The first reason we answer at verse 4.

The proportion of names, (Renan argues,) as appears by ancient inscriptions at Rome, ought to give twice as many Latin as Greek names in the Roman Church; whereas in these salutations there are twice as many Greek as Roman. But, we reply, the question is not what is the proportion of Greek names to the Roman *in the Church*, but what would be the proportion among *Paul's friends and acquaintances* in the Church. Now he had as yet preached mainly to Greeks, and to Jews having Greek names. He had never preached in Rome to Romans, or in the Roman (Latin) language; and this very Epistle to them addressed is entirely Greek. In this circle of Paul's friends at Rome some would be from Asia, some from Macedonia, and a large share from Corinth itself. For after Corinth was demolished it was extensively repeopled with Romans who yet spoke Greek at Corinth, and so a special connexion existed between the two cities. All

as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. 3 Greet [c]Priscilla and

c Acts 18. 2, 18, 26; 2 Tim. 4. 19.

routes terminated at Rome. It cannot therefore be surprising either that Paul should have a body of friends and followers in Rome, or that they should be twice as many Greeks as Romans, at least in name.

1. **Phebe**—Feminine of Phœbus, *shining*, a Greek epithet and proper name of the sun; and hence, in the feminine, signifying the moon. **Servant**—Our translators have hardly done Phebe justice in translating διάκονον, *servant*, and προστάτις, *succourer;* for the former is the term for *deaconess* or *ministra*, and the latter is *patroness*, being radically the same word as is rendered *he that ruleth* in xii, 8. The ability and eminence of Phebe appears from the apostle's earnest commendation, from these her titles, from her travel and business, and, as Renan in his flippant style expresses it, "she bore in the folds of her robe the whole future of the Christian theology—the writing which was to regulate the fate of the world." When Phebe brought this great Epistle to the elders of Rome we are to conceive it as publicly read in the different congregations; and doubtless in due time copies were transcribed for deposit and regular public reading in each of them.

Cenchrea—See notes introductory to Acts xviii, and xviii, 18.

2. **As becometh saints**—He puts them upon their Christian honour. **Business**—Her private affairs at Rome, in which her benefactions to Christians entitled her to every assistance from Christians. **Succourer**—Apparently she was a lady of wealth, a housekeeper, and probably a widow. Hence she was an entertainer and patroness of her fellow Christians.

That Phebe was not merely a servitor, doing menial work, but an official, appears from the patronizing character which Paul assigns her. Hence when, no

Aquila, my helpers in Christ Jesus: **4** Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. **5** Likewise *greet* [d]the church that is in their house. Salute my well beloved Epenetus, who is [e]the firstfruits of Achaia unto Christ. **6** Greet Mary, who bestowed much labour on us. **7** Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles,

d 1 Cor. 16. 19; Col. 4. 15; Philem. 2.

e 1 Cor. 16. 15.

later than A. D. 104, we find that Pliny writes that he selected two females "who were called (*ministræ*) ministresses" for torture to extract information against Christians, we see no reason to doubt that we have here the apostolic origin of a female *deaconship*. The separation of the sexes might in Greek and Roman sections require this office, not only in regard to temporalities, but in regard to more spiritual offices for the female part of the Church. The apostolic Church admitted a woman's social prayer, with covered head, (1 Cor. xi, 4, 13;) it admitted prophetesses, (preacheresses,) (xxi, 9,) and it admitted deaconesses. But it *seems* to show no eldresses and no bishopesses.

3. **Priscilla and Aquila**—(See note on Acts xviii, 2.) Rome appears to have been the home of this Christian couple; whence, driven by the decree of Claudius, they went first to Corinth and thence to Ephesus. We may suppose that the uproar which drove the apostle from Ephesus induced them to return to Rome. Yet they seem to have acquired, meantime, a homestead at Ephesus, since about three years afterward they are again at Ephesus, (2 Tim. iv, 19.) Renan argues that the couple could not have passed from Ephesus to Rome so quickly as to be saluted there at the writing of this Epistle. But they, doubtless, took the short cut across the sea, the high road of travel, while Paul went slowly round by Macedonia. The couple may have had business establishments at both Ephesus and Rome; or may have, like Paul, made quick transits for missionary purposes. **4. Laid down their necks**—A strong figure, as if they had laid their necks upon the block to be beheaded in the apostle's place; the meaning being that they had imminently risked their lives for his. It was probably in the fray at Ephesus. **All . . . Gentiles**—For rescuing the apostle of the Gentiles. The fact of their self-devotion would of course be better known in the eastern Churches than at Rome.

5. **Church . . . house**—By some interpreted to mean that their home was a sanctuary and their family a Church. And this would be a beautiful meaning. But more probably it refers to the group or congregation that assembled to worship at their house, perhaps in their work-room, where tent fabric was manufactured. The time of Christian synagogues (James ii, 2) had not come, far less of basilicas and cathedrals. **Firstfruits of Achaia**—In 1 Cor. xvi, 15, the household of Stephanas is called the firstfruits of Achaia. The true reading here is doubtless Asia, that is, proconsular Asia. (See note on Acts vii, 9.) The remainder of the names to verse 15 are otherwise unknown.

7. **Junia**—Is, doubtless, the name of a female, wife or sister of Andronicus. This appears from their names being coupled like Priscilla and Aquila, (verse 3.) Tryphena and Tryphosa, (verse 12,) perhaps, are sisters, or are coupled from the alliteration. There are four remarkable points regarding the couple of this verse. They were Paul's **kinsmen,** they had been his **fellow prisoners,** they were converted to Christianity **before him,** and they were honoured by **the apostles.** It is clear that these facts are not given in their historical order. That they were his kinsmen points back to Jerusalem, where they must have early become Christians, and dear to the apostles when Paul was a persecutor. In Acts

who also [f] were in Christ before me. **8** Greet Amplias, my beloved in the Lord. **9** Salute Urbane, our helper in Christ, and Stachys my beloved. **10** Salute Apelles, approved in Christ. Salute them which are of Aristobulus' [1] *household.* **11** Salute Herodion my kinsman. Greet them that be of the [2] *household* of Narcissus, which are in the Lord. **12** Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. **13** Salute Rufus, [g] chosen in the Lord, and his mother and mine. **14** Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. **15** Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. **16** [h] Salute one another with a holy kiss. The churches of Christ salute you.

[f] Gal. 1. 22.—1 Or, friends.—2 Or, friends. [g] 2 John 1.

[h] 1 Cor. 16. 20; 2 Cor. 13. 12; 1 Thess. 5. 26; 1 Pet. 5. 14.

xxiii, 16–21, we find that Paul's sister's son interposed to rescue him from imprisonment. Were this couple additional relatives of Paul who suffered unmentioned durance on account of Paul? But as there are no less than six persons who are called kinsmen, the term is probably an affectionate epithet like **mother.** It seems inadmissible to render **apostles** any otherwise than as designating the twelve, or to make it an appellation of the couple: first, because such a use of the word is rare; second, because **Junia** is probably female; and, third, because it is extremely improbable that these two comparatively obscure persons should have been eminent **apostles.**

8–10. The apostle, doubtless from a right impulse and genuine discernment of spirits, affixes the proper descriptive to each character. **Beloved in the Lord** denotes a more spiritual affection than the human **beloved. Helper in Christ** denotes the active, and **approved** denotes the tried Christian.

11. **Household of Narcissus**—The emperor had a noted freedman, by the name of Narcissus, who died two or three years before this epistle was written. Yet it may be his **household,** or rather those *which are in the Lord* belonging to his household, who are here greeted.

12. **Persis**—Signifying female Persian, but used here as a personal name.

13. **Rufus**—(See note on Mark xv, 21.) **His mother**—Naturally, and **mine** spiritually, or by maternal kindness.

14. **Asyncritus**—We have here probably the leading male names of a congregation at one house, and the body of the Church superadded as **brethren with them.**

15. We have here two couplets, probably of husband and wife and of brother and sister, heading another Church group.

16. **A holy kiss**—(Luke vii, 45.) Paul mentions the holy kiss, (1 Thes. v, 26;) Peter the kiss of charity, (1 Pet. v, 14.) Tertullian mentions the kiss of peace, and Justin Martyr tells us that the early Christians used the brotherly kiss after the close of prayer in their congregations. The custom is still continued in the Greek Church. The Romanists at mass perform what they call a "Pax, or kissing one another." All **the churches**—The word *all,* omitted from our English version, is sustained by the amplest authority. It was doubtless omitted in some manuscripts because the copyists understood not how Paul could answer for *all* the Churches. Lange thinks that it was because the eastern Churches knew that Paul was about writing to Rome, and had received so many commissioned salutations that he spoke for *all.* We suppose, however, that he speaks only for the region whence he is writing, namely, Corinth and its adjacent circuit.

The Churches, many of them, were

17 Now I beseech you, brethren, mark them [i] which cause divisions and offences contrary to the doctrine which ye have learned; and [k] avoid them. **18** For they that are such serve not our Lord Jesus Christ, but [l] their own belly; and [m] by good words and fair speeches deceive the hearts of the simple. **19** For [n] your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you [o] wise unto that which is good, and [3] simple concerning evil. **20** And [p] the God of peace [q] shall [4] bruise Satan under your feet shortly. [r] The grace of our Lord Jesus Christ *be* with you. Amen.

21 [s] Timotheus my workfellow, and [t] Lucius, and [u] Jason, and [v] Sosipater, my kinsmen, salute you. **22** I Tertius, who wrote *this* epistle, salute you in the Lord. **23** [w] Gaius mine host, and of the whole church, saluteth you.

i Acts 15. 1, 24; 1 Tim. 6. 3.—*k* 1 Cor. 5. 9, 11; 2 Thes. 3. 6, 14; 2 Tim. 3. 5; Tit. 3. 10; 2 John 10.—*l* Phil. 3. 19; 1 Tim. 6. 5.—*m* Col. 2. 4; 2 Tim. 3. 6; Titus 1. 10; 2 Pet. 2. 3.—*n* Chap. 1. 8.—*o* Matt. 10. 16; 1 Cor. 14. 20.—3 Or, *harmless*.—*p* Chap. 15. 33.—*q* Gen. 3. 15.—4 Or, *tread*.—*r* 1 Cor. 16. 23; 2 Cor. 13. 14; Phil. 4. 23; 1 Thess. 5. 28; 2 Thes. 3. 18; Rev. 22. 21.—*s* Acts 16. 1; Phil. 2. 19; Col. 1. 1; 1 Thess. 3. 2; 1 Tim. 1. 2; Heb. 13. 23.—*t* Acts 13. 1.—*u* Acts 17. 5.—*v* Acts 20. 4.—*w* 1 Cor. 1. 14.

the groups or congregations worshipping in some room of a private house.

5. Interposed warning against dividers and offenders, 17–20. In the midst of greetings a warning! For in the midst of brethren is, or soon may be, the deceiver. St. Paul states not any particular heresy, but he warns against all characters that seek to divide them who are now truly united in the way of truth.

17. **Mark**—Closely scrutinize, set your steady eye upon them. **Divisions**—The separating into parties doctrinal, ethical, or secular. **Offences**—Occasions to sin. **Doctrine**—*Teachings*, both as to truth and as to conduct. **Learned**—From their religious teachers thus far. It is plain that this Church is *as yet* truly Pauline in its views and feelings.

18. **Their own belly**—Their own maintenance and sensuality. (Compare Phil. iii, 18, 19.) **Good words and fair speeches**—With rhyming terminations in the Greek, like *apologies and eulogies;* with the former commending themselves, with the latter flattering their victims. **Simple**—Literally, the *unevil* and therefore suspecting no *evil*.

19. **For**—I warn you thus to stay right, for your present rightness is far famed. **All**—The present Christian world.

20. **And**—Assuming that you thus do. **God of peace**—Who is opposed to these producers of **divisions and offences.** **Bruise Satan**—Allusion to Gen. iii, 15. The great promise of God against Satan, given for all the world, shall soon find its accomplishment in your case. **Amen**—Omitted by the best authorities. The words seem to be addressed to the little company of saluted brethren—the Church within the Church—as a sort of benedictory dismissal. And similarly, also, verse 24 is a benedictory parting with both saluted and saluters.

Salutation from Paul's Companions, 21–24.

21–23. Thus far Paul's own salutations mainly have been given; now we have a paragraph of the salutations of his companions, including his faithful Timothy and his amanuensis Tertius, who is allowed to give his in his own first person.

21. **Timotheus**—That Timothy was with Paul at this time, and started upon the journey with him mentioned in xv, 25, is clear from Acts xx, 4. **Lucius**—(See note on Acts xiii, 1.) **Jason**—Probably the Greek form of Joshua or Jesus, and perhaps the same as mentioned in Acts xvii, 5.

22. **Tertius**—A Roman name signifying *third*, as **Quartus** below signifies *fourth*. **Wrote**—As amanuensis to Paul.

23. **Of the whole church**—Either

[r] Erastus the chamberlain of the city saluteth you, and Quartus a brother. **24** [y] The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now [z] to him that is of power to stablish you [a] according to my gospel, and the preaching of Jesus Christ, [b] according to the revelation of the mystery, [c] which was kept secret since the world began, **26** But [d] now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for [e] the obedience of faith: **27** To [f] God only wise, *be* glory through Jesus Christ for ever. Amen.

Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

x Acts 19. 22; 2 Tim. 4. 20.—*y* Ver. 20; 1 Thess. 5. 28.—*z* Eph. 3. 20; 1 Thess. 3. 13; 2 Thess. 2. 17; 3. 3; Jude 24.—*a* Chap. 2. 16.—*b* Eph. 1. 9; 3. 3–5; Col. 1. 27.

c 1 Cor. 2. 7; Eph. 3. 5, 9; Col. 1. 26.—*d* Eph. 1. 9; 2 Tim. 1. 10; Titus 1. 2, 3; 1 Pet. 1. 20.—[e] Acts 6. 7; chap. 1. 5; 15. 8.—*f* 1 Tim. 1. 17; 6. 16; Jude 25.

by opening his house for a congregation of worshippers, or by his general hospitality to Christians. **Erastus**—The *chamberlain* or treasurer of Corinth. He accompanied Timothy in bearing Paul's second letter to the Corinthians from Ephesus, and resided at Corinth, (2 Tim. iv, 20.) **A brother**—The last and simplest title, perhaps meekly dictated by the owner.

THE DOXOLOGY, CLOSING THE EPISTLE, 25–27.

The close of this great epistle, like its exordium, is elaborate and well rounded. If one will read verse 25 to the word **gospel** inclusive, and then (omitting the intervening) read in continuation the last verse, he will find the main thought completely expressed.

In verse 25 the **and** is best read **even: my Gospel, even the preaching of Jesus,** the latter phrase being explanatory of the former. The two **accordings** are coördinate, both being dependent upon **establish you.** Thus:

Establish you
According to my Gospel, namely, the preaching of Jesus Christ;
According to revelation of mystery, in age-enduring times untuttered, but now revealed.

But the **according** in verse 26, by a strong inversion, depends upon **made known, made known** being coördinate with **revealed,** connecting with our translation of verse 25, thus:

And through the prophetic Scriptures, made known according to the commandment of the God of ages, to all nations, for the obedience of *faith.*

25. **To him**—Reiterated in verse 27, **To God. Of power**—Literally, *able.* **Stablish you**—Not merely in accordance with 18, 19, but in the faith of this entire epistle. **My gospel**—As expounded in this book of Romans. **Preaching**—Literally, *heralding, proclaiming,* whether by tongue or pen. **Mystery**—Paul's Gospel, as in this book unfolded, is no invention of his own; it was in past *æons* or *ages* an unuttered mystery of God. **Since the world began**—A loose paraphrase of *χρόνοις αἰωνίοις, æonic times,* which signifies that God has cycles or ages or dispensations in his eternal providence, and that during the past cycles of time, that is, before the era of Christ, this Gospel was an unrevealed mystery.

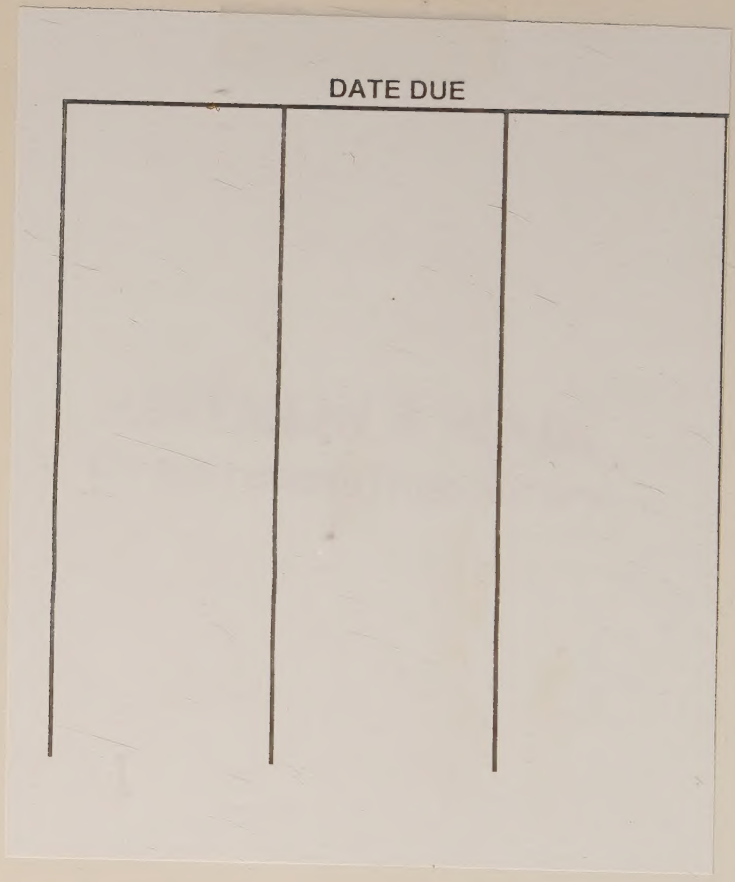
26. **Now . . . manifest**—First by Christ, next by his apostles, and now by Paul in this epistle. **Scriptures of the prophets**—A needlessly awkward rendering of *γραφῶν προφητικῶν, prophetic Scriptures.* Through the Scriptures as instrument of revelation and proof. **Made known**—Referring to **mystery.** The eternal mystery is now disclosed by God's command, namely, that all can be saved by faith in Christ.

27. **Glory**—Our translators smoothly glide over one Greek word, consisting, indeed, of a single letter, which is a thorn to all close commentators.

Before **be glory** comes ᾧ, *to whom*, giving us not only **to God, through Jesus Christ,** but also *to whom* **be glory.** No critical genius has ever furnished any better method than to consider *to whom* to be equivalent to *to him*, which is then pleonastic, but not ungraceful or unPauline. **To God only wise...through Jesus Christ ...to him be glory forever.**

Very ingenious, in fact too purely ingenious, is Lange's method. **Let amen** be a noun, (as in 2 Cor. i, 20,) and then we have, **To God only wise**—through Jesus Christ, to whom be glory—**be an amen forever**; the **amen** being, as it were, the response of an eternal liturgy from God's Church unto the only wise God. A sublime thought, expressing a most sublime reality! What heart does not respond with a prayer to be allowed its share in that eternal AMEN!

THE END.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Dr. L. D. Wilcox

For the student of God's Word it is a matter of great interest to have Whedon's *Commentary* made available for use once again. During the first quarter of this century, those who desired a thorough commentary on the Scriptures written from the Wesleyan point of view had two outstanding works available. They could use the historic and well-known commentary by Adam Clarke, or they could use Whedon. Those who knew Whedon's work in those days esteemed it very highly. But through the years it has disappeared from book shelves and become almost unknown to many students. The reason is that Clarke has been re-printed on several occasions, although sometimes in somewhat abridged form which limited its value. But Whedon was not re-printed, and little by little has become more of a collector's item. In recent years it has become very difficult to find. We hail with pleasure the proposal that it be reprinted.

In this summary of what we find on entire sanctification in Whedon's *Commentary*, we give a brief summary of his comments with references to the scripture passages where the comments will be found.

1. He discusses the question of pentecostal sanctification. See notes on Matt. 5.8 and Acts 2.4
2. He gives a defense of Christian perfection. Matt. 5.48
3. Sanctification is defined as heart purity (Matt. 5.8) and as perfect love. (Matt. 5.48).
4. This experience is available in this life. (1 Thess. 5.23)
5. In several ways it is shown to be something more than what is received at justification. It requires a more powerful faith than at justification (1 Thess. 5.23). It is called a deeper change (Jas. 4.8). Carnal Christians like those at Corinth need a higher level of holiness (1 Cor. 3.1)
6. The same idea is enforced by his speaking of "sin in believers" (1 Cor. 3.1) This is using the terminology of Wesley, and although he may not use the term in the same sense that Wesley meant, he does use it as an argument for holiness. (1 Cor. 3.1)
7. A distinction is made between the partial sanctification which takes place at justification and entire sanctification which takes place later. (Matt. 5.8 and 1 Jn. 1.7.)
8. A clear distinction is made between sin and infirmities. See notes on Jas. 3.2, on Matt. 5.8 and on Matt. 5.48.
9. In his comments on 2 Cor. 7.1 Whedon gives the following summary of teaching with regard to this important subject.

   "On this passage we may note that a perfected holiness is here represented as a possible attainment; that it is the result of a properly directed activity, and that its attainment is not to be delayed until death, but is to be realized and possessed during the Christian's life." (Comment on 2 Cor. 7.1)

This is certainly a clear presentation of entire sanctification as a presently attainable blessing. It might be worthy of note that the "properly directed activity" to which he makes reference is his analysis of the scriptural words "cleanse ourselves . . . perfecting holiness".

One other item should perhaps be called to the reader's attention. Whedon gives an excellent argument to support the scripture, "Whosoever is born of God doth not commit sin" (1 Jn. 3.9). Yet he does seem to make an allowance for an exception in comments on 1 Jn. 5.18. While this would not affect his teaching on the subject of holiness, it would be one of those passages to which we would take some exception to his exegesis. Such an exception is no more than we can expect in most commentaries.

We have tried to direct the reader's attention to the strong points in Whedon's *Commentary on the New Testament* and the reasons why we welcome its re-publication, while at the same time, we note that there are isolated passages which are disappointing.

Leslie D. Wilcox
Cincinnati, Ohio.
June 28, 1977.